

CHURCH HISTORY
OF
TRAVANCORE

MAP OF TRAVANCORE

SCALE 32 MILES=1 INCH



CHURCH HISTORY

OF

TRAVANCORE

C.M. AGUR



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Church History

OF

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BY

C. M. AGUR, B. A.

Manager, Resident's Office, Trivandrum

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P R E F A C E .

The history of the Christian Church in any country is a subject of great importance not only to the Christians of that country and their brethren in other lands, but also to students of general history, for, in some respects, Church History is more interesting than political history and often forms an essential part of it. The subject becomes doubly interesting when it is known that Christianity has taken root in a country like Travancore under very adverse circumstances. Travancore Church is one of the most ancient Churches, if not the most ancient Church in all India, and its early history is invested with peculiar interest. Even at the present day, Travancore is one of the most prosperous and successful fields of Missionary labour. It is therefore with some peculiar pleasure that one desires to investigate the origin of such a Church, the causes of its anomalous growth, and the progress of events which led to such a happy issue. I feel that such a great theme should have been undertaken by an abler hand than myself and it should have been accomplished at least before the last of the Pioneer Missionaries or their native helpers passed away. As however, no Church History of Travancore has yet been written, and as time advances, the chances of getting records and facts that will throw light on the early history of Christian Missions will become rarer and rarer, unless something be done before it be too late, I have done what I could towards the elucidation of portions of the history of this interesting Indian Church.

This book was originally intended as biographical sketches of Pioneer Missionaries, but latterly the plan of the work was modified and extended as to embrace the history of Christianity in Travancore. More facts and materials were collected, and connected and arranged in this narrative form. For want of a more suitable term, I have made bold to call it a History, though I am conscious of many defects in the general arrangement, polish, style &c. Being however written by a native of Travancore, and being the first attempt at writing the history of that Church, I trust that my gentle readers will bear its faults.

The book was written under very unfavourable circumstances. My own regular official duties allowed me very little leisure, and scarcely a holiday. The manuscripts were printed in a humble Mission Press with no pretensions to any regular establishment, and the Press was in a place 450 miles away from where the author resides, with no direct railway connection. I regret that I had no opportunity of seeing the final proofs.

I am aware that there are some gaps in the history that require to be filled up with more detailed information. Over twelve long years I have waited, in the hope of obtaining more materials, and I should have waited longer still, but the uncertainties of life make it imperative on one to present the results of his researches in however crude a form, and as early as possible, leaving it to others to follow up the interesting subject and develop it.

The Church History of Travancore requires yet to be developed. The difficulties of getting more complete mate-

rials arise from the fact that the early Pioneer Missionaries were men of action rather than of literature, fond of publishing reports of the triumphs of their operations. But the results of their labours are in no way to be underrated. The following pertinent remarks of the Revd. Mr. Abbs, a Missionary of 22 years' experience in Travancore, written in 1870, with special reference to his own Mission, apply with equal force to the history of all Missions in Travancore. He says :—

“ . . . the accounts of this fine province have at all times been exceedingly meagre; the depth, if not the reality, of our converts' piety has been questioned; the effects of Missionary labour on the country, as a whole, has never been sufficiently realized; and the result of sixty years' effort has been spoken of, wrongly as I think, as being small and inconsiderable. This has been for want of a competent historian. All the early Missionaries have been men of action rather than of literature; they never regarded it as a part of their duty to publish all they had been permitted to witness. Important facts have consequently been overlooked, while many striking and encouraging incidents are buried in letters, reports, and journals. Should these hereafter be revealed and arranged, the work of the Lord in Travancore will appear most glorious to the view of the Church; a course of sustained, progressive spiritual piety; a series of recurring, annoying persecutions borne and overcome in the spirit of the Saviour; a succession of holy, sensible, devoted native teachers; and a list of judicious, well concerted plans of labour will be unfolded, testifying to the value of devoted effort, and the conquering power of the gospel. Materials for such a history may now be found scattered in evangelical magazines, and the earlier correspondence of the Society: living agents retired from the field

could contribute valuable facts and suggestions, while the brethren now engaged in the work could gather from traditions and other sources circumstances of important bearing, which will soon be lost for want of a record. If such a work should never appear in our own country, the time is not far distant when it must certainly be published in Travancore as part and parcel of local ecclesiastical history. The rapid advance which has been made in that province, from absolute barbarism to civilized and refined society, since the commencement of the century, the wonderful change which has taken place within a few years, and the intelligent character of the native Christian teachers, mark out the land for future eminence. As such it will have its own literature, and when its history is fully divulged, and its peaceful revolutions surveyed and estimated, the gospel will be owned as having been the civilising agent, and the humble preachers of the cross of Christ will be acknowledged as having been the principal benefactors. To such a history how gladly would I contribute a portion." If the great need for the compilation of an ecclesiastical History of Travancore has been thus felt thirty years ago how much more should it be at the present day when Churches have increased vastly, and knowledge is spreading. This humble effort can only be regarded as a partial fulfilment of the prophetic words of that devoted servant of Christ quoted above.

I have commenced the book with an Introductory Chapter in which I have discussed at length the causes of the anomalous growth of Christianity in Travancore, and have also given a summary, or outlines of the history of the different sections of the Church. For further detailed accounts, the

body of the work should be consulted. As the history of each Church has been separately given for the sake of convenience a few unavoidable repetitions have occurred.

My chief and only endeavour has been to record facts of history as they occurred, so that future historians may have some materials giving clue to further researches, and for a fuller history.

This volume contains a good deal of original information hitherto unpublished. For some portions, information was collected from original unpublished letters of Missionaries, official reports and records. There was much difficulty in tracing the history of the Roman Catholic Church, for almost all the Missionaries of that Mission in Travancore, were Portuguese, Italians, or Spaniards and reports of their labours are scattered in different journals published in foreign languages unavailable for English readers. In spite of this difficulty, a connected history has been made out, and I beg to thank those of the Missionaries who very kindly lent books of reference and otherwise furnished information when references were made to them.

In this connection I also beg to express my thanks to Captain James Spence of Bangalore, an officer of rare Christian virtues, and to Charles W. Wentworth, Esq. Counsellor at-Law, Cumberland Mills, Maine, U. S. A., Vice-President of the American Advent Mission, for kindly placing the Mission Press at Madras at my disposal and for getting the portraits and illustrations to this volume, done in America. I am also much indebted to Mrs. Clarence Smith of Harrow, England who kindly furnished me with a likeness of her much revered grand-father the Revd. John Caspar Kohlhoff.

In sending out this volume I should not omit to mention the names of two persons who took a great interest in it, but who are now gone to their rest. My kind patron and master the late J. C. Hannyngton Esq. M. C. S., British Resident encouraged me and promised any assistance in his power towards this work. My own dear father the late Revd. C. Masillamani also rendered me invaluable help; and his Tamil Manuscripts and notes have been a great help to me in this work. I began this volume with many useful suggestions and hints from him; and I only regret that he did not live to see the completion of the work in which he took such great interest. In him I have lost a loving father and a wise and able counsellor, and his memory will be ever precious to me.

In conclusion I have only to say that if I have succeeded in creating an interest in my Christian brethren to study the history of their Churches in view to their further development; and if I have also succeeded in placing before my countrymen and others some positive proofs of the marvellous growth of Christianity in this land in the face of much opposition; I shall feel myself sufficiently compensated for all the labour of love spent in writing this volume.

Cape Comorin. }
1st January 1901

C. M. A.

The following are some of the more important books I have consulted or quoted from in the preparation of this volume:—

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Brown's 'History of Christianity'.

Bower's 'History of Christianity in India' (Tamil Madras 1879.)

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The Catholic Union, C. M. S. Records, the Chronicle of the L. M. S. and other Missionary Magazines too numerous to be detailed.

C. M. A.

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INTRODUCTORY CHAPTER.

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Ninety and five years ago a weary Christian traveller from the far off West ascended one of the lofty hills of Travancore, and asked his guide who was showing him the distant churches concealed among the trees, the name of the spot they were standing on: unable to get the desired information he called it '*Pisgah*.' "for" said he "I believe that I had a sight of kingdoms promised to the Messiah in the second Psalm 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'" How far the prophetic vision of the Christian seer has been fulfilled in Travancore may be seen from the following investigation.

If we take the religious statistics of India, no province presents such a vast proportion of Christians as the sister states of Travancore and Cochin where more than a fifth or 20 per cent of the population are Christians, against 2 per cent in the Madras Presidency, 8½ per 10,000 in the Bombay Presidency and 26 per 10,000 in the Bengal Presidency. The larger Native states in the Peninsula do not present a better proportion of Christians either; for instance, in Mysore there are only 77 Christians per 10,000 of the population; and in the Nizam's Dominions the proportion is 14 per 10,000. In the neighbouring province of Tinnevely, where the Christian element is strongest, it is only 7.6 per cent and in Tanjore it is 3.8 per cent and in Malabar it is 1.8 per cent. In Ceylon it is only 9 per cent. Of the two sister states, Cochin having been the chief

The Christian population of Travancore as compared with other parts of India.

field of labour for the Syrian and Roman Catholic Missionaries for several centuries has the highest proportion of Christian population viz. 24.04 per cent while in Travancore it is only 20.6 per cent.

The proportion of Christians, Hindus, Muhammadans and other religionists per mille of population as compared with other parts of India stands thus :—

	India.	M. Presidency.	Malabar.	Travancore.	Cochin.
Hindus	723.2	875.2	691.5	731.8	694.
Muhammadans	199.8	61.3	290.2	62.	64.
Christians	7.93	25.3	17.9	206.	240.4
Jews	0.06	0.0	0.0	0.0	1.6
Others	69.01	38.2	0.4	0.2	0.0
	1,000	1,000	1,000	1,000	1,000

The most striking feature in the above comparative statement is the great preponderance of Christians in Travancore and Cochin. Out of every 13 or 14 Indian Christians one is a native of Travancore or Cochin. Taking Travancore and Cochin together, of every 3 Christians in India one is a native of one or the other of the two Native States of Travancore and Cochin. Another striking feature is that while in every other part of India Muhammadans outnumber Christians, in Travancore and Cochin, Christians outnumber Mussulmans.

Distributing them to the area, there are 74 Christians to a square mile in Travancore, against 5 per square mile in the Madras Presidency the most christianised of all the Presidencies where Christian Missions of all denominations and description were at first planted, nurtured, and

Distribution of Christians to the area.

have been successfully carried on. It has also been calculated that the total Christian population of the whole Madras Presidency is only 60 per cent more than that of Travancore.

The total Christian population of Travancore is 526,911 which chiefly consists of Jacobite or St. Thome Syrian Christians 176,574; Roman Catholic Christians of the Latin and Syrian rite 279,197; and Protestants 42,207 according to Government Census but over double that number according to Missionary Statistics. From the Census figures we cannot form a correct estimate as 28,796 Christians have failed to return any sect, and these 'not stated' are claimed by both the Protestant and Roman Catholic Missionaries. It should be observed that the numerical strength of each sect (Syrian, Roman Catholic and Protestant) varies in proportion to the age of each Mission.

The existence of such a vast portion of the native population of Travancore as 526,911 professing Christianity is a fact that affords peculiar pleasure and interest not only to the adherents and friends of that sacred religion, but also to every historian and politician.

The external progress of Christianity in Travancore during the nineteenth century may be summarised as follows:—

Census.	Total Population of Christians	The per centage of Christians to total population.
1816	112,158	12.87
1836	176,133	13.75
1854	192,858	15.27
1875	468,518	20.29
1881	498,542	20.76
1891	526,911	20.60

The above figures show that the Christian population which formed only 12.37 per cent of the entire population in 1816 has grown to 20.60 per cent of the population now ; *i.e.* it has gained 8.23 per cent during the space of 75 years. The slight retrogression and the apparent decline during the last decade will be noticed later on.

The learned Census Commissioner in his Report for 1881 p. 90 thus refers to the extraordinary increase of the Christian population in Travancore:—"The Hindus have increased by 3 per cent ; the Muhammadans by 5 per cent. The increment in the Hindu population is due entirely to the natural fecundity of the species, while some portions of the increase in the other two religions may be due to proselytizing, an absent element in the Hindu faith. The greatest number of conversions are to the Christian religion which therefore shows the highest increase viz 6.4 per cent."

One of the sad features however to be noticed in the statistics given above is, that in the midst of the steady growth of the proportion of Christians in the country from the beginning of this century, there is an apparent pause during the last ten or fifteen years. It is not even a pause but a positive loss of 16 per cent. This becomes more evident when we compare the figures with those of British India. In British India Christians have recently increased by 23.6 per cent, Hindus 8.3 per cent, and Muhammadans 14 per cent, the corresponding figures for Travancore being 6 per cent, 7 per cent and 8 per cent.

The following table giving an abstract of the last three Censuses will shew which of the Christian Divisions is responsible for this pause or loss.

Divisions.	1875 Census.			1881 Census.			1891 Census.		
	Numbers.	P. C. to Total Christians.	P. C. to Total Population.	Numbers.	P. C. to Total Christians.	P. C. to Total Population.	Numbers.	P. C. to Total Christians.	P. C. to Total Population.
Syrian Christians	295,770	63.13	12.90	287,409	57.65	11.97	186,782	35.45	7.30
Roman Catholics	111,155	23.72	4.81	153,815	30.85	6.40	295,337	56.05	11.16
Protestants	61,593	13.15	2.67	57,318	11.50	2.39	44,792	8.50	1.75
Total	468,518	100.00	20.33	498,542	100.00	20.76	526,911	100.00	20.21

Apparently of late the Syrian and Protestant Christians have not numerically progressed so much as the Roman Catholics. It would also appear from the above statement that Protestants have decreased by 3 per cent during the past ten years. But in the light of the following remarks the decrease can only be regarded as nominal if any decrease at all. In the Census of 1891 the sect of 28,708 Christians was returned to be as 'Not Stated.' The Census Commissioner distributed this number proportionately amongst the Syrians, Roman Catholics and Protestants, while the Protestant Missionaries claim that the 'Not Stated' are mostly Protestants. The claim is based on the ground that the 'Not Stated' plus the number of Protestants given in the Census tables, almost exactly agrees with the numbers furnished by the Missionaries. The approximate correct figures for the three sects have therefore been taken to be Protestants 70,660, Roman Catholics 278,785 and Syrians 176,574. Another cause for the apparent decrease of Protestants is this, the Syro-Protestant adherents of the C. M. S. gave themselves out as Syrians instead of declaring themselves to be out and out Protestants. The results of the Census of March 1901 just taken are expected to show a decided improvement in the number of Protestants. The mighty successes and ingatherings of the Salvation Army in Travancore found no record in the Census of 1891; for the Army's operations began in the country only after that Census.

The increase of the Roman Catholics seems to be astounding. During the ten years preceding 1891, they show an increase of 141,522. From 30 per cent they have risen to be 56 per cent of the total Christian population, and 11 per cent of the general population. The learned Census Commissioner says that the early Portuguese Missionaries laid the

sure foundation of the superiority in numbers. So far as the vast difference in the last two Censuses is concerned there is another cause for the sudden increase. It is well known that soon after the Census of 1881 the Roman Catholic Bishops of Trichur and Cottayam and the Archbishop of Verapoly protested and complained to Government that a very large number of the Roman Catholics of the Syriac rite who were subject to the Pope were wrongly added in the Census returns to the number of Jacobite Syrians. Accordingly this mistake was rectified in the Census of 1891.

It is pleasing to note that the same steady increase is observed in the number of Christian places of worship in this Country during the past hundred years. The following are the figures collected from Government statistics: —

Years.	Number of Christian Churches of all denominations in Travancore.
1816	301
1836	405
1854	487
1875	840
1891	1,116

That in this hot bed of Brahminism, despite so much hindrance, there should be at the present day 1,116 Churches dedicated to Christian worship of all denominations, and that the Christian Churches should have multiplied nearly four fold during the space of 75 years are matters really to be thankful for.

The above two sets of figures referring to the Christian population and Christian places of worship show beyond

doubt, that so far as the numerical strength, or the external progress of religion is concerned, Christianity has been and is, steadily gaining ground in Travancore, and that its prospects and ultimate triumphs are more assuring than ever.

It is remarkable that in the neighbouring State of Cochin also, Christianity has steadily advanced during the century. The following figures collected from the official statistics of that state speak for themselves.

Census year.	The Total Christian population of Cochin.	The per centage of Christians to total population.
1820	43,535	19.5 per cent.
1836	64,633	22.4 „
1849	78,545	21.7 „
1858	88,920	22.2 „
1875	140,417	23.3 „
1881	136,361	22.7 „
1891	173,831	24.04 „

It will be thus seen that Travancore and Cochin the privileged and early scenes of the labours of the pioneers of the gospel in India are peculiarly blessed and still lead the van in the onward march of Christianity in this great Indian Empire.

The corresponding figures in regard to the numerical strength of the Hindu population and Hindu places of worship in Travancore show a declension, thus indirectly corroborating the figures cited above to show the growth of Christianity in that land. The following are the figures that confront us relative to Hinduism.

The corresponding declension of Hinduism in Travancore during the 19th Century.

First, as regards Hindu population.

Census year.	Total Hindu population.	Per centage to total population.
1816	750,571	82.7
1836	1,043,723	81.49
1854	1,007,036	79.75
1875	1,700,317	73.64
1881	1,755,610	73.12
1891	1,871,864	73.18

The above figures show clearly that the Hindus have not only not increased as rapidly as the Christians, but that they are gradually losing ground. The devotees of Hinduism who formed 82.7 per cent of the total population in the beginning of the century are at the present day only 73.18 per cent. Whereas during the space of 75 years Hinduism has lost 9.6 per cent of its population, Christianity has gained 8.23 per cent during the same identical period. In other words nearly the whole of what Hinduism has lost Christianity has gained. The above facts also suggest the conclusion that the Hindus are gradually forsaking their religion, mostly in favour of Christianity rather than any other form of religion.

Secondly, an examination into the numerical strength of the Hindu temples and places of worship, and their present condition, gives us the same results as regards their declension and decay, and the apathy of the waning population of their devotees. In 1816 there were 19,524 Hindu temples of all kinds, of which 3,662 temples were dedicated to superior divinities, and 15,862 temples and groves were dedicated to inferior divinities. To this must be added the

number of places of worship belonging to the inferior castes which, for reasons unknown, were separately counted as numbering 2,434; thus making a grand total of 21,958 Hindu temples exclusive of the 871 religious public buildings.

In the Census of 1891 however, the total Hindu temples and pagodas of all description numbered only 9,364. Of these according to the present classification, 6,159 have been deemed to belong to superior divinities and 3,205 to inferior divinities. Though it would appear that twelve thousand six hundred shrines have gone off the stage of idolatrous worship during the space of 75 years yet the Census Commissioner attributes the vast difference partly to the fact that groves and *tekkathoos* of Malayalee houses included in the 1816 census were excluded in the 1875 and the 1891 censuses. Making allowance for all these omissions and inaccuracies of census classification, it is doubtful whether the decrease of 12,651 minor Hindu shrines can be entirely explained away in this way. The fact is that with the progress of education and the spread of Western ideas the faith of the people has also undergone and is undergoing much change, and they have not the same zeal as their forefathers; the result being the temples and shrines and religious and charitable institutions and endowments in the land are not so much cared for as before. The leaders of the community have raised a cry, and they think that nothing but Government intervention can stop the evil, and that if left in the hands of the people the whole fabric of Hindu temples and endowments will come to nought sooner or later. The speeches that have been recently made in the Travancore Legislative Council, and the collective evidence

therein brought forward to support the introduction of a Bill to enable Government to assume the numerous temples and endowments still outside the pale of Government management, reveal the fact that temples and endowments in the hands of the people and the *Ooranmakers* are so much mismanaged and spoliated. In his excellent and learned speech in the Council Mr. Nagam Iyah the Settlement Dewan Peishcar and the well known Census Commissioner refers to the temple buildings that "almost all of them are in different stages of decay throughout the country." He also brings to the notice of the Council the very serious fact that there are numberless instances of alienation of *Michavaroms* or rents of *Devasom* or temple trusts throughout the state, and that the Trustees or *Karyasthans* directly or indirectly have some interest in the mortgages created, and devise and bring about the court sales of *Michavaran* and *Jenmom* right.

Mr. Nagam Iyah further gives the following pathetic description of the present state of the Hindu temples in Travancore managed by private bodies or *Ooralars* :—

"In the majority of the cases most of the properties have been alienated. Sometimes the *Michavaram* rents have been sold and even the right of trusteeship itself is mortgaged or heavily encumbered. The collection of the rents is a tardy and cumbrous procedure requiring the aid of civil courts, and hence seldom satisfactorily done, and where the tenants are honest and law abiding, as is often the case in our country, the rents if paid, do not reach the temple coffers, as they are generally divided between disputing *Ooranmakers* or the temple trustees and servants. The ceremonies in such temples are never gone through systematically or regularly. There is no fear of check or control. The public opinion

of the village is ineffectual. The temple doors are seldom open, the *nivadyoms* and *ponjas* are defunct. Even the officiating *santicaren* is not paid his wages. Sometimes the temple properties are attached by civil courts and sold for payment of servants' wages. As if all these were not sufficient evil unto the day, there is the element of wrangling and strife, continually going on, between the managing trustees, and a constant stream of litigation flowing into courts, both of which causes act as a permanent drain upon the temple revenues. I have in my hands a list of 51 temples and charities in Travancore owning much wealth, where mismanagement and deterioration of the kind depicted above have been going on for years, and it is the opinion of well informed people that the condition of these institutions will be past rescue, if Government action comes too late."*

'R V.' in the 'Western Star' of 22nd September 1897 in an able article on 'Travancore temples' observes :—"In Travancore one sees everywhere hundreds of Pogadas dilapidating. They present a very sorry look. Standing behind the excuse of want of funds the Government exerts no effort to repair them."

One of the inferences to which the above figures regarding the declension of minor Hindu Shrines inevitably lead us is, that Christianity has more rapidly spread among the poorer or lower classes of Society than among the rich and higher classes of Travancore. The shrines of inferior divinities worshipped by the inferior classes

The analogy with the general historical progress of Christianity in other countries.

* Proceedings of the Travancore Legislative Council published in, the Supplements to the Travancore Gazettes of 5th June 1900 page 5 and pp. 7-8 of the Gazette Supplement of 5th December 1899.

have been more readily abandoned than the temples or pagodas of the superior divinities worshipped by the higher classes. This is also quite in accordance with the historical progress of Christianity in every land. It has always been the method of the Gospel, first to find its home among the humbler classes, the despised and rejected ones, and then work its way upwards. It was so in Palestine, in Imperial Rome, and Europe. It was and is so in India; and it is remarkably so in Travancore. While the Gospel was always preached to the poor first, it is foolishness to attach undue importance to the conversion of the higher classes. In God's sight there is not the slightest difference. All are his creatures and He receives them all alike.

We have also the independent evidence of the early Missionary Reports which corroborate or trend in the direction of Government Statistics, the results of which have been mentioned above. The early Missionary Reports record numerous instances of the demolition of Hindu shrines mostly the inferior ones. Nor is this to be doubted. The zeal of the early Christian Missionaries for their religion was remarkable. They spread so much of knowledge that it proved prejudicial to the cause of Hinduism. All honor to those servants of Christ who now quietly rest in their tombs. Their very bones are dear to the Christian Church of Travancore.

It is remarkable that such a state of things should exist in a purely Native State under a Hindu Government. It has been truly remarked that Travancore can boast of a larger number of Christians than can be found in any other part of the Indian Empire measuring twenty times its

Causes of the anomaly. The different views.

area. The whole country is dotted over with Christian Churches dedicated to the worship of the Great Jehovah. In striving to explain the cause of such an anomaly in this Native State, i.e., the abnormal diffusion of a foreign religion, historians of the country who have handled the subject differ in opinion.

Purely Hindu writers place much stress on '*the tolerant policy*' of the ancient Hindu Kings of Travancore, who though remarkable for their devoted attachment to their own Orthodox Hindu faith yet apparently permitted all religions to exist side by side in their country from the remotest antiquity.

The political ascendancy of the various European Christian Powers in contact with Travancore.

There is another view of the question, when *political* reasons are brought in, to account for the appearance and spread of the different Christian sects at different political periods. The political ascendancy of each European power in India, directly or indirectly favoured the spread of its own national religion. It will be seen later on to what extent the several European Powers, who have had political or commercial relationship with Travancore, have fostered or protected Christianity in the country.

A third view of the question may be taken from the arguments of those who think with that able politician and deliverer of Travancore Col. V. Munro that the rapid progress of Christianity in Travancore demonstrates "*rather the marked indifference manifested by the Hindus* to the quiet

The marked indifference of the people.

and peaceable diffusion of religious opinions and practices different from their own."

There is yet a fourth view of the question when a religious cause is assigned. The extraordinary activity of the *Christian Missionaries* which led to the conversion of so large a native population, and the slow and sure proselytism that is still imperceptibly going on year after year may also partly account for the anomalous growth of Christianity in Travancore. We trust this also is a fulfilment of God's promises so abundantly given us in His Word.

The labours of Christian Missionaries and the fulfilment of God's promises.

We shall now proceed to examine seriatim the different causes above set forth, and see if we can get sufficient data for the several views, and what weight can be given to each argument.

First with regard to the alleged tolerant policy of the ancient Kings of Travancore, who are said to have tolerated and protected Christinity, we have first to establish if the ancient kingdom of Travancore had ever a Christian population within its confines to be cared for or protected. History and the recent archæological researches go to establish beyond doubt, that ancient Travancore had never extended northward beyond Paroor south of Quilon or thereabout, and that the territories beyond that were governed by numerous alien Rajahs exercising independent sway within their respective kingdoms. History also reveals that the earlier Christian settlements were near about Cranganore, and that they

How for the alleged tolerant policy of the Native Government tended to the increase of the Christian population.

gradually emigrated southwards till they stopped near about Quilon. In the large extent of territory thus comprised between Cranganore and Quilon, the early Christians settled and wonderfully continued for about a thousand years amidst many vicissitudes.

In evidence of this we have only to point out that, of the total Christian population of Travancore at the present day, viz. 526,911 no less than 425,530 or about 80.8 per cent occupy territories which did not belong to Travancore prior to the 18th century and which were ruled by alien kings. These alien kings, within whose territories the early Christians settled were no doubt independent of Travancore. As a rule they never favored the Christian religion. If occasionally they rendered any help to Christians, it was because they commanded a fair portion of the internal and foreign trade of the country, and also because they were warriors and rendered military service in times of trouble. We have no reliable account of these early independent Rajahs of this coast. But at the time of the Portuguese the Syrian Christian settlements were chiefly under the Rajahs of Porcad, Wadakancore, and Thekencore. Of these the Thekencore Rajahs are said to have specially protected the Christians and favoured them because of their trade and industry and the revenue they derived from them. The Dutch writers also bear testimony to this fact. It should also be borne in mind, that the territories above referred to where the Christian population is the greatest were also the first field of labour of the early Christian Missionaries.

Travancore warred with these independent Rajas only in the middle of the 18th century, and annexed their country; and with the annexation the great body of Christians became Travancore subjects, and consequently the period in which

they came under the sway of Travancore could not have exceeded 200 years. There is therefore no ground to argue that the abnormal increase of Christian population of Travancore is due to the tolerant policy of the ancient kings of Travancore, some of whom no doubt, continued the policy of some of the Rajahs they had subjugated. Had Christians been a specially favoured class, the increase in their number should have been greater during such a long period. On the other hand it is remarkable that the Christian population of Travancore, which attained the maximum strength of only 8 or 10 per cent during the thousand years they were under Hindu Rajahs, should have doubled or trebled itself during the short space of 80 years, covering the period of the British supremacy in Travancore. The great paucity of Christian books and almost the entire absence of Christian monuments belonging to the earlier Hindu period suggest anything but toleration, protection and encouragement afforded.

No doubt in the case of the Syrian Christians the religious tolerance of the Native Government, and the protection and patronage of the early Hindu kings of Malabar, as evidenced by the copper plate grants, contributed much to their prosperity. But this was only an apparent toleration. The Revd. Mr. Rae argues that there was a political necessity for the recognition of Christians in these Native States. He says :—" It was no feeling of favour towards the religion which they professed that induced the kings of Malabar to exalt the new comers. The element of fear and of self interest entered into the motive. For as it was at the date of the Jewish Charter, so at the respective dates of the two Christian Charters,

The protection afforded to the early Syrian Christians.

the Perumals had to fortify themselves against external enemies ; they had to bethink themselves of every available resource whereby their seats on their throne might be preserved. The first Christian *Sasanam* was granted at or very near the time when the Rashtrakuta invasion of Southern India had resulted in the final subjugation of the Pallava dynasty of Kanchi (Conjevaram) The second Christian charter also was given about the time when fresh invasions of Kerala took place”*

He also remarks “ Let it be remembered that these Christian Charters were granted under the pressure of a political necessity. The Brahmins who appended their signatures as witnesses made a virtue of necessity.”

In proof of the tolerant policy of the ancient Native Government it is often stated that the Syrian Christians have held government appointments in Travancore for a long time. This however cannot be proved. There are no instances of Syrians occupying positions of trust in the Travancore Government prior to the advent of the British. It was Colonel Munro, who for the first time, employed a few in the Sirkar, in the judicial and some other departments ; and this proves any thing but the tolerant policy of the ancient Government.

We shall now proceed to examine whether the Sirkar in any manner helped the Christian Churches of the country. According to the ancient laws and usages of Travancore, no Christian Church could be built in the country without the Rajahs's permission, and when the Royal permission was granted, it was sometimes

Sirkar aid to Christian Churches. The exemption of Church grounds from tax.

* The Syrian Church in India p. 161.

customary to exempt from tribute or tax the garden in which the Church or Chapel was built, applying the tax on the ground for lamp-oil or lighting purposes of the Church. This exemption was confined precisely to the ground round the Church. The other gardens if the Church possessed any, were liable to tribute like others.

This privilege was enjoyed by almost all the old Roman Catholic Churches in the country. In 1824 when the Vicar of Puthenchara Church complained against Travancore Revenue Officers collecting taxes upon trees standing in the Churchyard and demanding services from the ten Christians who were exempted from public service on account of Church duties, the Bishop of Cochin claimed the old exemption, and Dewan Vencata Row allowed it. Again, even as late as 1835 when the Tahsildar of Karnagapally demanded tax from the Churches of Coittota and Pandaratoorty in that Talook, and went so far as to imprison the Churchwardens for the non-payment of the same, the Vicar the Revd. Fr Nicar and Bishop Manoel de Joaquim Neves claimed the privilege of exemption which those Churches had enjoyed for two centuries, and maintained that not a Sirkar servant, not even the Prime Minister was authorized to abolish or justified in abolishing a privilege granted by the ancient Kings of the country.

As regards lighting charges of Churches it is well known that the Rajahs of Travancore regularly paid a fixed allowance of five Rupees per month for the expenses of oil for the lamps in the Verapoly Church. Similarly Oodagherry, Nagercoil and other Churches received Sirkar allowance for lighting purposes, just as the Hindu temples and places of worship did.

The Rajahs of Travancore, though they gave no other material help to the Roman Catholic Churches, except the freedom from tax on Church grounds as above described, yet during the days of the Dutch supremacy on this coast they, like the Dutch, seem to have been more friendly with the Italian Carmelite Clergy than with the Portuguese. They gave special protection to the Italian priests of Verapoly. On more than one occasion the Rajahs received from their hands, with all courtesy and honors, presents and letters from the Pope, and sent in return presents and letters to Rome ; thus showing an outward friendship.

There are also other instances of state aid to the Roman Catholic Churches. In the middle of the eighteenth century the Travancore King, at the request of his general D'Lanoy, built the Roman Catholic Church at Fort Oodagherry or Puliakurchi, and assigned a pay of one hundred fanams to the incumbent Vicar. In those days Travancore Sirkar Officials very often assisted the Roman Catholic priests in their demands upon their parishioners and even adopted unpleasant means to ensure payment to Churches.

Similarly the Protestant Missions in their turn thankfully received large aids from the Tranvancore Government. Her Highness the Ranee granted extensive fields to the Kottayam C. M. S. Mission, and to Mr. Ringeltaube's (L. M. S.) in the South. She was induced to give these grants because it was represented to her that His Highness the Maharajah of Tanjore had conferred grants of extensive

Sirkar aid to the Roman Catholic Churches.

Sirkar aid to the Protestant Churches.

paddy fields for the support of the Tanjore Mission. Following this His Highness the Raja of Cochin conferred bounties on Mr. Mead's Mission and this also tended to give some sort of permanency to the Mission Establishments. The Sirkar aid to Mr. Norton's first Church at Alleppy and to his charities in the town is well known. Mr. Mead besides obtaining great reductions and remissions in the heavy taxes with which the extensive Mission fields were burdened, also succeeded in procuring a license from the Travancore Government to land in the Travancore ports free of import duties all articles intended for charitable use got down from England and other places for the Protestant Mission. He also obtained from the Sirkar the ancient historical Church and other dilapidated buildings at Fort Oodagherry for the use of the Medical Mission. Other instances may be found of aids and encouragements received from the Sirkar by the Protestant Missions in the country; but as most of them were obtained chiefly through the good offices of the Resident they cannot be construed as voluntary aids from the Durbar.

But these occasional aids of the kings of Travancore to the Christian churches in their country will not much if at all help us to explain the abnormal increase of the Christian population and Christian churches in the land. To arrive at the real or the main causes of this increase of Christians in Travancore at the present day we must follow another line of argument. The advent of Europeans on this coast marks a new epoch in the religious as well as the political history of Travancore, and the progress of the Christian communities may be said to have commenced with it. To be more explicit, in addition to the nominal

Political reasons for
the anomaly.

protection, friendship and sympathy of the Native Government, history discloses that the prosperity and increase of each sect of Christians have been inseparably interwoven with the political rise and importance of the several European Christian powers that stood in various political relationship with the Native Kings at each time. The fortunes of the great Christian Missions have varied with the predominance or otherwise of the political influence of the various European powers in treaty alliance or contract with the Native Government.

Thus the earliest of the Roman Catholic Missionaries sought to introduce their faith amongst the natives of Travancore at a time when the Portuguese power was in its ascendancy. Wherever the Portuguese adventurers extended their conquests and influence they afforded great facilities for the spread of their religion. In almost all the treaties they entered into with the Native Rajah, one of the articles was regarding the protection to be afforded to the Christian faith. In his monograph on Albuquerque, Mr. Morse Stephens mentions that the idea of discouraging Christian Missionaries which found a part in the policy of the Dutch and English East India Companies never had an adherent among the Portuguese at any rate. "Xavier was largely aided by the influence and *prestige* of the Portuguese Government, then all powerful in India. Like others in his day, Xavier believed that the authority and force of the magistrate might be used to induce men to profess Christianity. According to his published letters, it appears that large sums of money were expended by the Portuguese Viceroy to secure the attendance of the natives

Portuguese Government aid and protection to Travancore Churches.

at the sound of the bell which Xavier carried in his hand." Nay, even a more substantial form of State aid was rendered by the Portuguese Government inasmuch as a subsistence allowance of Rs. 750 per annum was disbursed to the Ecclesiastical Governor of Travancore and Cochin from the Royal Treasury at Goa, from which also the 28 Vicars of the Travancore and Coronandel coast received annually a sum of Rs. 103 each. It was also the Goa Treasury which paid the salaries of the 15 Missionaries in Ceylon. Again it was at the instance of the Portuguese authorities that General D'Lanoy exerted his influence and obtained permission from the Sirkar to invite more priests to labour in Travancore.

We thus see that the Portuguese Government was very eager to propagate Christianity while they held power in the East. In fact they invariably professed the spread of Christianity to be the great object of their discoveries and conquests in heathen lands. They founded colonies and encouraged their men to marry native women on their embracing the religion of the Cross. By these means a professedly Christian population arose and rapidly spread. A permanency was given to their religious institutions by landed endowments such as Changanacherry, Kottar, Quilon and other numerous churches in Travancore extensively possessed; and this measure enabled them to survive the power that called them into existence. The depth and permanency of the labours of the pioneer Portuguese Missionaries on this coast is seen more in Travancore than anywhere else. They pursued their work with such zeal and devotedness that they have left an indelible mark on the country. There is no little amount of truth in Mr. D'Orsey's argument that the

Plans and avowed
object of the Portu-
guese to propagate
Christianity.

impression made by the Portuguese in the 16th Century, notwithstanding numerous fluctuations still continues to operate in Southern India not only in the Syrian Christians whether Jacobite or Romanist, but also on the modern Missionary efforts in that quarter. Not only in matters religious that the Portuguese showed such enthusiasm, but even in the general cause of humanity they have left their mark on this coast. It was the Portuguese Viceroy Lopez-Soarez the successor of the great Albuquerque who when it held its political supremacy over this coast abolished the barbarous custom that prevailed in the country of Travancore of putting to death children who were condemned by astrologers and sorcerers as having been born under unlucky stars. To avert the calamity that would befall such children they were ruthlessly killed, and the happy children born under lucky stars were allowed to live. Soarez interposed and Travancore had no other alternative but to implicitly obey the dictates of the Portuguese Viceroy.

At the present day the Christians of the Portuguese or Goanese Mission form a numerous class among the native Christians of Travancore, and their Convents, Churches, episcopal sees and other establishments with those of the Propaganda Mission are respected in common with others, by His Highness the Maharaja's Government and the British authorities.

We know from history that the Portuguese proselytized the Syrians now known in Travancore as Roma-Syrians or Syro-Romans who after the 16th century abjured the Nestorianism of the ancient Christians of this

Portuguese Bishoprics and Vicarage Apostolics in Travancore.

Coast and embraced the Roman Catholic unity. In the time of the Portuguese ascendancy in India the whole of Malabar was divided by the Pope into two Dioceses viz., Cranganore and Cochin, the former containing a great mixture of Christians of the Latin and Syro-Chaldean rites, the Christians of the latter Bishopric following the pure Latin rite. These two dioceses were confided to the same Portuguese Government. In the seventeenth century, however, many circumstances induced the Holy Vicariate See to establish a Vicariate Apostolic in the very heart of Malabar, and this triple ecclesiastical division lasted till the 24th of April 1838, when, after the Great Schism of 1837, the Pope published a Bull entirely abolishing and annulling the two Portuguese Dioceses in Malabar besides Mylapore and Malacca in spite of the protests and daring resistance of that dauntless Fadrodist Bishop Joaquim Neves, and subjugated the whole of Malabar to the Vicar Apostolic Archbishop Xavier of St. Ann and his successors, who from that year had a suffragan bishop at Quilon while his headquarters were as before at Verapoly in Travancore. When the Papal delegate Monsignor Agliardi proclaimed before the High altar of St. Patrick at Bangalore on the 25th January 1887 the Roman Catholic Hierarchy in Southern India, the Vicar Apostolic in Travancore, Dr. Leonard Mellano was called for the first time the Archbishop of Verapoly. In regard to the number of churches, ecclesiastics and Christians, this Archbishopric in Travancore is perhaps the largest in India.

When the Portuguese power fell in India, reaction set in. The Syrians refused Roman bishops and disowned the Papal power and every nominal conformity to their rites was discarded. The interesting history of the Syrian Christians

Syrian Christians' ancient Faith.

discloses how, with all their ignorance, they possessed so much of vitality as to withstand the aggressions of foreign ecclesiastics. The Roman Catholics failed to get them all into their fold and similar attempts made by the Protestant Missions have also ended in failure. At the Council of Alangad in 1653 the Syrians swore that they would never join the Roman Catholic Church, and in the Council of Mavelicara in 1836 they again swore that they would never join the Protestant Church.

We shall now resume our line of argument and see how far the Dutch in their commercial and political relations with the Rajahs of Travancore, Cochin and Malabar generally protected the interests of Christians and Christian Churches of this coast. When the Dutch came, dissensions and disunion reigned supreme in the Malabar churches, the Syrians having just thrown off all allegiance to the Roman See. At first the Dutch kept aloof in church matters, but soon after, from political motives, to counteract the influence of the Portuguese and their Bishops, they sided with the Carmelite priests of Verapoly. The opposition between the Portuguese R. C. Bishops of Cochin and the Vicars Apostolic of Malabar increased. The Italian Missionaries of Verapoly, availing themselves of the jealousy of the Dutch against the Portuguese, and with the countenance and aid of the former, seized many of the churches of the latter, northwards of Alleppy ; and endless disturbances have prevailed among the Roman Catholic churches in Travancore ever since.

In the territories of the Rajah of Cochin, the Dutch Company very often assumed the entire management of the churches. It is also a well-known fact that the Dutch demanded and acquired the right of collecting the revenues due to the Rajah

The kind of interference and degree of influence exercised by the Dutch in matters Christian in Travancore and Cochin.

from his Christian subjects, and this duty they undertook, to prevent the unnecessary and wanton molestation practised upon the Christians of Cochin, by the Rajah's Hindu officials. The Protestant Dutch could not bear to see the oppression to which the Christians of the Syrian, Roman Catholic and other denominations were subjected under the native rule of the Rajahs of Malabar.

The Dutch Governors of Cochin kept such vigilant control over these matters that whenever the Christians slighted or defied the native authorities, the Rajahs of this coast always appealed to the Batavian Government for the maintenance of their authority in the same manner as they now appeal to the British Government. They felt it their Christian duty and privilege to help the Native Christians. Dr. Buchanan, when alluding to the Dutch benevolence on this coast, thus expresses his own notions of moral responsibilities and duties under similar circumstances in Travancore :—

“It would be desirable that a similar right were exercised by the English Government in relation to the Christians in the territories of the king of Travancore.”

Du Perron bears testimony to the peace and religious liberty enjoyed by the Roman Catholic Missionaries and the Syrian Christians of this coast under the protection of the Dutch.

At the close of the last century when Resident Mr. Powney was negotiating treaties with Cochin*, the Rajah informed him that the Dutch had jurisdiction over all the new Christians within and *without* the newly erected Travancore lines which divided the Cochin territory into two portions, and also in some points over the Jews, and fully over all

* Vide Malabar Commissioner's Report p. 178.

the inhabitants of the Dutch colonies who lived within or to the southward of this fortified demarcation. Thus it is clearly seen that the Dutch possessed a sort of prescriptive right of interference with regard to the Native Christian subjects of Cochin and their own subjects in Travancore and elsewhere. There were so many Dutch farmers or planters carrying on extensive cultivations in Travancore, particularly in the Northern Taluks, and the Protestant Dutch were not backward in the assertion of their entire jurisdiction over them, and over the Native Christians who helped them in their industry. As a rule, lands held by the old Dutch families and by Native Christians of the Dutch were rent free.

The Dutch divided the Native Christians of the Coast into two divisions or parties: the Moondoocars or persons who wore white clothes and had puggeries or turbans for head-dress, and the Topasses or those who were dressed in hats and drawers. Each division was under a Captain or Commandant who was responsible to the Governor for their conduct.

The terms of the Dutch treaty with the Rajah of Cochin about protection to Christian subjects were explicit and definite. Though the Dutch retained complete jurisdiction over the Moondoocars or Roman Catholics including Latin converts, it is doubtful whether they extended full protection to the Moplahs or 'St. Thomas' Christians.' Governor Van Angelbeck admits that the greatest causes of dissension with the Rajah of Cochin were on account of Christians, especially Roman Catholic. The two chief causes were first because the Roman Catholic Missionaries apparently admitted to baptism outlaws and escaped criminals of Cochin, but the more frequent source of complaint was the killing of

cows which was a crime in Native States. In this matter, "The extent, however to which each Governor could interfere depended very much upon his personal influence with the Rajah."*

The Dutch always zealously guarded their right that all Christians should be tried by them and not by the Rajah. The other right to which they attached much importance was that no new taxes or demands should be imposed on Christians without their consent, and no Christian house or garden could be attached except through their Commandant.

How far the Dutch claimed jurisdiction over Travancore Christians cannot be exactly ascertained. But we have clear proofs to show that the Dutch exercised a sort of moral claim for affording special protection to Travancore Christians. It is on record that in 1774, when three Native Christians of Travancore were sentenced to death for killing a cow, the Rajah, as a matter of courtesy, handed them over to the Dutch, though along with that he also made a request to Governor Moens for fire-arms, and promised payment for the same.†

Again Governor Van Angelbeck frequently complained to the authorities at Batavia and has left his observations that the Rajah of Travancore and his ministers were continually oppressing their inland Christians who were under their protection, and that some who had taken refuge in the Dutch possessions at Quilon were not safe.‡ On this account Angelbeck wanted to curb the power of Travancore and appealed for military arms.

* Vide Day's Perumals p. 160.

† One of the proud Major heads of account in the early Travancore financial statements was "Cure of lame cows in Travancore" Fanams so many.

‡ Vide Day's Perumals pp. 141 and 161.

Further light is thrown on the subject if we refer to the provisions of the Treaty concluded by the Dutch Treaty with Travancore. the Dutch with the Rajah of Travancore, regarding Cranganore which runs as follows :—

On the 31st July 1789 “the Illustrious and Mighty Netherlands East India Company” sold to the “Illustrious and Mighty King of Travancore, Wanjee Walla Marthanda Rama Warmer, the fort of Cranganore and the outpost of Ayacotta with the plantations and fields belonging thereto,” also the cannon and ‘thereto belonging ammunition’ and powder for the sum of Surat silver Rs. 50,000 ready money and a further sum of Rs. 250,000 to be adjusted afterwards ; or 3 lakhs of rupees in all. The chief exceptions made in the conveyance of all the Dutch possessions in that quarter were in respect to “the Lepers’ house* at Palliport with its adjoining buildings, gardens and other grounds belonging thereto” which were to remain in the “Company’s full and free possession” and in respect to “the Roman Churches at Cranganore and Ayacotta.” Christians of which were “to remain vassals of the Company” and “were not to be burthened with any new taxes.”†

When the British supremacy was established over Travancore and Cochin great difficulties were experienced especially by the Rajah of Cochin, in collecting his ordinary revenue from his own Christian subjects, who, by the operation of the Dutch treaties, were entirely removed from his control. Every attempt made by Lieut. Blacker, the Asstt. Resident, who was then in charge of Cochin affairs to collect revenue

* In these days, particularly after the death of Fr. Damien of Molokoi, much is being done by Christian Missions for the establishment of Leper Hospitals, but here we have an instance of the early Dutch Government in this coast maintaining a Leper Asylum at Palliport and stipulating terms with the Travancore Rajah for its continuance.

† Vide Logan’s Malabar Vol. I. p 459.

from Christian subjects, led to loud complaints in Courts and he felt the very embarrassing situation in which the Cochin Sirkar was placed by the existing orders relative to its Christian subjects.

So long as the Dutch treaties were in force it was difficult to modify them as they were concluded by a foreign State transferred to the British Government by conquest. It was feared, that after peace, should Cochin be restored to the Dutch, then the Dutch engagements would also be restored intact. Some years afterwards, however, when the Dutch territories were finally ceded to the British, the treaties were regarded as not any more binding, and the Christian subjects of the Rajah were placed like the other inhabitants of the country. Similarly when disputes arose between the Dutch and the British Government about the Dutch factory of Cape Comorin and its dependencies in Travancore, the two Governments deputed Commissioners. Mr. Peter Vanspall was sent from Tuticorin as the Dutch Commissioner and the Revd. Charles Mead as the British Commissioner.* They both travelled on the coast and collected evidences and finally met at Cape Comorin, settled the disputes and signed the deed of transfer.

In investigating the Dutch operations in Travancore and Cochin, and their bearing on the history of Christianity in those states, it should be clearly borne in mind that the difficulties above referred to in collecting revenues, &c., from Christian subjects and in dealing with them, proceeded from the Dutch treaties with the Rajahs, and not from Christianity. The relations between the Dutch and Christianity on this coast was thus described by Dr. Francis Day, several years

* This is another instance in which a Christian Missionary was employed on civil duty by the East India Company.

ago. He says :—" The chapter on Dutch shows how Christianity flourishes under hot-house cultivation : and the present lamentable paucity of Protestants in the Cochin and Travancore States is the subsequent results of such a plan." If Dr. Day were to write at the present day, surely he would be obliged to modify his statement a great deal. Moreover, he forgets that the Dutch had no Missionary organizations in Travancore. We read of Portuguese Missions, Italian Missions, French Missions, the English Missions and not of Dutch Missions.

On the whole, though the religious zeal of the Dutch was not so great as that of the Portuguese, yet their system of rewards and punishments and attempts to convert all the inhabitants to their religion were noble and commendable acts in themselves. The insults they often offered to heathen idols and native prejudices, though deserve the utmost condemnation, it must be remembered that they were often led to such deeds by the intolerant and cruel treatment which their fellow Christians received from the Native Rajahs. If the Dutch were not such brilliant statesmen and soldiers and propagandists as the Portuguese, yet they were better merchants and literary men and better philanthropists ; and the downfall of the Dutch power was chiefly due to the private commercial speculations of their officers and not to any other causes. It is true the Dutch have not left any permanent mark in the religious institutions of the Malabar Coast : but this is easily explained as the Dutch never brought any Missionary expeditions nor fostered any Missionary organizations in the country and never pretended that it was part of their object or work. It must however be said to the credit of the Protestant Dutch that they never opposed the propagation

of Christianity in India, as their successors, the Protestant British did, but on the other hand, they did their best to extend their religion indirectly. To show that the Dutch Company were particularly desirous of evangelizing the countries they established themselves in, we have only to allude to the action of the Dutch Head Factor at Manapar, who annually distributed one or two garments to every convert who was baptized.

Soon after the Dutch, the Danes also entered Travancore and succeeded in establishing a

The Danes in Travancore and their connection with Christian Missions.

few stray factories on the coast. Their chief factory was at the seaport of Coleche or Colachel (or as the Danes often spelt it College) in South Travancore. It was there the Danish Colours were first displayed. The original treaties with the Rajah of Travancore are not available, but they can be found, if some enterprising student of history would ransack the archives of the old Tranquebar Government; for Colachel was always subordinate to Tranquebar. The Danish Resident or Factor did not derive his authority direct from His Majesty the King of Denmark, but only from the Government at Tranquebar. Mr. Olivarius, who was the Danish Resident in Travancore at the end of the last century, was an excellent Christian and was desirous of planting a Mission. He bore such an excellent character that he made a favourable impression in Travancore. His successor, Mr. William Brown, did his best to strengthen the Danish trade in Travancore, but unfortunately troubles in Europe, and the war with Great Britain seriously affected the Colonies. Like Tranquebar, the Colachel Factory was seized by the English and then restored, but the trade declined and ultimately ceased to exist.

The Danes did not rise to any importance either in their commercial enterprises in, or political relations with, Travancore. Though Protestants in faith, they were too small a party to take any lead in church affairs in Travancore. But to their eternal honour it must be said that the first Protestant Missionaries to India belonged to the Danish Missionary Society, and Ziegenbalg, Plutch, Grundler and the noble company of pioneers of the Tranquebar Mission from whence light shone into Tanjore and Travancore, laboured under the patronage of the King of Denmark.

The Danish Missionaries of Tranquebar had, for some time in the last century, a correspondent residing at Porcad, a commercial factory near Alleppy. He was a German, and one who had had his education at Halle. This correspondent occasionally sent to the Missionaries on the other coast, scraps of information concerning Travancore, that they might judge for themselves, the possibility of occupying the country as a Missionary field. To give them an idea of the language of Travancore, he once sent them a copy of the Lord's Prayer and Creed in the Malayalam language. In a letter written in July 1736, he refers to Mar Thomas as residing at *Cottaru* in the Thekkencore district. Perhaps he meant Cottayam, and not Cottar near Nagercoil, for he speaks of Syrian Christians living in all the country extending from the north-east of Anjengo up to the Ghauts. He also acknowledges his inability to understand the Cattanars well, because of their foreign words. Some of the Cattanars in Travancore, who had heard of the Danish Mission, went to Tranquebar to see it and form the acquaintance of the Missionaries.

It is somewhat surprising that these excellent Pioneer Danish Missionaries arrived at the decision, that anything like union or co-operation with the Syrian Church of Malabar for the purpose of evangelizing the heathen was altogether impracticable. They had almost prophesied from the distant Coromandel what the Anglican Church learned by bitter experience after 20 years of actual labour in Travancore. The same opinion was expressed by those revered German Missionaries of Tanjore, Kohlhoff and Horst, in an able memorandum drawn up by them on the subject.

That the Danes in Travancore showed all sympathy to Christians they came in contact with, may be inferred from the fact that when the Hindu Priests sought to poison Fr. Paulinus, the well known Carmelite Missionary and distinguished writer, he sought immediate refuge in the factory of the Protestant Danes at Colachel. There they nursed him during the few days of his illness and restored him back to perfect health.

It may not be generally known that the London Missionary Society was induced to labour in South India at the earnest invitation of the well known Danish Missionaries of Tranquebar, Dr. John, Rottler, and Caemmerer, and the well known Mr. Gericke. It was under these Missionaries that the Revd. Mr. Ringeltaube, the first Protestant Missionary to Travancore, studied Tamil and drew his full Missionary inspiration. And finally it was to Tranquebar that Mr. Kohlhoff directed the first Protestant convert of Travancore, Vedamanickam, with a letter of introduction, and it was at the Danish Settlement of Tranquebar that Vedamanickam invited Mr. Ringeltaube to Travancore, and there the invitation was accepted.

The Danes had scarcely commenced assuming political power when they were superseded by the British. The English were too much engaged in temporal matters to occupy themselves with the Church matters of either Syrians or Romanists, or with the propagation of their own religion. We do not argue that the conversion of the natives was totally disregarded by the British rulers. That they also were desirous of the conversion of the millions entrusted to them in the great land they were providentially privileged to occupy, is clear from the charter granted to the Hon'ble East India Company, dated 5th September 1698, which obliged them to maintain ministers in every garrison and superior factory, who should apply themselves to the native language of the country where they shall reside "the better to enable them to instruct the *Gentoos*, that shall be servants or slaves of the Company or of their agents, in the Protestant religion." This was the origin of the ecclesiastical establishments which were fully developed in the beginning of this century.

We are also aware that in the early years of their administration in India, the British not only forbade the entrance of Christian Missionaries into the country, but were actively identified with the support of idolatry, and afterwards adopted a policy of neutrality. It took long before the Parliament could listen to the suggestions of Dr. Buchanan, Wilberforce, Zachary Macaulay (brother of Col. Macaulay, the Resident in Travancore), and their eminent co-adjutors who desired the influence of the State in favour of Christianity, Christian clergymen, and Missionaries; and adopt suitable measures for the introduction, among the native inhabitants of the British Dominion

in India, "of useful knowledge, and of religious and moral improvement."

In the same way as Romanism was planted on this coast chiefly during the days of the Portuguese supremacy, history discloses the fact that Protestantism also began to appear in Travancore only after the advent of the British power in India, if not in Travancore, though it may be true that the British were not so active and zealous in spreading their religion as the other powers had been. Their attitude was all the same until the days of the Indian Mutiny, which clearly proved that the native Christians were more faithful to the English than any other Indian subjects.

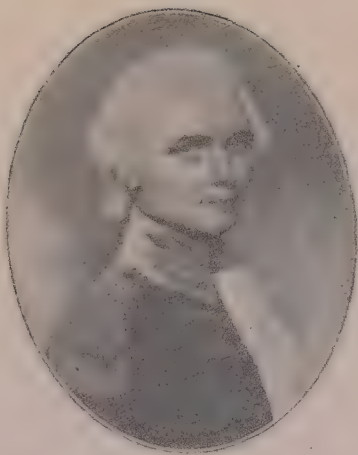
Whatever may have been the attitude of the Honourable East India Company towards Christianity in India, we know for certain that its representatives in Travancore, in the early part of this century, and generally afterwards, were friendly and favourable to the cause in Travancore. The British Residents, Macaulay and Munro, and their successors, were not merely the representatives of the great British nation, the conservators of the British influence, and the guardians of the British honour, but they were also the types of a pious and God-fearing nation, blessed like the children of Israel, who, in the midst of the heathen and wherever they went, proclaimed the name of their Great Jehovah. Very sensibly did Mar Dionysius, the Syrian Metropolitan, in a letter addressed to Lord Gambier as President of the C.M.S. in London, in 1821, compared Col. Macaulay, the first British Resident, to Moses, and his successor, Col. Munro, to Joshua, while he spoke of

The British Residents of Travancore.

Dr. Buchanan as "the illustrious high priest." When we say that they were favourable to Christianity and to Protestantism in particular, we do not mean that they were in any way apathetic towards other religionists : far from it. That they showed just attention to other religionists as well, will be clear from the following paragraphs. What we mean is simply this, that the early British Residents in Travancore had an intense desire to see their own religion spreading in the country. It was a well known fact that they, in many ways, lent their power and influence as far as it was compatible with the interest of their Government, and the morality and general advancement of Society to aid the Pioneer Missionaries, especially of Protestantism in this country in the execution of their errand—the planting of their Missions. Says Assistant Resident Heber Drury, "It was fortunate that such men as Macaulay and Munro were in those days the British Residents at the Court of Travancore, for the Rajah was much inclined to promote the welfare of his Christian subjects, and the British plenipotentiaries brought their powerful influence in aid of the good cause".—(Letters from Malabar, page 178.)

It is well known that Col. Macaulay, the first Resident, showed a decided patronage to the Roman Catholic Bishops of Verapoly about which their rivals, the Padroadists, were not quite pleased. Through the influence of the 'Linguists' (Interpreters or translators) and 'social Intelligencer' of the Resident, the Roman Catholic Bishops and priests paid constant visits to Col. Macaulay, who, liked them so much that he once went and tarried for a time at the Verapoly House to study the Italian language. And even before this, though the British Commercial Residents at Anjengo "are

Col. Macaulay.



GENERAL COLIN MACAULAY,
BRITISH RESIDENT
OF TRAVANCORE AND COCHIN
(1800—1810).

said to have shown equal attention to all, and kept no distinction between their Cooby and Portuguese inhabitants, yet, there are instances to show that they also showed a decided preference to the Verapoly Bishops as is plainly seen in Resident George Parry's Proclamation,* dated Anjengo, 23rd March 1798, when Padre Laurence Macedo Fernandez was appointed Vicar of the place by Verapoly. Despite this friendship when the time demanded, Col. Macaulay proved himself to be a thorough disciplinarian, and gave not the least countenance to the quarrels of the Roman ecclesiastics, in the country. He swerved not from his duty as a true son of Britain. When those interminable disputes between the Propagandists and the Padroadists burst afresh in 1807, and when bitter dissensions and disorders prevailed among the Roman Churches and proved prejudicial to the cause of Christianity, Col. Macaulay, conscious of his great responsibility as a Christian officer, rushed to the rescue of those churches with his timely enactment, called "An Act for the better discipline of the Roman Catholic Churches in Travancore and Cochin," and saved them from worse calamities. Dr. Buchanan, in one of his interesting letters to Col. Macaulay, thus refers to this legislation made in the interests of the churches at variance with each other:—"I had the pleasure to receive copies of your correspondence with Government regarding the discipline of the churches. Every additional letter you write on that subject is an additional pin to the tabernacle."—(Buchanan's Memoirs, p. 276).

As regards Protestantism we need scarcely bring in facts to show that the first Resident himself showed a

*Vide W. Logan's "Treaties and Engagements in Malabar". No. 174, page 185.

tively concern in the spread of it. It was Col. Macaulay who helped Dr. Buchanan in all his labours and researches among the Syrians, and procured valuable documents and manuscripts in the possession of the conservative Jews of Cochin and the conservative Syrians of Kandanad and other places. In a letter dated Calcutta, 13th April 1807, Dr. Buchanan writes to Col. Macaulay "The Christian tablets, Bible and Syrian Hebrew roll are here subjects of great curiosity. Mr. Carey beheld them with veneration, The public mind is strangely attracted towards Malayalam; and the wall between Hindooism and Christianity seems to be tottering. You have applied the battering ram to that wall with good effect in Travancore, and I sincerely wish that you could stay to give it a few more shocks. But you will be useful at home. I go home also." (Buchanan p. 269).

It was Col. Macaulay who granted the passport for the first Protestant Missionary, Mr. Ringeltaube, in 1806 and sent money from Cochin to defray the travelling expenses of that Missionary from Tinnevely through Travancore to Cochin; and it was through his influence, and the efforts of his nephew, Dr. Kenneth Macaulay of Quilon, that Mr. Ringeltaube was introduced to the Dewan and the application was made, though permission was not readily granted, to build the first Protestant Church at Mylaudy. And it was perhaps through the instrumentality of the same officer that a great civil officer of Tinnevely was induced to send Rs. 1,000 to Mr. Ringeltaube to build the first six small churches of Travancore at that officer's cost. Mr. Ringeltaube writes:—For this important service our Society is indebted alone to Col. Macaulay, without whose determined and fearless interposition, none of their

Missionaries would have been able to set a foot in that country.

A chief government officer in Madras who introduced the Revd. Messrs. Taylor and Loveless to the Acting Governor on the 28th June 1805, desired that one of them should make a trial in Travancore. His motive was 'its favourable situation for a Mission at present, while Col. Macaulay was Resident. His removal might alter the prospect, as his successor might not be so much inclined to favour missionary exertion.' Messrs. Taylor and Loveless proposed to Revd. Messrs. Cran and Desgranges who made objections to Travancore, arising from the situation of the country, the language, and the smaller number of its inhabitants compared with other parts of India. The early Missionaries' terror about Travancore is plainly seen in some of their letters.

Mr. Ringeltaube also who enjoyed five days' Christian hospitality under the Colonel's roof in 1806, gives a pleasant description of his house at Cochin, and bears testimony to his Christian character and habits. Col. Macaulay evinced his desire to promote Missionary labours when he proposed to Ringeltaube to start a Mission at Cochin for the benefit of the old Dutch families and for the conversion of the natives. Even during his retirement in England, Macaulay worked in the interests of the Malabar Churches, besides assisting and co-operating with Buchanan in the publication of the Syriac Scriptures, and in forming plans for the completion of what was near his heart—the Malayalam translation of the Bible which he began while he was in Travancore. He identified himself with the much criticised 'Clapham Sect,' and

strove earnestly and resolutely with that noble band of men to facilitate the diffusion of Christianity in India, by introducing into the Indian Charter of 1813, clauses, removing restrictions on Missionary labours in the Company's dominions and securing for them greater liberty.

It would appear from a letter Buchanan received from him in July 1812, that Col. Macaulay was among the deputation of Wilberforce, Grant, Babington &c., who waited on Lord Liverpool on the subject of evangelizing India, and secured from his Lordship some important concessions.

Fortunately for Travancore Christians, Col. Macaulay's successor, Col. Munro, was still more zealous in the cause of Christianity. His great attention and desire for its propagation are plainly seen in his carefully written addresses to Government and the Church Missionary Society, on the state of Christianity in Travancore. Munro's unremitting exertions to improve the condition of the Syrian Christians, their clergy and churches, his invitation to the Church Missionary Society to labour among them, and his numerous helps to the London Mission, need only a passing mention in this place.

It was Col. Munro, who influenced Her Highness Parvathi Bai, Ranee, to issue the memorable proclamation of 990 M. E. (1815), fixing the law of inheritance for Christian converts in Travancore, and also the Proclamation of 991 M. E. (A. D. 1816) fully exempting all the followers of Christ's religion in Travancore, from all duties connected with the temples, *Ootupuraks* or public victualling houses, as well as from requisitions of whatever nature on account

of Hinduism, such as contributions of all descriptions to pagodas and shrines, and furnishing provisions to them ; and from rendering *ooliam* duties or gratis services to the Sirkar. It was he that caused similar enactments to be made prohibiting the employment of Christians for any public works on Sundays. And it was also he who gave the above rules the widest publicity among Christians of all denominations, making special requests to all Christian ecclesiastics in Travancore, that in the event of any of the Sirkar officers and others under their countenance exacting *ooliam* services from Christian ryots, when such were connected with any Hindu religious ceremonies, and acting in the least contrary to the tenor of the Proclamations and rules above referred to ; to report to him at once the circumstances. It need hardly be pointed out, that it was during Munro's administration that regularly organized Protestant Missions were established in the country, and perfect toleration to Christianity was guaranteed, and English Missionary labours received open encouragement from the Travancore Government. We also need hardly refer to the different ways in which Col. Munro patronized the pioneer Missionary labours of Ringeltaube, Mead, Norton and Bailey. He strove to raise the name and reputation of the English Missionaries in the country in his time, by not only recommending to the Madras Government, the measure of appointing Christian Missionaries as judges, whom he expected to render better justice to the poor, than the ignorant and prejudiced native judges of those days, but by actually appointing one of them as civil Judge of the Nagercoil Court and as British Commissioner when disputes arose with the Dutch Government about the coast factories in South Travancore, functions, perhaps incom-

patible with the spiritual calling of the Missionaries. Another act of Col. Munro requires more than ordinary mention. To ensure impartial justice being rendered to Christian subjects in the courts of the country, he introduced the rule, that the second judge of every district court in the country should be a Christian. It is only to be regretted that the above privilege of the Christians was quietly ignored in recent legislations. This act of his shows that the interests of the Christians and Christian Missionaries were zealously guarded by Col. Munro. Indeed the pioneer Protestant Missionaries, Ringeltaube and Mead, Norton and Bailey were extremely obliged and encouraged by Col. Munro's kind and zealous support in all the measures which those Missionary fathers adopted for the spread of Christianity in Travancore. They considered it a distinguishing privilege and favour, when the British Resident in the midst of heavy duties, occasionally visited them and accompanied them to their infant churches. Mrs. Munro also interested herself in Missionary labours and did many acts of kindness to the Pioneer Missionaries. The grants which Col. Munro procured for the two Protestant Missions through his influence, and the leading part he took in other important events connected with the Church History of Travancore, are enough to show his Christian characteristics. The Christians of Travancore should ever venerate the name of Munro.

Col. McDouall, the next Resident, had not many opportunities of showing his sympathy for Christians, as he was only a short time in Travancore: he died at Madras of *cholera morbus* on the 7th Novem-

Their successors generally, Cols. McDouall, Newall, Morrison, Cadogan, Casamaijor, and Fraser.



GENERAL JOHN MUNRO

ber 1820, after a few hours of illness. But his successor, Col. Newall who held the office for a longer term, justly appreciated the claims which the Christians had on the support and kindness of his country. The corresponding committee of the C. M. S. in 1821 record that 'the Missionaries in Travancore make grateful acknowledgement of the countenance and protection afforded to them by the present British Resident in that country Col. Newall.' The protection and favour of the Resident was so important to the welfare of Christians, that the early Missionaries felt gratified in reporting thus. In those days such favours from the Resident were greatly needed as they tended to increase the respectability of the Christian Religion in the sight of the heathen, and formed a spur to the Missionaries in their labours.

Col. Morrison perhaps seemed a little indifferent at first. But when the hour demanded he did his duty. Messrs. Tyreman and Bennet who travelled in Travancore in 1827 thus describe Col. Morrison : ' Col. Morrison is the English Resident at the Court. This gentleman bears a high character as a man and as a soldier : a character which is still more exalted by its being associated with the principles of Christianity.' In those troublous days during the persecution of the Southern Churches, in 1828 and 1829 when Mission chapels and schools were recklessly burnt down and Christians were imprisoned, and when at last to crown their success the infuriated heathen rebels advanced to the Missionary's house at Mundakadoo and his life was in great peril, Captain Sibbald, with a portion of the 15th Regiment marched expeditiously in one night for the rescue and protection of the Missionary and his family and the Mission

property : and Col. Morrison ordered the detachment to stay a fortnight longer until such time as they were out of danger. It must also be thankfully recorded here that but for the express sympathy of Col. Morrison and of the military officers of the Subsidiary Force in Travancore at the time, the Revd. Mr. Mead and his Christians would have got into further dangers and troubles and suffered untold reverses. In December 1829, Col. Morrison retired from Travancore and was promoted as Commissioner of Mysore and afterwards as member of the Legislative Council of the Governor-General in India.

His successors, Col. Cadogan and Mr. Casamaijor were officers of a different type : but equally interested in Christian Missions. It was during their administration that the imprisoned Christians of the South obtained their release. MarDionysius says that Mr. Casamaijor ' was very willing to help the poor Syrian Christians ' that in the days of his weakness he anxiously looked forward to his arrivals ' as Hezekiah the King waited for Isaiah the Prophet.'

Col. (afterwards General) J. S. Fraser had also decidedly Christian leanings. Col. Fraser's period is an important one in the history of both the Roman Catholic and the Protestant Missions in Travancore. The Great Schism between the Propagandists and the Padroadists furiously raged in Travancore and the Resident was quite vexed with the worrying complaints and disturbances of the rival Roman Ecclesiastics whom he kept in good restraint, though the Carmelites of Verapoly at one time thought that the Colonel was partial to the ancient Portuguese prelates. In the history of the Protestant Missions too, this forms a noticeable period. It was in Col. Fraser's time that Mr.

Mead returned to England and successfully pleaded the cause of the Travancore Mission, and brought with him a group of Missionaries and Missionary ladies, such as Travancore never before or after welcomed to her shores at any one time. This fresh batch of earnest Christian labourers zealously widened the South Travancore Mission and one of them the Revd. Mr. Cox was helped by Col. Fraser to settle in Trivandram and start a Mission there ; for, till then the attempts of the Missionaries to establish themselves in the Capital of the Maha Rajah, were not successful as no permission was granted them. Col. Fraser also patronized Mr. Christian David to form a small Tamil congregation in connection with the Government Chaplaincy.* Col. Fraser, with his brother-in-law, Lieut. Stephenson greatly interested themselves in the affairs of the congregation. The disputes between the Syrian Metropolitan and the Kottayam C. M. S. Missionaries and their formal separation also took place at this time in spite of Col. Fraser's earnest efforts to restore peace.

The only exception to the above line of patrons of Christianity in Travancore is generally supposed to be General Cullen. During the twenty years of his administration of Travancore, Genl. Cullen, as were also the Dewans of his creation was apparently hostile to Christianity. This Political Representative of Christian England is said to have been a purely 'worldly statesman.' He was a Scotchman by birth ; professed attachment to the Church of England and her services, was 'much opposed to Mission-

* Vide Chaplain Revd. C. H. Malden's account of the native Church of England Congregation at Trivandram, page 2.

ary effort : and more fearful than were the Brahmins respecting the effects of evangelical religion.' The General's opposition was perhaps attributable to his long continued residence in India and his want of information concerning the great religious and charitable movements that took place in England since he had left home, and he possessed this ignorance only in common with the generality of East India officers of the day, who had not seen Missionary operations because they were more associated with ' native friends' than with European Society. The ideas and characteristics Genl. Cullen had early formed clung to him all his life, although in later days his deportment was both reserved and polite and inoffensive. Mr. Abbs' further description of him is that ' he was a lingering type of the old Anglo-Indian, bad indeed as a specimen of that religion which the Missionaries laboured to teach the natives, yet comparatively harmless on account of his strong contrast of character. The idea that the Resident and the Missionaries were professors of the same faith—an idea for a time common among the uninformed natives was soon dispelled.....'

General Cullen had queer and exaggerated views of missionary institutions and missionary labours. His fear was that Christian ministers aimed at raising ' an independent unconstitutional authority which might unsettle, if not altogether subvert, the existing political arrangements of the native state.' This was exactly the kind of fear and alarm which possessed the minds of those great officers of the Bengal Government who persecuted Carey and the noble band of Serampore Missionaries, charging them with diffusing Christianity amongst the Hindoos, obnoxious to

the peace, safety and interests of the East India Company ; and in defence of whom, the ever memorable Dr. Claudius Buchanan hurled his famous vindications in the time of Lord Minto in 1807 to which even the Court of Directors took exception, and Dr. B. was made to defend the publication of his 'Prophecies.' This suspicion and groundless political fear naturally launched the General into much unpleasant correspondence with the Missionaries. When many cases of oppression and tyranny occurred in Mr. Mead's Districts and when that Missionary fearlessly remonstrated in letters on the subject, the General threatened to forward the letters as being seditious to the Madras Council, and this he did in spite of the encouragements, and the profession of friendship and promise of help in the affairs of the Mission in his private interviews with him.

Later on, under similar circumstances, Revd. Messrs. Hawksworth, Peet, Cox and Baylis entered into an angry and long correspondence with the General. The General was much annoyed by the writings of those Missionaries. Their vehement attacks on the administration, the interference of the Madras Government, and the unpleasantness that followed, need no special mention here. The Assistant Resident, Major Heber Drury himself thus refers to the policy of the General under whom he served long: 'Among the Missionaries it was in some respects a misfortune that in reference to public acts he was not always on the best of terms, not from any fault of his own, but he felt that his policy must be shaped first in the interests of the Prince whose dominions were under his supervision: and that he could not always in consistency with his duties as adviser to the Rajah, yield in every point to the somewhat preposterous claims of the Missionaries.'

During, however, the latter days of General Cullen's residence in Travancore, he became much altered in his religious opinions and conduct in matters ecclesiastical, and his native official favourites at the helm of affairs became less prejudiced. Mr. Abbs suggests this change might have arisen from a change of counsellors, like Col. Drury, the Asstt. Resident who was a very high-minded and honourable gentleman. The General laughed at the follies of heathenism, showed less zeal in its defence, abandoned his suspicions, and regarded the Missionaries 'more as harmless religious fanatics whom it was wiser to conciliate than to offend' and with closer acquaintance discriminated individual characters better. With few exceptions the estimate he formed of different persons was similar to that which would be taken of them by the most sagacious and pious observers. The head of the South Travancore Mission, Mr. Mead, whom he opposed at first, latterly became his friend, and in his old age enjoyed his friendship and patronage in his numerous philanthropic works. General Cullen, during the closing days of his life, took greater interest in the Christian religion and one of his last acts was to lay the foundation of 'Christ Church,' Trivandrum. And the quiet-going and peaceful Missionary, Mr. Abbs bears this high testimony to the great character of General Cullen:— 'Although for many years I was obliged to account him as an enemy, we came gradually to understand each other; and I must say that with one exception in India (setting aside my Missionary brethren) I never met with a kinder friend, a man more willing to execute justice, or, for a person placed in almost absolute authority, one, more courteous and more accessible.'

His successor, Mr. Maltby has left a good name in Travancore and is much respected by Christians of all denominations in the country. He is particularly remembered for his Memorandum giving liberty of conscience to Christians and for guiding aright the Sirkar in ecclesiastical affairs: He was friendly and courteous and hospitable to all Christian Missionaries and attended to all their reasonable requests on behalf of Native Christians, and on many an occasion he visited Christian Churches and exhorted them. Revd. Mr. Mead in a letter to his son, Eusebius, dated 24th August 1860 thus writes of him:—" Mr. Maltby is a wise and influential good Christian, Church of England man. His uncle was Bishop of Durham and his brother is a member of Council. Mrs. Maltby seems a kind and benevolent person and their children are in England, they can enter into the feelings of Indians . . ."

The foregoing sketches of British Residents show that but for their active sympathy and patronage, the early Protestant Missionaries would not have been able to plant their Missions in the country successfully.

We have now to examine the third of the causes above brought forward to account for the abnormal diffusion of Christianity in this land, viz., the marked indifference of the people. There is no real or apparent indifference. At any rate, the Hindus of Travancore cannot in any way be said to be more indifferent, than their co-religionists in other parts of India, in their attitude towards Christianity. On the other hand, they may be said to feel the progress of Christianity and are jealous about it. Travancore is perhaps

The alleged indifference of the people. Is it real?

the most conservative of all the native states of India, little affected by foreign invasions and much retaining old superstitions and religious prejudices and here the people are very touchy in matters religious, particularly as the laws, customs, manners and traditions, of the country only help to perpetuate this religious feeling of the people. They were once determined to extirpate Christianity from the country and strove violently to accomplish it. History also reveals, that at one time, both the people and the Government made a common cause of their opposition to Christianity, and rivalled each other in their endeavours to suppress it. It is well known that at certain critical periods they put forth extraordinary exertions to arrest the progress of Christianity. They seized every opportunity to weaken its power and check its growth. At times, this opposition was openly avowed. The systematic persecutions of the last and the present centuries are alone sufficient evidence to prove not the indifference, but the antipathy and inveterate hatred against Christianity. It will be seen that the Christians of the country were harassed and persecuted in a thousand ways by the Hindus and the underlings of the government. Unjust taxation was imposed upon them towards the support of idolatry. They were cruelly seized and made to do the work of the Hindu gods. They were mercilessly flogged and compelled to carry torches in Hindu religious processions. They had to carry provisions to the temples, and to the feasts instituted in honour of the idols. They were made to drag timber logs required for the repairs of the idolatrous cars. They were cruelly beaten, tortured and thrown into prison under various false charges. They were compelled to work on the Sabbath Day in defiance of recognized laws and customs. Proclamations for the tolera-

tion of Christianity, if issued or enforced, were more honoured in their breach than in their observance. Public worship in churches was at times systematically disturbed, Christian women were molested, mocked at and ridiculed in highways and markets. Churches and chapels were set on fire and school houses burnt down. Readers were beaten and reviled at and Christian Missionaries were subjected to great annoyances. Christian children were debarred from going to Mission Schools, and were totally excluded from Government Schools. The erection of Christian places of worship in the country was systematically obstructed and the government officers only fanned the prejudices of the people and threw great obstacles in the way of getting the required sanction for the erection of churches. Christians were *in toto* excluded from Government service and even now all offices are not open to them. All the schools are not open to Christians, nor are all the streets or public wells open to them. Very lately when some Syrian Christians passed by the temple premises at Tiruvellah, their approach was considered a pollution and they were obliged to pay heavy penalties.

Various attempts were made by the people to demolish some of the Christian Churches on the pretext that sanction for their erection had not been previously obtained, and the British Resident only saved them from being pulled down. The Travancore Government has, by a recent legislation, prescribed penalties (in fine and imprisonment) to the erection of new places of worship without the previous sanction of Government. In the face of the evidence already given showing that Christian places of worship only increase in the country and others diminish, this enactment is regarded by the Missionaries as an obstacle to Christianity. Christianity is expansive and it has been proved

that it is now steadily progressing in Travancore to such an extent that it would seem that it has caused alarm to its enemies, and the new law is therefore regarded, to a certain extent, prohibitive in its effects. In British India, there seem to be no restrictions in such matters. The Calcutta High Court has declared this freedom in the following unmistakable terms, and Justices Mitter and Maclean enunciate the principle thus :—" In India, the members of a sect are at perfect liberty to erect a place of worship in their own property, although it is more or less contiguous to a place of worship appertaining to another sect. The people of any sect are at liberty to erect in their own land places of worship either public or private and to perform worship, provided that in the performance of this worship they do not cause material annoyance to their neighbours."*

By the laws and customs of Travancore a Marumakatayam convert to Christianity *ipso facto* forfeits all property and becomes civilly dead. The convert forfeits by change of religion all claims to ancestral property, while if he dies heirless, his self-acquisition subsequent to his conversion escheats to the Sirkar. The Marumakatayam Law is said to present difficulties, but we fail to understand why Act XXI of 1850 which protects the Christian converts and their inheritance in British India, and which is found to work smoothly in Malabar, a District full of *tarwads* like Travancore and Cochin, and similarly circumstanced, will not work equally well in Travancore. The Missionaries have presented united memorials to the local and supreme Governments ; they have not as yet met with any success, the Travancore Durbar being averse to any legislation on the subject.

* Vide Indian Law Reports Vol. II p. 143.

The events connected with the martyrdom of Deva-

Specific instances of sagayam in 1759 show to what extent religious persecutions were carried on by the Native Government of those days. Neelacunda Pillay (Devasagayam) belonged to a noble family at Pudmanabhapuram and he held an exalted position in the place of Rajah Veera Martanda. The moment he embraced Christianity he was dismissed from service and subjected to cruel treatment. When all means of persuading him to recant proved futile, he was thrown into prison for 18 months, tortured, led as a criminal from village to village and at last publicly shot.

The next occasion in which a vigorous crusade against Christianity was conducted was in 1780, when Dewan Nagam Pillay of Travancore commenced a persecution against the new converts of the south and forced many to return to their old heathenish practices. To escape his cruelties, it is said that nearly 20,000 left their homes and took refuge in the mountains. Of the unhappy 300 who fell into his hands, ten were hung up on the branches of trees and so beaten that two of them, Velendran and Arulen, died the same day. The heroic lad, Arulappan, who was present at the martyrdom of his father, said to the judge : ' Sir, if the Catholic faith is my father's crime, on account of which you kill him, command me also to be killed, for my belief is the same as my fathers'. Thereupon, the Judge ordered him to retract his words and as he refused to do so, to be severely beaten. At each stroke the lad cried out " Jesu Nather Swami"—Jesus Lord God. A Jesuit Missionary named Falcao, who lived in the ancient town of Travancore, was the only priest left to console the sufferers—the native priests like hirelings having all run away.*

* Vide Whitehouse's *Lingerings of Light* p. 223.

Again, Fr. Paulinus mentions the fact that during his visit to Travancore in 1787, he saw four Nairs undergoing imprisonment because they refused to apostatize. They were tortured with hunger and thirst and at last scourged thrice daily, when arguments and other inducements failed to shake them in their purpose. Though they were thus brought to the verge of the grave and made to endure a sort of lingering death, the Rajah declined to kill them outright because his Roman Catholic tutor had taught him that he would never prosper if he put Christians to death. These poor sufferers were at length transported from their native land—a very sore punishment to any one born and brought up in Travancore.*

When the brother of Dewan Ummani Thumbay was baptized by Mr. Ringeltaube about 1811, under the name of Samuel Thumbay, the opposition from the people and the palace was great. The convert was subjected to great persecution. He was deprived of his property and of the palace allowance. The mysterious disappearance of Samuel Thumbay some years after led many to suspect that he was violently put to death.

The fierce persecutions of 1829 and 1858 are also in point. Christians were harassed and forced to do unholy work and take part in idolatrous worship. They were beaten, chained and thrown into prison on various false accusations. Christian houses, Churches, School rooms and Missionary buildings were pillaged and burnt down. The Missionaries were openly insulted. Christian women were molested in markets and high-ways and compelled to take off their upper cloth, and subjected to other ignominy. It

* Vide Withitehouse's *Lingerings of Light* p. 223.

was an extensive and large effort to crush down Christianity. These instances from history show that the people were not in any way indifferent to the spread of the Christian religion.

The Travancore Dewan Velu Tampi when preparing for war against the British in 1809, invited the neighbouring chiefs of Malabar to help him in his plot, and in an important letter which he addressed to the Zamorin Rajah in Malabar, he expressed that the chief cause of his plans against the English was his "great apprehension of the extension of the Christian faith in Travancore."* To resist Christianity in Travancore therefore, the Zamorin was exhorted to rise against the British who were to be forthwith expelled, and no amity thenceforward maintained with them. In courting the Zamorin's aid, the Dewan informed him that he had already begun hostilities and that within eight days the East India Company Battalions would be compelled to evacuate Travancore. In this extraordinary composition the Dewan further appealed to the attachment felt by the natives to their ancient faith and superstitions, and expressed his determination to oppose the encroachments of Christianity at any cost.

The Zamorin's minister, however, had more sense about him, for he confidentially communicated the Travancore Dewan's letter to the collector of Malabar who forwarded at once a translation of the same to the Government of Madras. Dr. Buchanan who travelled in Travancore, two years before the war, specially records that the Brahmins first opposed the measure, alleging that the English would

* *Vide Thornton's History of the British Empire in India Vol. IV. p. 237.*

soon have the country if they were allowed to introduce their religion into it.*

The subsequent events of the war only too truly proved the hatred of the Dewan against Christianity and his designs to root out the Christian faith from Travancore if it was within his power. The dreadful massacre of such inhabitants of the Travancore kingdom as were Christians, was conducted under the authority of the Dewan by an officer of the Travancore government, named Kunjukutti Pillai having the rank of Sarvathikariakar. This fit agent of such a principal had long enjoyed the confidence of Dewan Vela Tampi, so much so that he was not discovered during the war, or since. He escaped by the help of the Dewan. It would appear that nine priests and upwards of three thousand souls, men, women, and children were maimed, tortured and butchered and thrown into the backwaters. So also the Travancore ally, the Cochin Dewan Paliathu Atchen, wreaked his full vengeance on many of the poor Christians of Cochin. He tied their hands and feet together and mangled them, and threw them into the sea. The British Residency was burnt down and pillaged by the Travancore forces aided by the Cochin Dewan. Col. Macaulay, however, escaped to the sea. He expresses his great sorrow and says that his heart yearned to see the bodies of thousands of Christians, hands and feet tied together, floating in the sea and near the Cochin bar and on the backwaters. They were the bodies of those poor Christians who were tortured, killed and thrown into the water by the express orders of the Dewans of Travancore and Cochin. The handful of

The dreadful massacre of Christians in 1809.

* Vide Buchanan's Memoirs, p. 227.

Protestant Christians at Mylaudy in the south were saved only because they fled to the mountains. Ringeltaube says:—"I can never think of those times without feeling my heart wrung afresh, and praising God for his gracious deliverance."

Besides the many instances cited above to show the active opposition, which the people and the government showed to Christians and their religion, we have the collective evidence of the Pioneers of the Gospel in this land, which bears out our statement that the people and their leaders, instead of showing indifference, were intolerent in their treatment of Christians. The following few extracts from their early reports speak for themselves.

The Collective evidence of the Pioneer Missionaries.

The Revd. Dr. Buchanan records in his journal under date 24th December 1806:—"I passed a week at the palace of the Rajah at Travancore, who aids me very liberally in all my pursuits. The Brahmins and the present minister had taught the young man (he is only twenty five) to oppress the Christians. But he promises milder treatment in future. This favourable change is produced by the exertions of Col. Macaulay, the Resident, who, I am happy to say, is much alive to the interests of religion."

When the early Christians of Mylaudy were repeatedly refused permission to build a church, Dr. Buchanan, in the course of his interviews with the Rajah, pleaded their cause most earnestly, and about this he says:—"I asked the Rajah whether he had ever read of any people who were not allowed to worship their God? The minister was willing. At last the Rajah told me, he would himself soon visit the district of Mylaudy, and would then point out a proper

place for the Church. The Brahmins, I hear, first opposed the measure, alleging that the English would soon have the country if they were allowed to introduce their religion into it."

Three years after recording the above remarks, in a letter to Col. Sandys dated London 28th April 1809, Dr. Buchanan again expresses his great anxiety and sympathy towards the persecuted Christians in the following words :—
 "The Christians in Travancore are suffering persecution, which may do them good. I foresee another conflict on Missions, may we all be found faithful and prudent, wise and harmless !"

Joseph Ramban, who took an active part in the reformation of the Syrian Church and the establishment of the College at Cottayam in Munro's days, writes in 1813 as follows :—
 "According to Col. Macaulay's order the Sirkar officers did not oppress the Christians up to 1810, but since that time they have oppressed and obliged them to pay money and do the duties of their Pagodas in the same manner as the Gentoos or Hindus, the Christians are therefore in great distress."

Mar Thoma, the Syrian Metropolitan, who lived about the same time as Joseph Ramban, thus writes on this subject :—
 "The Pagan Sirkar officers do oppress the Syrian Christians but do not oppose the exercise of their religious function in Churches."

Bishop Raymond of Verapoly, who presided over the Carmelite Mission in Travancore and Malabar in the beginning of the century, thus expresses his experience :—
 "The grievances which the Christians of the Establishment of

Verapoly suffer are great and they are frequently even persecuted. In order to secure the peace and prosperity of the said Establishment it is necessary in the first place to have the special and strong protection of the Honorable English Company, without which it will be absolutely impossible for us to govern the Churches under our dependency, to keep bad Christians in the right way, and liberate good people from the persecutions and oppressions of the Pagans, who are the implacable enemies of the Christians."

The reports of the Revd. Fr. Prospero of St. Theresa, and Fr. Nicola, who were for a long time the Vicars General of the Verapoly Mission, are full of descriptions of the persecutions which their people suffered at the hands of the heathen.

From the writings of Dom Fr. Domingo de Conceicao, the Ecclesiastical Governor of Cranganore, who resided at Puntuia near Trivandrum in the beginning of this century it would appear that prior to the order of Col. Macaulay above alluded to, the native authorities forced Christians to make oblations to the Pagodas and otherwise impeded them in their religious rites. He also says that "some of the Christians of the South complain of being obliged to take certain impositions in lingams to the Pagodas contrary to the above order."

Bishop Joaquem Neves is another of those valiant men who protested against the oppression and tyranny under which poor helpless Christians groaned. Bishop Neves proposed various measures for the protection of his "new converts that they may always live free from all vexations from the subaltern officers of the Pagans who possessed power to oppress them under various pretexts."

The Revd. Mr. Ringeltaube, the first Protestant Missionary, experienced opposition even at the very commencement of his work in 1806. Weary of travelling, when he lay down to rest in a wayside *madom* or caravansary, the Magistrate sent word to him to remove, as otherwise the village god would not eat. Mr. Ringeltaube says:—"My timid companions, however trembled at every step, being now on ground altogether in the power of the Brahmins—the sworn enemies of the Christian name."

The Missionary's efforts to establish a Mission in the country were opposed by the native government. Says Mr. Ringeltaube "For sometime I tried in vain to get leave to build a Church in Mylaudy during the last reign, the Dullava (Dewan) Velayudam Tambi opposing it."

Nor were the Christians left unmolested. They were ill-treated and oppressed in many ways. How Mr. Ringeltaube felt for them may be understood from the fact that on his second visit to the Mylaudy Christians in March 1807, he discoursed to them from the significant text "These are come out of great tribulation."

The Revd. Mr. Mead, who succeeded Mr. Ringeltaube in 1817, met with still greater opposition from the people and the government. His work was obstructed in a thousand ways, and his people were subjected to severe persecutions. His was a period of great trial to the infant Church and the early converts. His letters are full of record of their sufferings and continued struggle of existence. The following few extracts will give an idea of the sufferings of his Christians and the antichristian spirit of the native government. He says:—"They had been persecuted by the rich heathen natives, and forcibly taken from their houses by night to

drag the timbers required for the repairs of the idolatrous cars; some have been imprisoned and fined, others cruelly beaten and lacerated with the branches of the tamarind tree; and no redress has been obtained. The British Resident attended to my representation on one occasion, and issued orders that the proclamation for tolerating Christianity should be observed; but secret orders from the native authority have recently been issued to take all our people, except on Sunday, to drag the pagoda timber.

“The object of the Native Government is to discourage and defeat our attempts to propagate the truth and to compel the people who are now coming to the light to return to the gloom of heathenism; their efforts, however, will fail, as they have always done.

“The Society will, I hope, endeavour to obtain justice for Christian Missionaries and their converts, who reside in Native States in alliance with the East India Company; this is the point to which attention should be directed, and enquiry made of the English authorities. It will be found that we and our converts are at present without the least protection, and are exposed to the operation of the native laws, which make no distinction between the killing of a man, or a cow, or defacing an idol, but award the punishment of death equally to each of these acts.” (Report 1842, p. 65).

In the Report for 1845, p. 93 Mr. Mead writes :—“The trials of fidelity and patience to which native believers are subject in the province of Travancore, as well as the difficulties to the unrestricted use of Christian Ministry appear to multiply rather than diminish. In the past year the Local Officers of Government have frequently obstructed the pub-

lic worship ; and the Missionaries have been obliged to appeal not only against this arbitrary and unrighteous interference but likewise against the forcible seizure of the Native Christians to do the work of the heathen temples.....”

In various other reports and magazines spreading to a series of years, Mr. Mead makes loud complaints against the persecutions the Native Christians were suffering in Travancore.

In a letter addressed to the Missionary Magazine for April 1842, Mr. Mead writes as follows :—‘ Travancore is what is called an Independent State, but, according to the treaty, authority over it can be resumed at any time by the British Government, who are responsible for the due administration of justice. The British Resident interferes when he deems it proper, and I have, at a risk of incurring the displeasure of ‘the powers that be,’ appealed against the new law of confiscation, nothing of the kind having been known hitherto in Travancore, though Christianity has existed for several centuries.’

Mr. Mead, after 35 years of unceasing missionary labour in the country, thus summarises his experience and the prospects of Christianity, in the Report for 1851, p. 76 : “It is certain that Christianity is not likely to prevail extensively in the present state of things. Idolatry and the customs of caste, are upheld by authority, and the very poorest have not yet had the protection that is necessary if they are to enjoy the benefits of instruction. Our whole course has been a series of conflicts, to prevent the entire destruction of our native congregation.”

The Revd. Mr. Mault, one of the Pioneers who laboured many years in Travancore, writes as follows in the Report

for 1848 p. 88:—"The poor people, on account of their profession, have suffered much from their masters and the officers of Government; but their enemies carried their hostilities too far, by forcing upon them certain services belonging to the pagodas, from which their profession of Christianity exempts them according to the laws of Travancore."

The Revd. Mr. Abbs of Pareychalay, the author of 'Twenty two years' Missionary Experience in Travancore,' in the Report for 1842 p. 166 says:—"The Native Government is decidedly heathen and, as such, opposed to the spread of Christianity: while the Europeans of rank and power behold our efforts with indifference and distrust." And in 1848 he speaks of those who have embraced the truths of the Gospel that "They are constantly exposed to the rapacity and violence of those who rule over them, and none but the Missionaries care for their welfare . . ." In the report for 1847 he says:—"The native Christians continue to suffer severe persecution from the hands of their heathen countrymen . . ."

In a united Report of 1847 Messrs. Mault, Russell, Whitehouse and Lewis write:—"The number under instruction increases from week to week, notwithstanding the efforts of their masters, assisted by the officers of the Native Government, to deter them."

The Revd. Mr. Norton, the first Missionary of the C. M. S. in Travancore cites several instances of violence and oppression done to Christians. When the Cariakar of Tollpolly prevented the Christians from keeping a feast at Comankolly Church and put several of them in prison he pleaded for their release. At the end of 1816 he wrote:—"The Christians are oppressed more than ever by the Nairs—they (the

Nairs) take every opportunity of evincing their hatred to the Christians—they expect the Christians to act as themselves at all their feasts, and on refusing, use them ill by beating them, and by other acts of violence. I pray that something may be done to put a stop to it as they can scarcely live at times.”

The reports of the second generation of Missionaries including Revd. Messrs. Peet of Mavelicara and Hawksworth of Tiruvella contain several instances of cases of persecution of Christians in their charge.

The Revd. Mr. Hawksworth of the C. M. S. who had many years of experience in Travancore thus wrote in 1854 :—“ . . . the persecution of Protestant converts has become so bitter and intolerable of late, that in 1853 a formal representation to the Right Honorable the Governor in Council was made by the Church Missionary Society, through their Secretary, the Reverend N. J. Moody on this subject. Referring to the Dewan’s ‘Tiruvella Edict’ of February 1851, which deprives Protestant converts of the privilege of entering any Court of Justice, or walking on the public roads as they were previously allowed, and as it is still allowed to converts of the same class who have joined the Mohammedans and Syrians in the neighbourhood, the Committee state ‘a backward step towards intolerance and persecution has been taken in opposition to the former policy of the Travancore Government, and that while all over India, wherever British influence prevails, it is employed to remove or relax the restrictions which intolerance and prejudice would oppose to the progress of Christianity in Travancore new and unusual disabilities have been imposed . . . Mr. Peet has had more recent cases of fresh persecution than I have . . . I have ceased to expect justice or protection.”

The extracts quoted above from the writings of the early Pioneer Missionaries of Travancore representing various Christian denominations who have laboured in the country, present an uninterrupted chain of evidence extending over several years testifying to the fact of the existence of persecution of Christians for their religion by the heathens including the Officers of the Sirkar. The Missionaries not only charge the authorities with persecution, but also complain in bitter terms 'of the hopelessness of obtaining redress.' One of them besides charging the authorities with persecution, adverts to the difficulty of even duly exercising the Christian Ministry, and of maintaining in existence the Christian congregations. In utter despair he even goes so far as to suggest the resumption of authority over Travancore by the British Government: such is the picture of religious intolerance in Travancore experienced by the most distinguished Pioneer Missionaries. Instead of marked indifference we see there has been an active opposition and violent persecution of a determined type.

It will be seen especially when we read the history of the Syrian and Roman Catholic Churches of the present century that, at various times when disputes and differences arose and disturbed the union among them, the Travancore Government assumed extraordinary powers to settle them; even the Madras Government stepped in, dictated rules and assigned, as they liked, churches (and in some cases much against the will of the people) to different ecclesiastical functionaries, local and foreign. The non-interference policy in such ecclesiastical affairs was begun by the Madras Government in 1838 or 1840

The inference from the above extracts.

The present policy of the Travancore Government in matters Ecclesiastical.

and carried out in Travancore by Resident General Maclean, and the Travancore Government adopted it only twenty years later on, when the pious Resident, Mr. F. N. Maltby, who felt the deplorable state of affairs, in an able Memorandum dated 31st December 1861, which Revd. Hawksworth of the C. M. S. translated into the Vernacular and circulated among the Native Clergy, put down certain general principles which clearly defined once for all the course the Native Governments and the contending parties ought to adopt when ecclesiastical differences arise. These principles may be briefly summarised as follows:—

1. That the Government holds aloof.
2. That the Police and Magistracy only interfere to prevent a breach of the peace.
3. That the rights to perform ecclesiastical functions, possession of Churches &c., must be settled through the Civil Courts if parties cannot otherwise agree.
4. When parties resort to Courts, only in extraordinary cases the Resident will recommend to His Highness' Government to early investigate and dispose of the disputes by arbitration, if possible. And the last paragraph of the Memorandum gives the crowning liberty—the liberty of conscience—to the Travancore Christians and in a way forms the Magna Charta of their religious freedom. It runs thus:—

“All parties should remember that they have perfect liberty of conscience and can leave a Church to which they no longer desire to belong and hold worship in such place and such jurisdiction as the seceding body may choose.”

Now as regards the fourth and the last point, whatever may be the weight of the other reasons considered above for the abnormal growth of Christianity in this land, it cannot be doubted that the chief cause of it is the extraordinary zeal and unremitting labours of Christian Missionaries. We see in the work of their hands the accomplishment of God's promises. The Missionaries and their Native Assistants have been sowing the good seed on a well-prepared ground and in good season; and the blessings of God rested upon their labours, and the seed is bringing forth fruit a hundredfold. Rich has been the harvest in the past, it still promises to be a plentiful field. The servants who went about "weeping bearing precious seed" now "return rejoicing bringing their sheaves with them." Apart from the normal additions to the church by means of conversion year after year and the gradual growth by reason of natural increase of population, it will be seen that there have been several occasions in the history of this Church in which mass conversions followed Missionary labours. When St. Francis Xavier went about preaching on this coast whole villages surrendered to him. Later on, Menexes, Xavier of St. Anne, Bernardino and others similarly met with extraordinary success. In the second year of Mr. Mead's service there was a rush of 3,000 converts. During the several persecutions and famines there have been large in-gatherings by Missionaries. Even at the present day the large in-gatherings by the Salvationists in Travancore are but the results of their special efforts. We may thus go on citing instances of mass conversions. True, worldly motives may have induced many to accept Christianity, but the ultimate result is that they have proved permanent additions to the Church. The Missionary leaders and directors bestowed

such special care upon these early Churches that they made them worthy of their profession. But for their regular inspection, and the instruction imparted, and the discipline enforced, those infant churches could not have increased to this extent. The principles of self-support and self-Government, self-reliance and self-propagation which are zealously practised by a host of Travancore Churches and which ensure their continuance and growth, are but the results of distinct Missionary efforts. Nor are we surprised at these fruits of their labours. The work is the Lord's work, and it is a good work, and so it must prosper.

The Missionaries who have laboured in this country may be classed as Evangelical, Pastoral, Educational, Medical, Literary &c., according to the nature of the work in which they were chiefly engaged in Travancore. But there is a certain class of Missionaries who may be styled as Political Missionaries *par excellence*. By Political Missionaries we mean those who freely mingled themselves with the politics of the country and with the officers of Government on various accounts, chiefly in the interests of Christians, and their churches, and on behalf of the poor depressed classes. They believed that their sacred vocation not only did not preclude them from taking part in politics, but that it demanded that they should interpose when corruption and tyranny, intolerance and injustice, specially characterised the Native administration. They freely exposed the evils under which the country groaned and the wrongs which the poor suffered, and proposed various remedial measures. Various were the burdens and disabilities of the depressed classes then; and if any amelioration or improvement in their condition is seen now, it is chiefly due

to the efforts of Missionaries. Some of the great political Missionaries of Travancore are, among the Roman Catholics, Joaquim Neves, Miles Prendergast, Xavier of St. Anne, Carlos; among the Protestants stand pre-eminent Ringeltaube and Mead, Norton and Baker, Hawksworth and Charles Miller, Peet and Cox. Bishop Carlos exposed in European journals the sufferings of the persecuted Christians of Travancore and invoked the aid of British Cardinals. When Mr. Mead exposed the cruel persecutions practised upon his Christians and found that he could not get redress, he went so far as to plead for the annexation of Travancore. He thought that the only cure was the assumption of the Government by the English. One of his brother Missionaries makes the following observation regarding Mr. Mead's attacks on the native Government :—"Mr. Mead preceded me in time, exceeded me in intensity and continued his attacks to the last." Mr. Abbs writes:—"My friends, Messrs. Mead and Charles Miller, had a reputation in Travancore similar to the fame of a Cobden or a Bright in England. Nor will they soon, if ever, be forgotten. Yet although men of piety and devotedness they will rank more in the records of the people as political benefactors than as successful heralds of the Cross." Mr. Peet openly opposed the high-handed tyranny of the local officials. Mr. Hawksworth was another soldier of Christ and his writings ceased only with his death. Mr. Cox's writings were also voluminous. He brought specific charges against Dewan Krishna Row, the protege of General Cullen, proved the ruined state and the Maladministration of Travancore and the systematic persecutions of Christians; and demanded a commission of enquiry. Lord Harris and Sir Charles Trevelyan threatened the annexation of Travancore. The Madras Government deemed it necessary to de-

grace a commission, but the Indian Government thought it not expedient. The matter at last went up before the British Parliament who enquired into the affairs of Travancore and issued a Blue-book, but fortunately further proceedings were rendered unnecessary by the death of Dewan Krishna Row. These are only a few typical instances of the crusades of the political Missionaries of Travancore. Very often Missionaries sent united representations to Government setting forth the disabilities of Christians and the depressed classes. Dr. Leitch, the successor of Mr. Mead, in the Mission thus expounds his views regarding the political duties of Missionaries:—"I do not think we should be too much afraid of being called Political missionaries. As men no less than as Christians and Christian Ministers, we are bound to protest against the corruption and oppression which abound. And if no measure of practical relief be gained thereby we shall at least have given vent to honest indignation. I wish I could see how we all pull together in seeking a better political position for Christians." As impartial critics of the public events and the administration of the native Government and as champions of the weak and oppressed, the Missionaries and their contributions to the public journals, were highly valued. Once they exercised much influence in the country and were potent factors in its affairs, so much so, that a Hindu writer says that it came to be looked upon as a not unimportant part of a native officer's duty to keep the Missionary's favour. But flattery was no consideration with those devoted Christian philanthropists—they did their duty.

It will be seen that, from the very commencement of Christian Missions in Travancore, the Missionaries took the part of their converts and represented their grievances. The

Missionaries as Patrons of their converts.

Missionary intervention or championship was, however, distasteful to the native authorities. The Dewans of the State raised the question whether Missionaries were entitled to appeal to Government on behalf of their Christian converts, and whether it was not more proper and legal that the aggrieved or injured Christians should themselves, in common with other subjects of the country, make known their grievances direct without the intervention of Missionaries. During the persecutions of 1829 when the native government hurled the Proclamation of Makarom of 1004 M. E. (Feb. 1829), one of the sections emphasized that the Sirkar recognised no other tribunals, meaning that Christians should not represent their grievances to the Missionaries, but only to the native Magistrates. Again and again the Sirkar remonstrated that the action of the Missionaries could not be tolerated; and even the Madras Government shared the opinion of the Travancore Government, and objected to the assumption of the Missionaries, to act as patrons of their converts and to advocate their cause, whenever there was any contest between them and the local authorities, and directed that the practice should be explicitly prohibited. But the Missionaries persisted in their representations, and when the matter was ultimately referred to England, the Hon'ble the Court of Directors in London, E. Macnaughton and others, in their despatch of 26th September 1855, ruled:—"We do not think that there is any reasonable objection to Missionaries or any other parties who may exercise influence or superintendence over any sections of the community, making known in a respectful and becoming manner, any general measures of hardship or other circumstances requiring redress arising out of the administration to the constituted authorities. We wish the Resident

and the Missionaries to be informed of our sentiments on this point, and we consider that the order issued regarding it should be modified."

We may now see what benefits have resulted to Travancore from the labours of Christian Missionaries in this country. The first and foremost blessing is, that they have brought light to those that sat in darkness and "the good tidings of great joy," which have filled their minds with hopes of the future. Apart from the spiritual advantages, numerous temporal advantages have also resulted to the country by the advent of Christian Missionaries. They were the chief means of softening some of the old laws of the country which weighed heavily on the people in general and on the poor classes in particular. It was through their endeavours that the poll-tax on Shanars, Eluvars and other classes was abolished. These classes had to pay tax not only for the living but also for the dead. If families unable to bear the burden emigrated to other places, their representatives had to pay. By the abolitions of these taxes, the Government had to give up an annual revenue of Rs. 88,044 derived from poll-tax on Shanars and Eluvars and, Rs. 4,624, the poll-tax on others. Similarly various kinds of *Oolium* services or forced labour, including Sunday *Oolium* services, or work without wages on Sundays have been abolished.

Slavery which existed in Travancore in all its hideous forms was abolished by the exertions of Christian Missionaries. By their benevolent efforts, over 136,000 slaves were liberated in Travancore of whom nearly a fourth were Sirkar or Government slaves who brought in an annual revenue of

about 163,000 fanams, in the shape of a kind of poll-tax, and this odious service of revenue the Sirkar was obliged to relinquish. Till then these slaves were sold, mortgaged, or rented according as the owner liked. They were also sold by public cry in execution of judicial decrees or in satisfaction of demand of rent or revenue, as if they were landed property or dumb cattle.

There was a heartless traffic in slaves carried on in Travancore. They were sold out of the country from Kottayam, Changanacherry, Ambalapuzha, Haripad, Kayangolam, Erniel or other centres in Travancore, in bodies of ten, fifteen and twenty at a time to distant places like Calicut and occasionally to Mauritius; prices varied from Rs. 3 to Rs. 14 per slave. In this cruel trade, the husband and the wife, the parent and the child were rudely separated and sold in different directions. The treatment of slaves by private owners or ryots was anything but humane. By the strictness of the laws and usages of Travancore, slaves were kept in a particularly low and degraded condition. Great severities were frequently practised towards them at the uncontrolled discretion of their masters. They were also otherwise grievously neglected in regard to food, raiment and cover. The emancipation of slaves in Travancore and the amelioration of their condition were in a large measure due to Missionaries and the Residents. By their efforts the children born of Sirkar slaves were first declared free, and then the adult Sirkar slaves, and at last all the slaves of private owners. The Royal Edicts of 1853 and 1854 were but the outcome of years of Missionary representations. The joint address of the L. M. S. and C. M. S. Missionaries in 1847 to H. H. the Maha Rajah, on behalf of the low and degraded slaves of Travancore was a pathetic appeal.

Slavery in Cochin was finally abolished about the same time as in Travancore, *i.e.*, in 1853. About 40,000 slaves including 9,000 Sirkar or Government slaves were liberated in Cochin after much pleading on their behalf. Though the treatment of slaves began to improve from the days of Col. Munro, yet the man who took a decisive action was Col. Stewart, an Acting Resident, who, in one of his tours in the country, saw a slave yoked with the oxen to the plough: he immediately caused the Proclamation of 1821 to be issued, prohibiting the infliction of such cruel treatment of slaves on pain of severe punishment to slave owners.

Thus we see that slavery was abolished in the two Hindu States of Travancore and Cochin solely through the efforts of Christian philanthropists. By thus procuring liberty to the captive, the Missionaries have much promoted the social and moral improvement of a numerous body of Travancore subjects.

Moreover, the Pulayahs, Parayas, Shanars, Eluvars, Mukuvars, Vedars, Arayans and others have been much benefited by their reception of Christianity. People, who were once habituated to drunkenness and living in indolence and vice, are now honest consistent Christians, much elevated in character. And this improved tone of morality in them is certainly the direct or indirect results of Missionary labours. The religion and piety of many converts can bear comparison with the best specimens of Western Christians. No doubt the Gospel of Christ preached by the Missionaries is one, perhaps the main one, of the many forces that are now at work in Travancore, which shakes the foundation of the pernicious system of caste. The sympathy and better feelings between the different classes of people which pre-

vail at present is the result of the diffusion of the knowledge of the principles of humanity and Christian forgiveness.

It was the Missionaries that laid the foundation for the intellectual renovation of the people of Travancore and ensured their progress. They were the pioneers of popular education in Travancore, as everywhere else in India, and for over 50 years it remained almost entirely in their hands. It was their privilege to introduce English education which has brought with it so many blessings to the country. The Government educational institutions, including their college established in the capital, owe much to the pioneer labours of Missionaries. A permanent advantage has also accrued to the country from Missionary institutions. In early days the Mission Seminaries and colleges at Nagercoil, Kottayam &c., were thrown open to all classes of people ; Christians and Hindus received a free education. The natives of Travancore eagerly availed themselves of the free education imparted by the English philanthropists. Two of the Dewans or Prime Ministers of the country were the products of Mission schools, and many of the Mission *alumni* occupy positions of trust in the service of Travancore. The Missionaries were also the pioneers of female education. For many years their girls' schools were the only girls' schools in the country. Even the Princesses of the Native Court have been benefited by the services of the Zenana Missionary ladies. At present the Native Christian community leads the van in the matter of female education and this is due entirely to Missionary exertions. The Christian Missions in Travancore still own numerous schools in which many boys and girls receive education. The genius of Christianity is to civilize ; people who have received a Christian education even clothe themselves and their children

better than those of the same class still remaining heathen.

A great charitable work is carried on in the Mission orphanages, Boarding Schools and Convents where many poor children are fed, clothed, and educated. The Medical Missions too are doing a great work among the people, the poor classes in particular. In the Hospitals and Dispensaries, under the management of Missions, over 90,000 out-patients are treated annually. The Mission Hospital at Neyoor and its branch dispensaries &c., under Dr. Fells treated 67,613 cases in the year 1899. The Maananam Hospital of the Verapoly Mission also treated thousands of cases.

The Missionaries have introduced many useful industries into the country such as paper-making, book-binding, type-founding, lace-making, embroidery work &c. The lace-work carried on by Christian women in the south is well known in India and Europe.

The Missionaries were the first to introduce the art of printing into Travancore. The Mission printing establishments set on foot at Nagercoil, Kottayam, Quilon, Verapoly and other places have sent out an enormous quantity of healthy literature into the country: and a vast amount of good has resulted from the literary labours of Missionaries. The Missionaries studied the Vernaculars and greatly facilitated intercourse with the people. They have written Malayalam, Latin, Latin-Malayalam, Syro-Chaldean, Latin-Portuguese, Sanscrit-Malayalam, Tamil and Malayalam, Malayalam-English, English-Malayalam, Konkan and other polyglot grammars, Dictionaries, Vocabularies &c., which are of invaluable help to students of literature. Florence, Ernasidos, Paulinus, Clemens, Xavier, Bailey, Peet, Collins, Mateer &c.,

are all Tavancore Missionaries well-known for their literary labours. The Religious Tract Societies at Nagercoil and Neyoor and other School-book and Bible Societies began by Messrs. Mead and Mault have for these 80 years done incessant work and produced an enormous quantity of literature on religious, moral and scientific subjects. Revd. Messrs. Baylis, Newport and others did much in connection with them. Distinguished native Christian poets flourished in connection with Missions. Devavaram Biddulphe, the author of "Veda Vathi Kural" and other classical poems, John Palmer who wrote "Christayanam," Revd. A. Vethacan, the author of "Tamil paradise Lost," and Revd. C. Masillamani, the author of "Thoughts on Calvary" and other meditational poems have contributed much to the Tamil Christian literature of the country. The Malayalam Christian literature has also been enriched by the labours of Missionaries. Fr. Ernasidos was a distinguished poet and has rendered signal service in the cause of literature. His "Puttan Pana" "Parvothams" &c., are well-known works. What Fr. Beschi is to the Tamil literature of the Coromandel coast, Fr. Joannis Ernasidos may be said to be to the Malayalam Literature of the Malabar coast. Revd. Bailey of the C. M. S. Kottayam, has also done much to the Malayalam Christian Literature by his translations of the Bible, Common Prayer Book &c. The Missionaries have contributed not a little to our knowledge of the people, their customs, manners &c. By their constant movements with the different classes of people they have been enabled to place before the public, and the British public in particular, a mass of information about Travancore and its people, otherwise inaccessible. Their journals, letters and reports contain not only much useful information regarding the country, its history, philology, religious system

&c., but also keen observations on the needs of the people and defects of the administration, &c., Fr. Bartholomew's "Travels in India," Dr. Buchanan's "Travels," Mr. Abbs' "Missionary Experiences in Travancore," Mr. Mateer's "Land of Charity and native Life in Travancore," &c., give much information about Travancore. Fr. Paulinus' "India Orientales Christiana," "Systema Brahmanicum Lethurgium Mythologicum" and his 'Sitharubam,' and 'Vyacarnum' and Xavier's "Observations on the Astronomical System of the Brahmins" are all said to be excellent standard works adding much to a knowledge of Travancore and this coast.

The country has been immensely benefited by Missionary enterprises. In places which were once dreary wastes, numerous pretty Christian villages have sprung up. The magnificent Cathedrals, Churches, Colleges, Schools, Reading Rooms, Hospitals, &c., enrich and embellish the country, besides doing a world of good among the inhabitants. Christian Missions, wherever they have been planted in Travancore, have effected great moral and social changes among the people brought under their influence. The Mission Stations established throughout the length and breadth of the country exert a great influence around, which elevates the moral and religious character of the people. Each Missionary centre is a source of knowledge and civilization. The Mission Houses have always proved an asylum against violence and oppression. Thus viewed under any aspect, either with regard to their effects upon the Christian communities, or upon the Hindus, or others in general, or upon the government of the country, the labours of the Christian Missionaries have been decidedly beneficial, and it would be well for the native government to encourage them always.

We are here reminded of the famous address of Resident-Col. Munro* about Christianity

The value of a Native Christian population to the stability of the British Power in India.

in Travancore, and are tempted to quote his views on the value of a Native

Christian population to the stability of the British Power in India. He thinks that by raising a Christian population in the country, more safety and advantage will accrue to the British Power in India. This is what he writes: "The facts which I have described seem to authorise the conclusion—a conclusion, which I am convinced, will be further confirmed, the more the subject is examined and studied—that whatever impediments may be opposed to the progress of Christianity, will proceed from political not religious, jealousy. They who cherish sentiments of hostility against the British Power and hopes of instability will, of course, decry any measures calculated to unite the interest of a body of the people with its permanency. That Power is exposed to greater danger from secret conspiracy than from open resistance and this danger must increase with the extension of the British possessions which augments the disproportion in numbers, already so immense between the rulers and the subjects. But in establishing a body of native subjects connected with the mass of the people by a community of language, occupation, and pursuits, and united to the British government by the stronger

* Campbell in his "British India" throughout the volume and especially at page 14 writes that the views and opinions were recorded by "Sir Thomas Munro" in an address to the Govt. of Fort St. George: whereas these views were expressed by Resident-Col. John Munro in his able address to the Madras Govt. in 1881. These two Munros are different persons, the former was a famous Governor of Madras, and a Major-General in the army, the latter was the Resident of Travancore (1810—1819).

ties of religion and mutual safety. Ample means would be acquired of procuring information of the proceedings of the people, and of all machinations against the British power. In the course of time, still greater advantages would arise : the support of a respectable body of Christian subjects would contribute to strengthen the British power in those junctures of commotion and difficulty which must be expected to occur in a country like India that has been in a state of revolution for ages. The introduction of Christianity in some of the provinces may be attended with delays : but in Travancore and Cochin there is already a numerous body of Christian inhabitants who, with moderate assistance and encouragement from the British Government, will firmly attach themselves to its interests and may prove of material service in supporting its power."

Forty years after Resident Munro expressed the above views, we find that the Right Hon'ble Sir Charles Wood*, President of the Board of Commissioners for the affairs of India, on moving for leave to introduce a bill to provide for the Government of India before the House of Commons, endorses the same sentiments on the value of a native Christian population for the stability of the British Empire in India. Sir Charles in his famous speech of 1853 says:— "No doubt our Empire of India is an anomalous empire. Englishmen seldom or never permanently settle in India. There is no mixture of English population with the native population. We go, we govern, and we return. I do not believe, however, that we shall endanger that empire by educating the natives of India. I believe on the contrary,

* Speech of the Right Hon'ble Sir Charles Wood, delivered in the House of Commons on Friday, 3rd June 1853, (London, James Ridgway, Piccadilly) Page 125.

that if the great body of the natives were educated and enlightened, and not only educated and enlightened, but still more—if bound to us by the ties of a common faith, we should increase rather than relax our hold upon the Indian Empire. But be that as it may, it seems to me that the path of our duty is clear and plain—to improve the condition and to increase the enlightenment of the people. I believe, as I have said, that by so doing we shall strengthen our empire there: but even if the reverse should be the case—even if the result should be the loss of the empire, it seems to me that this country will occupy a far better and prouder position in the history of the world, if, by our agency, a civilized and *Christian empire* should be established in India, than if we continued to rule over a people debased by ignorance and degraded by superstition.”

In saying that a Christian population would be more helpful to the stability of the British Power in India, we do not by any means aver that they would prove disloyal to their own native princes where there are such. On the other hand, history discloses that on occasions of danger and rebellion, they saved their native rulers and stood by them. For example, in the history of Travancore itself we find that in 1805, when the Nayar troops including the Nayar Battalions guarding the Palace revolted against the Rajah, and the Resident fled from the capital, the Rajah called in the *Christian* fishermen from the coast to defend him against the Nayars. They assembled at Trevandrum in immense numbers, each man armed with a short bludgeon. The bowmen from the hills appeared at the same time in the Rajah's behalf, and the Nayars laid down their arms and fled. About fifty of the ringleaders were seized and hanged.

The Battalions were disbanded, and the Rajah accepted a subsidiary force from the English.*

The Christian Missionaries sent to labour in Travancore came from different countries, in different periods and under different circumstances. While the Syrian and Roman Catholic Faiths were introduced into Travancore by foreign ecclesiastics from Mesopotamia and Syria, Portugal and Italy; curiously enough, Protestantism migrated into Travancore from another ancient orthodox Hindu State, through the instrumentality of one of Travancore's own subjects under very peculiar and interesting circumstances. While Babylon and Antioch are the mother Churches to the Syrian Church in Travancore; and while Goa and Cochin are the mother Churches to the Roman Catholic Church in Travancore, Tanjore is the mother Church to the Protestant Church in Travancore.

The history of the Syrian Church may be treated
Outlines of the
 History of the Sy-
 rian Church. under the following distinctive periods:—

The Traditionary Period which includes the first eight centuries of the Christian era, forming the period of the Three Thomases. It discusses the question whether the Syrian Church of Malabar was established by St. Thomas the Apostle himself, as is supposed, or by his namesakes afterwards, or by others in still later times, and advances various conjectures as to the origin of the Malabar Church.

The Nestorian Period which extends from the 8th to the 16th century. Here we emerge out of tradition and conjectures, and gather scraps of historical evidence which

*Vide Buchanan's Memoirs p. 238.

go to prove beyond doubt that the Malabar Church formed part of the Nestorian Church of Persia. It was under the sway of the extensive Patriarchate of Babylon, received Bishops therefrom, and was distinctively Nestorian in doctrine.

The Roman Period incudes portions of the 16th and 17th centuries. It speaks of the early attempts of the Franciscans and Jesuits under the patronage of the Portuguese to bring the Syrian Church of Malabar under the authority of Rome, the struggle that followed, and the ultimate triumph of Rome in the Synod of Diamper in 1599, from which date for 50 years the Church was under Rome.

The Jacobite Period extends from the middle of the 7th century to the 19th century. It begins in 1653 when at Coonen Cross near Diamper, the Syrians or rather a portion of them led by Archdeacon Thomas, took an oath and threw off all connection with Rome, and proclaimed the independence of the Malabar Church. To strengthen their hands, they appealed to the Dutch and under their patronage and help got down Jacobite Bishops from Antioch. Mar Gregorius, the Metropolitan of Jerusalem, who arrived in 1665 may be said to have introduced Jacobitism, into Malabar. Further he, Basilius, Ivanius, and other foreign Jacobite prelates who came here, consecrated native Bishops from select families and exercised joint sway with them. The arrival of rival Metrans and the factions among the Roman prelates to regain the Churches,—all conduced to work the ruin of the Church. The result was, that when the English came to this coast, they found the Syrian Church steeped in ignorance and superstition, and the Syrian community in a low and degraded condition.

The Jacobite Period may be again divided into two distinct periods, *viz.*, the English and Modern period.

The English Period (1800—1835) includes the labours of Dr. Buchanan, Col. Macaulay and Col. Munro who introduced various reforms into the Church and exerted themselves to raise the community. It also includes the period of the labours of the early C. M. S. Missionaries, Norton, Bailey, Baker and Fenn who co-operated with the Native Metrans in effecting reforms and who jointly with them administered the Church.

The Modern Period extends from 1836 to the present day. In 1836, the Native Metran Mar Chepat Dionysius separated himself from the Church Mission. Their disputes were settled by the Arbitration of 1840, the Arbitrators being Messrs. Albydhyl, Vernede and Horsely. The Reformation movement, began by Abraham and others, caused a division in the Church. Mar Matthew Athanasius, the great reforming bishop, arrived about this time with Staticans from Antioch, and struggled many years to get the Metran-ship. He was opposed by Mar Dionysius and Mar Coorilos Joachim, the conservative Bishops. Their disputes were settled by the Quilon committee consisting of Messrs. C. H. Kohlhoff, White and two Native Officers who carefully examined the rival claims and decided in favour of Mar Matthew Athanasius, who was made Metropolitan. Further dissensions began in 1865, when Mar Joseph Dionysius representing the Orthodox or Patriarchal party arrived, and claimed the Metropolitanship. The two next important events are the arrival of the Patriarch of Antioch in 1876, and the establishment of the Syrian Hierarchy. The civil litigation between Mar Joseph Dionysius and Mar Thomas Athanasius, which was begun in 1877 still continues and arrests much

progress. The latest event is the establishment of a Latin Branch of the Syrian Church.

In treating of the history of the Roman Catholic Church, we have first to deal with the *Pre-Portuguese Period*, i.e., the period prior to the 15th century or 1498. There are some Churches on the coast like Cottacate, Champil, Changanacherry which claim to have been founded by stray Missionaries from Rome prior to the advent of the Portuguese.

The Outlines of the
Roman Catholic Church
History.

The second and the most important period is the *Portuguese Period* which includes nearly the whole of the 16th and 17th centuries. Here we notice the radiation of the Archdiocese of Goa, and the establishment of the Bishopric of Cochin by Paul IV in 1557. Following Cochin and connected with it, regular Missions were established in Travancore under the patronage of the Portuguese. The Cochin Bishops of the period from Themuda to Pacheco did much to establish Roman Catholicism on this coast. Of all the Jesuits who have laboured in Travancore during the Portuguese times, St. Francis Xavier was the most successful. The regular Missionaries first to occupy the field were the 'Paulists' or the Jesuits of St. Paul's College, Goa, who built most of the earlier Churches of Travancore. While Xavier preached the Gospel to all castes and creeds alike, the Franciscans and others confined their labours chiefly to the proselytizing of the Syrians who were already Christians. The Franciscan College at Waipucotta worked to this end. But the Syrians refused to accept the Roman Faith. So, Archbishop Menezes came from Goa, brought them under Rome at the Synod of Diamper in 1599, gave them a Syriac service as a concession, and in the following year

erected the Bishopric of Cranganore, and raised it to an Archbishopric in 1605 having exclusive jurisdiction over the Syro-Romans. The Archbishops of Cranganore from Rotz to Diogo and from Garcia to Robeiro did signal service to the Roman Church. After 50 years the Syrians revolted and separated from Rome and a great struggle ensued. To make matters worse for Rome, the Dutch occupied this coast, seized Cochin in 1663, and expelled the Portuguese Missionaries.

The Propaganda Period (1650—1750 and extending to 1800). As the Malabar Churches were left without priests on account of the Dutch decree, the Pope deputed the Descalced or Barefooted Carmelites in 1657. They established the Verapoly Mission which was constituted into a Vicariate under the title of 'the Vicariate Apostolic of the Hills of Malabar' and Fr. Joseph was consecrated as its first Bishop or Vicar Apostolic in 1659. Bishop Angelo, John Baptiste, Florence, Raymond and Fr. Paoli did much to consolidate and strengthen the Verapoly Mission in its earlier stages.

The Schismatic Period (1750—1855). When the Dutch power declined, reaction set in. The establishment of the Carmelite Mission was bitterly opposed by the Portuguese Missionaries who feared that it was a trespass upon the *jus patronatis* or the privilege of the kings of Portugal to nominate Indian Bishops. The long and bitter conflicts between the Padroadist and Propaganda Bishops of this coast is a sad page in the history of the Roman Church in Malabar. Churches constantly changed hands and were violently wrested from one jurisdiction to the other. Though the peaceful Maurelius and the mild Peixote were good Bishops, yet as they represented two rival sections, they clashed in 1828 and many Churches suffered on that account.

The opposition between the Padroadists and Propagandists culminated in the year 1838, when great disturbances and violence prevailed in Churches, and each Bishop began seizing the Churches of the other. In this great Indo-Lusitarum schism which furiously raged in Travancore, the two most prominent figures were Bishop Joaquim Neves who represented the Portuguese interests, and Bishop Xavier of St. Anne who represented the Propaganda Mission. Both these Bishops were men of great learning, tact and courage and had a marked career in the history of the Malabar Church. The arrival of the Papal Bull 'Multa Praeclare' did not mend matters much. Neves defied and set it at nought, and consequently the revolt of the Goanese Priests was more pronounced than ever. The net result in this struggle was Verapoly gained, and steadily expanded, so much so that Xavier was given a suffragan, and Quilon was made into a separate Vicarate Apostolic under Verapoly in 1853, and Carlos Jacinth was made its first Bishop. This only exasperated the Padroadists the more, and to add to the trouble there were aggressions from French Missionaries.

The Transitional Period 1856—85. But the great opposition between the Goanese and the Propaganda Missions now represented by Torres and Ludovica respectively still continued. At last in 1857 Pope Pius IX concluded a concordat with the King of Portugal, which though somewhat conciliatory, failed to produce any effect as the Malabar Churches refused to recognise it. Thereupon the Pope sent a Commissioner Monsr. Saba. to jointly work with a similar Commissioner from Portugal in 1861, but unfortunately Saba was taken ill at Quilon and died at Ootacamund. In this state of affairs the schisms of Bishops Roccas, Mellus

Anthony and Alvares caused much trouble and anxiety to the Malabar Churches.

The Period of the Hierarchy from 1886. Practically for another thirty years the great schism continued. In 1886 the Pope sent another delegate Monsr. Antonio Agliardi who succeeded better in his Mission, and the Concordat of 1886 brought about a happy termination of the long standing disputes by fair distribution of the churches between the two authorities.

Following this, the Roman Catholic Hierarchy was established in India in 1889, and Verapoly was constituted into an Archdiocese with Dr. Leonard as its first Archbishop, and Quilon into a Diocese with Dr. Ferdinand as its first Bishop; thus the titular Bishops who had hitherto ruled Churches, became the regular Pastors or Bishops of their respective dioceses.

The Churches of the Syro-Malabar rite were separated from those of the Latin rite and placed under two Vicars Apostolic Dr. Meddlycott of Trichur and Dr. Lavinge of Changanacherry who have done excellent work. As however the people did not like European Bishops and clamoured for native Bishops, in 1896 the Pope gave them three native Bishops who now preside over the Churches of the Syro-Chaldean rite on this coast, viz., Dr. Manacherry V. A. of Trichur, Dr. Paraparambil V. A. of Ernakulam and Dr. Makeel V. A. of Changanacherry.

The story of the Protestant Church which is the youngest of the three great Churches in Travancore scarcely extends beyond this century and it may be briefly considered under the following heads.

Outlines of the History of the Protestant Church.

The Early Period (1793—1805), includes the introduction of Protestantism into Travancore by Vedamanickam the first convert, and the early efforts of the Revd. John Casper Kohlhoff of Tanjore to plant a Mission in Travancore. The life of Vedamanickam is a remarkable story.

Mr. Ringeltaube's Period, (1806—1815), includes Vedamanickam's invitation to Mr. Ringeltaube at Tranquebar and its acceptance, and the establishment of the London Mission in Travancore by Mr. Ringeltaube under the auspices of Col. Macaulay and Col. Munro. Mr. Ringeltaube supervised the Tinnevely Mission for a time under an agreement with Mr. Kohlhoff that converts obtained west of Aramboly or in Travancore should be attached to the London Mission and those secured in Tinnevely to the S. P. C. K. Mission. During his charge *ad interim* of the Tinnevely Mission Mr. Ringeltaube undertook three extensive tours in Tinnevely. His first three visits to Mylaudy, his visit to Col. Macaulay at Cochin, his interviews with the R. C. Bishop Raymond, and the failure to get the Dewan's permission to build a Church at Mylaudy, Dr. Buchanan's kind interference, Mr. Ringeltaube's efforts to settle at Cannanore and Oodagherry and his finally settling at Mylaudy mark the initial stage of his work.

In the second stage of this period, we note the War of 1809, the misfortunes to the mission, the flight of Christians to the mountains, their sufferings and prayers in their place of refuge, the peace and the happy meeting of Mr. Ringeltaube and his Christians, the building of the Mylaudy Church and the extension of the Mission.

In the next stage, we note Col. Munro's interest in the Mission and his care over Christians, the abolition of *oolium*

services, the abolition of the poll-tax on Shanars &c., and other imposts, the royal grant of paddy fields to the Mission, the great famine of 1813, Mr. Ringeltaube's kindness to Christians, the love-feasts, the ill-treatment of Christians and the appointment of Christian Judges.

In the closing stage of this period, we note the illness of Mr. Ringeltaube, his various proposals regarding the charge of the Mission, the farewell service, the ordination of Vedamanickam and placing the Mission in his charge and Mr. Ringeltaube's departure from the country in the beginning of 1816.

Vedamanickam's ad-interim charge of the Mission for about 2 years 1816—17, marks the next period in the history of the Protestant Mission. In Vedamanickam's administration we note his pastoral tour, the extension of the Mission, Bishop Middleton's visit, disputes regarding the right of way of Christians, displeasures with Judge Everett, disaffections in the Mission, the success of Vedamanickam's administration and the attempts at the self-support of the early Churches.

Mr. Mead's Period (1817—1852). This long and eventful period may be divided into four distinct sub-periods.

The chief events connected with the *first stage* are:—Mr. Mead's appointment 1815, Mr. Mead's Missionary zeal, particulars of the voyage, studying Tamil at Madras 1816, and re-embarkation to Travancore, the death of Mrs. Mead during the voyage at Penang, Mr. Mead taking over charge of the Travancore Mission 1817, Col. Munro offering him the civil appointment of District Judge, Nagercoil, in addition to Missionary duties and its acceptance, the transfer of the

Mission head quarters from Mylaudy to Nagercoil, his acting as British Commissioner and settling disputes with the Dutch Government, the building of the Mission Granary, the Second Royal Grant to Mr. Mead 1818, the Cochin Rajah's gifts to the Mission, Mr. Mead's Report on the emancipation of the lower classes, German Lutheranism giving place to English Methodism, the building of the Nagercoil Church through convict labour, the Third Royal Grant 1819, the establishment of the Nagercoil Seminary, erection of bungalow and chapels, Col. Munro's retirement, displeasures with the Military Officers and the imprisonment of Mission agents, the establishment of the Printing Press and the School of Industry.

Some of the events that mark the next or *second stage* of this period are:—The appeal for more workers, the arrival of Messrs. Mault and Smith, the division into Tamil and Malayalam Missions, the revision of the Tamil Bible, the formation of the Tract Society, Messrs. Rhenius and Schmidt's visit, Mr. Mead going to Tanjore and establishing the Combaconam Mission and the deputation of the Travancore agents there 1825, the death of Vadamanickam 1827, the visit of the deputation consisting of Messrs. Tyreman and Bennett, the formal division of the Mission into 'Western Division' under Mr. Mead and the 'Eastern Division' under Mr. Mault, the formation of the District Committee, the arrival of Messrs. J. C. Thompson and W. B. Addis, the formation of the Neyoor Station, displeasures and disputes with Roman Catholics, Fr. Lopes *versus* Mr. Mead, Bishop Joaquim Neves *versus* Mr. Mead.

The *third stage* in this period is marked by the severe persecutions and the upper cloth disturbances which extended

chiefly in the western division for three years 1828—30. The chief events connected with this are : the violence at Attoor, Cannanore &c., the Mission chapels and Schools being burnt down, the ill-treatment of Christian women, the threats of the heathen Pidagaycars and their plans against Christianity, the plot to assassinate Mr. Mead, the march of Captain Sibbald and his men and their protecting him, the movements of the military, the second outbreak at Attoor &c, the arrest of the ring leaders, the Dewan and the Appeal Court proceeding to the South, the enquiries that followed, the famous Proclamation of 1829, the imprisonment of Christians and their deportation to Quilon, Mr. Mead's appeals to Government, the years of anxiety and trial, the ultimate release of Christians and the hard case of Ramen Thumbay.

The last stage of this period is marked by revival of work and steady progress. The notable events are : Bishop Neves *versus* Mr. Mead again ; the visit of Dr. Wolff and Mr. Groves ; H. H. the Maha Rajah's visit with his request to the Missionaries ; Mr. Roberts and some Mission workmen being sent to Trivandram to establish an English School and Printing Press there ; Mr. Mead's visit to England in 1837, and his proposals for the extension of the Mission ; his return to Travancore with a reinforcement of five Missionaries, Revd. Messrs Abbs, Russell, Cox, Pattison, and Dr. Ramsay the first Medical Missionary ; the division into various districts, with the establishment of Missionary Stations, Trevandrum under Mr. Cox, Paraychalay under Mr. Abbs, Vauriyoore under Mr. Russell, Quilon under Mr. Pattison, and the Neyoor Medical Mission under Dr. Ramsay ; Fr. Gregory *versus* Mr. Mead ; Bishop Spencer's and Mr. Drew's visits ; the crusade against slavery and

the civil disabilities of Christians; Mr. Mead's retirement from the Mission in 1852 followed by Mr. Mault's retirement.

In the *Transitional Period* (1853—1865), the noticeable events are the changes consequent on the retirement of Messrs. Mead and Mault; Dr. Leitch's death by accidental drowning; the visit of the Revd. John Arulappen and the great revivals in the Church; the ill treatment and persecution of Christians, Devasagayam's case and Mr. Cox's appeal to the friends of humanity and to Government—Arumeinayagam's case, the Lubbay disturbances, the united petition of the Missionaries, General Cullen's report and Mr. Cox's defence; the upper cloth disturbances of 1859 and the outrages committed, the appeal of Missionaries and the interposition of Sir Charles Trevelyan; Mr. Russell's retirement, the appointment of Evangelists; the famine of 1860, and the accretions to Christianity.

The leading events in the *Recent Period* which extends from 1866 to the present time are:—The Deputation of the Revd. Dr. Mullens, the formation of the Native Pastorates, the re-construction of the Mission Districts, the appointment of deacons; the assault of Brahmins on the Revd. Mr. Lee, the institution of Church Councils; the revivals of the Six Years Party, and the 8 Years Party; and the visit of the Deputation of the Revd. R. Wardlaw Thompson and Mr. Albert Spicer.

The History of the C.M.S. in Travancore may be divided into three periods. *The Early period* extends 1816—1835. It includes the establishment of the C. M. S. in Travancore under the auspices of the Resident Col. Munro, with a view to reform the Syrian Church; and the early labours of

Messrs. Norton, Bailey, Baker and Fenn who administered the Church conjointly with the Syrian Metropolitan. The chief events of this period are : Mr. Norton's appointment to Alleppey, the formation of the Cochin outstation, Sirkar grants to the Alleppey Mission and the establishment of alms-houses, Bishop Middleton's visit, the commencement of the Malayalam translation of the Bible, introduction of marriage reforms among the Syrian clergy, Mr. Bailey's arrival and the establishment of the Mission at Kottayam in 1817, the arrival of Messrs. Baker and Fenn, the division of work, the extension of the Mission, grants from the Sirkar, and the Committee of management, abolition of Chattams, translation of the English Liturgy, death of Mrs. Norton 1822, the establishment of parish schools, the establishment of the Mission, the retirement of Mr. Fenn, and Mr. Doran taking charge of the Syrian College 1826; Archdeacon Robinson's visit, the furlough to England of Messrs. Bailey, Baker and Doran 1830—33; the opposition of the Syrian Metropolitan and the reactionary party, Bishop Wilson's visit 1833 and attempts at peace, the Synod and the final rupture.

The period of separation and the independent work of the O. M. S. (1836—1876). When the Syrian Metran disconnected himself from the C. M. S. and there was the arbitration and division of funds, the Mission established the C. M. S. College, and commenced direct evangelistic work among the heathen. As a result, separate Mission districts were formed. Mr. Peet established the Mavelicara District in 1838, Mr. Baker established the Pallam District about the same time, the Trichur District was established by Mr. Harley, the Tiruvella District was established by

Mr. Hawkworth in 1848 and the same year Mr. Baker (Jr.) commenced the Mission among the Arrayans, and Mr. Beuttler began the Kunnumkulam Mission. The College did a very important work under Messers. Chapman and Collins two distinguished educationists. The steady growth of Mission soon necessitated the appointment of Native Pastors and the formation of Church Councils. The revivals in the Church during this period was on the whole beneficial to the Church.

The Recent Period commences with the erection of the Anglican Bishopric in Travancore in 1877, under the Jerusalem Bishopric Act. The first Bishop Dr. Speechley was consecrated in 1879, he retired in 1889, and was succeeded by Dr. Hodges the present Bishop.

The institution of the *Government Chaplaincy* in Travancore began with the appointment of the Revd. Mr. Hutchinson in 1817. He was succeeded by Mr. Jefferson in 1822. Messrs. Spring, Shortland, Whitford, Rowlandson, Stone, Foulkes and McKee are some of the well known Chaplains of Travancore. The Calcutta and Madras Bishops regularly visited Travancore. In 1890 the Government transferred the management of the Chaplaincy to Bishop Hodges under some arrangement and he now provides Chaplains on his own responsibility.

The Native congregation connected with the Chaplaincy was founded by Mr. Christian David, in 1838 and after him, was conducted by Messrs. D. Biddulph and John Palmer.

The Salvation Army who but quite recently entered Travancore have succeeded in getting over 4000 converts to Christianity, and are doing much useful work among the humbler and neglected classes.

Before concluding this brief summary we have to add that whatever may be the present state of the Church, the establishment of Protestant Missions in this Coast is intimately associated with nine distinguished Pioneer Missionaries viz., Ringeltaube, Mead, and Mault in South Travancore, Norton, Bailey and Baker, in North Travancore, and Hebich, Leiner and Greiner in British Malabar. And if we may so call it, the romance of Protestant Missions on this coast ends with the period of these Missionaries.

The general conclusions to which the foregoing sketches of the progress of Christianity in this State lead us are, that in addition to the great zeal, strong purpose, and extraordinary labours of the pioneer Christian Missionaries, the prestige of the great nations to which they belonged, the political ascendancy and the direct and indirect patronage of the various European Powers that have exercised authority on this coast, and the palpable help and influence of the British Residents of the country, contributed more to their successes and to the planting of Christian Missions in this land, than the sympathy and protection of the government, though, no doubt, there is much for gratitude and consideration for the various helps it has rendered to the Christian Missions in this State.

It is true that Christianity has steadily moved onwards in this country, but let us remember that its course was not always in a straight line, nor on a smooth path, but through various windings full of obstacles thrown in its way by the enemies of the gospel. We are glad to observe that despite the various attempts made to arrest

The general conclusions.
The prospects of Christianity in Travancore.

its progress, it has ultimately assumed such a growth and size, as to demand great respect from others. As in the history of Christianity in Europe and elsewhere, so also in Travancore, we observe the growth of that mighty tree springing up from the little grain of mustard seed; but over-shadowing the whole country and under the branches of which many worship the name of the Great Jehovah.

The prospects of Christianity in Travancore at the present day are more assuring than ever. Silently and steadily it advances in spite of the great obstacles thrown in its way. The opposition from outside is however gradually abating; so also the schisms and strifes that disturbed the peace of the Church internally have nearly subsided. The one great object of every Church is to win souls to Christ. The lower classes of society are being greatly influenced and attracted to Christianity, and with the conversion of the masses the superstructure of Hinduism must totter and fall. The leaven of Christianity is pervading throughout the length and breadth of the land, and the evolution of things also point to that distant vision of the Christian Seer on Mount 'Pisgah' that Travancore assuredly is one of the kingdoms promised to the Messiah.



N. B.

The following are the figures of the Census of 1901. As they were not available at the time the Introductory Chapter was printed, they are given here so as to bring the information up to date.—

Total population of Travancore in March 1901

2,952,157

	<i>Number.</i>	<i>Per Centage to total population.</i>
Hindus	2,035,615.....	68.95
Mahomedans.....	190,566.....	6.45
Christians	697,387	23.62

	<i>Number.</i>	<i>Per Centage to Christians.</i>	<i>Per Centage to total population.</i>
Syrian Christians...	451,570.....	64.75.....	15.22
Roman Catholics ...	132,583.....	19.01.....	4.49
Protestants ...	89,281.....	12.30.....	3.02

The denomination of 23,945 Christians is "not stated," and if this number is equally or proportionately distributed among the three leading sects it will give their numbers more accurately.

Number of Hindu Temples	8,164.
„ Christian Churches	1,126.
„ Mosques	524.

If the above figures are compared with those of the previous Census, it will be found that the per centage of Christians to total population has increased by 3.02 during the past ten years, while the per centage of Hindus has decreased by 4.23 during the same period. There has also been an increase in the number of Christian Churches and decrease in the number of Hindu temples. The net result is that during the past eighty five years the Christian population has gained 11.2 per cent, and the arguments advanced in the Introductory Chapter to prove the steady growth of Christianity in Travancore have only been more strengthened by the result of the Census of 1901.

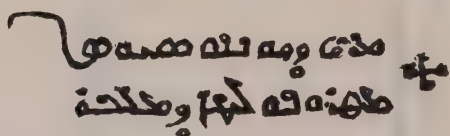
Athanasius Nealebury

(MAR MATTHEW ATHANASIUS.)

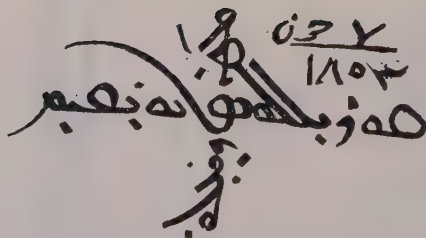
Athanasius Nealebury

(MAR THOMAS ATHANASIUS.)

Fac-simile of the signatures of some of the Syrian Metro-
politans, Travancore.



(MAR CHEPAT DIONYSIUS.)



(MAR COORILLOS JOAKIM.)

Church History

OF

TRAVANCORE.

Part I,

THE SYRIAN CHURCH.

CHAPTER I.

Among the most eminent independant Churches of the East such as the Greek Church, the Nestorian Church, the Coptic Church and the Abyssinian Church, the Syrian Church Proper occupies an important position. It possesses an interesting history of its own and ranks second to none in point of ancient fame and purity. The members of this Church are found in great numbers in Mesopotamia in the vicinity of Mosul and Mardin east of Orfa (the ancient Edessa) in the Dayara of Kurkma in Turkey where their highest ecclesiastical functionary "The Patriarch of Antioch" as he is styled resides; in Aleppo, Antioch, the southern parts of Palestine including Jerusalem where they have a bishop and a Monastery, and also in the provinces of Malabar, Cochin and Travancore. Our task here is to trace briefly, only so much of the history of this church as concerns the last mentioned provinces.

It must be particularly noted that in the following pages the word "*Malabar*" is used, not to mean the present British Indian district of that name, but it is used rather, to signify the whole coast or territory extending from Cape Comorin northwards to Mangalore, Travancore being the chief province in the region thus composed. So far as the History of the Syrians and their Church is concerned, Travancore and Cochin are the chief provinces or centres, where the main historical incidents have occurred, and where their chief churches are situated and where their Bishops reside.

The "Patriarch of Antioch" the head of the Syrian Church is one of the four Patriarchs appointed by the "First General Council of Nice" in 325 A. D. over Christendom to prevent the rise of heresies in future; the others being the Patriarch of Rome, the Patriarch of Constantinople and the Patriarch of Alexandria. These four Patriarchs, as between themselves were equal in power and authority and were empowered to exercise supreme jurisdiction over their respective sees. In consideration of the great extent of the See of Antioch another Patriarch was also appointed at Jerusalem as a mark of distinction for that place, with the title of 'The Fifth Patriarch' or 'Malprian subordinate to Antioch'. A Catholica appointed at Tigris as his suffragan to manage the affairs of the Eastern churches exercised all the functions of a Patriarch, holding his head-quarters at Mossul near Besauharim.

The Patriarchs of Antioch who are supposed to occupy the throne of St. Peter at Antioch are generally designated by the titular name of Mar Ignatius. High sounding as the title Patriarch appears to be, he is really a person of but little

influence. The Jacobite Syrians are said to number about 40,000 families containing perhaps 150,000 or 200,000 souls exclusive of those in India. This number small as it is, is probably an exaggerated estimate, and even these are divided between two Patriarchs. In Dr. Neale's History of the Patriarchate of Antioch, the number subject to the so-called Orthodox Patriarch of Antioch i.e., Mar Ignatius' rival who resides at Antioch itself is reckoned as 66,340 souls. The number left for Mar Ignatius the Jacobite Patriarch is but too small consequently.*

Much has already been written about the Syrian Church of Malabar, and we can only attempt here
The Syrian Church of Malabar. a mere summary of the researches hitherto made and add some original information in tracing its history down to the modern period or to our own times.

From the earliest days of Christendom there appears to have existed on the coast of Malabar a Christian Church which though it lost its primitive purity, has remained long unadulterated by proselytism. That these ancient believers wonderfully preserved the Syriac Scriptures which by some of the greatest modern scholars of Europe and America is thought to be the original text of the New Testament, that they still retain the liturgy anciently used in the Churches of Syria, that they even now employ in their public worship the very language spoken by our Saviour in the streets of Jerusalem, and that from the very early times, if not from the apostles and their successors, it has stood for ages amidst the darkest scenes of idolatry and persecution unconnected with

* Madras C. M. S. Record for November 1874 quoted in the Evangelical Review Vol. II p. 298.

the rest of the Christian world except with its own Mother Church in Persia or Syria and Mesopotamia, are facts undoubted and interesting to the whole Christendom.

No doubt the Syrian Church of Malabar is the oldest Church in the whole of India. But as to the exact period in which Christianity was planted in Malabar, by whom, how and under what circumstances, none can say anything for certain. Historians have offered mere conjectures and all seems a mystery. The Christians of the Syrian Church of Malabar themselves assert that they are the descendants of the converts of no less an evangelist than St. Thomas the Apostle. They know little of their own history and possess but few documents to illustrate their claim.

Conjectures as to the origin of the Malabar Church.

Some of the best authorities believe on this tradition Letters Edifiantes give much importance to the tradition. Romanist writers generally, and Jesuit writers in particular like Emmanuel Anger and Martino Martinez, believe the story. Among Protestants Dr. Buchanan entertained a decided opinion that we have as good authority to believe that Apostle Thomas died in India as that Apostle Peter died at Rome. Chaplain Jacob Canter Visscher the Dutch author in his well known 'Letters' expresses his belief on it as "a tale" in his opinion "not to be scoffed at," seeing that it is asserted in the traditions of the old Christians both of Malabar and of Coromandel, which agree in indicating certain spots where he preached, and laboured. Dr. Kerr and other illustrious men of his Church as Bishop Heber and Arch-deacon Robinson attribute apostolic origin to the Syrian Church of Malabar. Colonel Yule, the translator of 'Marco

Writers favouring the Tradition of St. Thomas.

Polo' thinks it "so old that it is probably in its simple form true." Mr. Collins is inclined to favour the tradition, and so also Mr. Howard. Mr. Whitehouse also appears to be rather in favour of accepting the tradition as in the main credible and trustworthy, nor does he do so without urging proper and reasonable grounds. He writes "India could not have been such a *terra incognita* to St. Thomas as it was to Natives of Western or Southern Europe; he must have traversed the regions crossed by the *ancient overland route* where the inhabitants must have been as familiar with India, Indian commodities and Indian news, as the ordinary natives of Suez, Cairo and Alexandria are at the present day. Jerome, speaking of the Divine Word in His fulness being present everywhere, says He 'was *with Thomas in India*, with Peter at Rome, and with Paul in Illyricum.' Hippolytus, a still earlier writer (A. D. 236) states that he perished at Calamine an Indian city. Dorotheus Bishop of Tyre and contemporary with Eusebius, says:—"It was handed down to them, that Thomas preached to the Parthians, Medes and Persians, but died at Calamina in India and was buried there." Rev C. E. Kennet of Bishop's College Calcutta, Secretary of the C. K. S. Madras has in his recent pamphlet on the Mission of St. Thomas to India sufficiently epitomises the evidences which exist for believing in St. Thomas' Mission to India, the argument besides others being that the existence previous to the Christian Church, of a Jewish colony (the Jewish colony of Cochin) on the west coast of India would have proved an attraction to an Apostle who was himself of the stock of Israel and to whom the pilgrimage to this distant country would commend itself as a fitting termination of a career which was threatened to

terminate differently. The foundation of a Christian Church in Malayalam is accordingly ascribed to Apostle Thomas. One of the recent writers on the subject Rev. Alex. J. D. D'Orsey in his "Portuguese Discoveries, Dependencies and Missions" after examining all Portuguese writings and authorities is inclined to the view that the tradition which has always prevailed in Malabar is true.

But there are others who doubt and dispute it, and refuse to admit the tradition. Writers discrediting the Tradition. LaCroze and Hough with no mean arguments treat the whole story as a legend and myth. Chaplain Trevor holds that "there is better evidence, that the light of Christianity extended from Egypt where it was kindled by St. Mark, through Persia towards the Northern confines of India," and that the Syrian churches appear to have been planted in the fourth century probably by Thomas a monk from that country, whose name has been confounded with that of the Apostle. Mr. Mateer also thinks that they were in the first instance a colony from Antioch perhaps driven thence by violent persecutions about the middle of the fourth century. And Mr. Campbell argues that their colour, names, manners and customs, styles of architecture, the non-use of the Syrian language except in Churches, the rites and ceremonies used in their worship, and their subjection only in modern times to the See of Antioch; go far to establish the validity of the above opinion in spite of the legendary tales of Romans to support the other view. That great oriental scholar and Indian antiquary the late learned Dr. Burnell of the Madras Civil Service did not favour the tradition. Collector Logan in his recent work on Malabar holds

that "there is no inherent improbability in the tradition that the Apostle Thomas was one of the earliest immigrants from the West; but of direct contemporary proof that he did come to *Mouziris* and found the Christian Churches in that neighbourhood there is absolutely none so far as researches have yet gone." Mr. Rae the latest authority on this subject, after elaborate arguments has sufficiently shewn that St. Thomas could never have visited Malabar and there is no historical basis whatever for crediting such a story. Even among the Romanists there are many writers who have expressed grave and honest doubts, and scholars like Tillemont Renaudot, Trigant and others consider the whole account as apocryphal (Vide D'Orsey). Thus weighing all evidence as revealed by modern criticisms, it becomes evident that the St. Thomas' story must be received with great caution and that without further evidence we cannot attribute Apostolic origin to the Malabar Church.

Mr. Logan goes on to prove how the tradition depends on later evidence. "The first mention of St. Thomas' Mission to Malabar is probably to be found in the *Acta Thomae* or Acts of Judas Thomas, an apocryphal gospel, the date of which was probably not earlier than 200 A. D. and was certainly not later than the fourth century. A King who has been satisfactorily identified with King Gandophares mentioned in Indo-Scythian coins, and of whose reign a stone inscription, dated 46 A. D. has recently been deciphered, is said to have sent to Christ for an architect, and St. Thomas was sent in consequence. But this King* reigned in North

How the tradition about St. Thomas probably arose.

* Gondophores was one of the Indo-Parthian princes, and resided at Cabul.

Western India whereas St. Thomas is understood to have preached his Mission in Malabar and to have been killed at St. Thomas Mount near Madras. The object of the author of this apocryphal gospel seems to have been to promote the doctrine of celibacy, and he possibly took, as his ground work the current traditionary story about St. Thomas and possibly in entire ignorance of what he was writing about hauled in the name of a king, who could not possibly have had anything to do with the part of India* where St. Thomas was said to have preached and died."

We know what importance can be attached to traditions in India. Some stories are invented, others are exaggerated to a fabulous notoriety, and very often even recent events are related with marvellous inaccuracy and extravagance, so that one is perplexed to distinguish facts of history from expressions of imagination. We do not therefore wonder that people and writers of later years, have at last confounded Thomas the distinguished Syrian colonist with St. Thomas the Apostle one of the twelve.

It must be borne in mind that in connection with the evangelization of Malabar, three distinct
The Three Thomases. Missionaries all possessing the name of Thomas are associated, and hence the inaccuracies, inconsistencies and confusions arising therefrom. We shall

* The India of St. Thomas was wider than that of Gondophores. The fact is that the whole of the area between the Indus and the eastern frontier of Persia and between the Indian Ocean and northern boundary of Afghanistan was formerly denominated India. In this sense it is used in the Bible.

however narrate the three legendary tales as prevailing among the people.

According to the loose tradition that still holds amongst the Syrian Christians, Christianity was introduced into Malabar or Travancore by the Apostle St. Thomas who started from Syria in A. D. 35 and after spending some

The First Thomas or the traditional story about the labours of St. Thomas and the early Churches.

years in North India entered the Malayalam country in the year 52 A. D. He is supposed to have landed at the Island of Malayankara or Malanad as it was then called, between Paroor and Cranganoor, from Aden in Arabia and was well received by the king of the country. He established seven churches viz., at (1) Malayankara, (2) Cottacayil, (3) Gokkomangalam, (4) Paruetta, (5) Chayel, (6) Kurukanikulam and (7) Paloor; five of which were in the present limits of Travancore, one in Native Cochin, and one in British Malabar; except two which were destroyed by the work of time, the other five though not in their original state can still be seen as vestiges or monuments of the memorable past. Several other chapels and crosses are said to have been erected by him at Nirunam, Pallipooram, Vattamaray, Paroor, Cranganore, Palloor, Kuthamana Paroor &c. He preached and laboured 30 years in the country and converted many persons from different castes amongst whom there were 32 Illums of Brahmins and Namboorys. Some of the principal families that were baptized by him were those of Chungarapooray, Pakalomattam, Pally Caulicoungal, Coicaray, Calacaray, Madapoor, Vymply, Mootta-toatel and Cottacurray. Of these the first two families were ordained and set apart by him for sacred orders as Bishops &c.,. The higher order of Priesthood remained almost

hereditary in the two families of Changarapooray and Pakalomattam exclusively for several centuries, and the succession or inheritance descended in the female line the same being the common law of Malabar. The Apostle having introduced other measures to promote the practice of the Divine doctrines and truths which he preached, went to the Coromandal Coast. There after a successful Mission at Mylapore, then a rich populous city, underwent martyrdom the last honours of Christianity; having been mortally wounded by one of his enemies an Embran. His death is supposed to have occurred on the 21st December 68 A. D. at a spot in the neighbourhood of Mylapore now called St. Thomas Mount near Madras, the locality being still held in great veneration as a place of pilgrimage mostly by the Roman Catholics. The actual place of Martyrdom is believed to be the Mihilaropya of the Hitopadesa identified by Prof. Wilson as Mihilapoor, Meliapur or Mylapore or St. Thome.

The best that can be said about this legend of St. Thomas, is that even supposing that there was a particle of truth in it, the minute details and circumstantial accounts as above set forth are like the Puranic stories of Hindustan, the mere evolutions of imagination and explanations of later writers without any historical basis to rest upon, as will be shown later on. That Apostle Thomas established Christianity in Arabia Felix and in the Island of Dioscorides or Socotra may not be a fable, but which part of ancient India he landed in, and which was the cradle of Christianity in India is yet undecided and we are afraid it will ever remain an open question.

The second Thomas to whom the conversion of India is attributed is Thomas the Manichaen. He is supposed to have arrived in India in

272 A. D. He is said to have been a Persiau heretic of the 'School of Manes'; or as some suppose he was a heathen wizard; or as others say he was a Hindu Shivaite known as Manikavasagar who exercised great influence upon Christians by exorcising devils and curing the diseases of their cattle by his prayers and incantations. He laboured among the Syrians of Kurukkanikulam. He did not attempt any fresh conversions from Hinduism. What he did was to convert and gather as many Christians as he could, into his beliefs, or the heretical school of Manes. He led away many of the faithful; and those that were thus deceived by his doctrines are to this day known as 'Mani-Gramakkar' (followers of the rules of Mani or Manes). They are shunned by the Syrians and are scarcely distinguishable from the Nayars though occupying a lower position than they, and are to be found at Quilon, Kayankolam and other places.

Manigramam according to Dr. Burnell is 'the village of Manes.' Dr. Burnell thinks that the earliest Christian settlements in India were Persian rather than the Manichaen or Gnostic form of it, and that these were supplanted by the more orthodox Nestorians in the 11th or 12th century and not earlier.

But the descendants of those that remained constant during this apostasy are known as 'Dhariyakal. Dhariyakal meaning 'non-wearers' (i. e. not wearing heathen symbols, ashes &c. as castemark) and their descendants are to this day to be seen in South Travancore; though reduced only to 2 or 3 families in the village of 'Thiruvithankode' where they have a few houses and a church of their own. Most of the others reverted to the Syrian Church.

To establish the above story of the labours of Thomas the Manichaen in Malabar, there is no evidence of an historical nature. Even to vindicate that Christianity had reached Malabar before the end of the second century no proof has yet been offered ; so that, as an historical personage no importance can be attached to the Second Thomas either.

There is yet a third legend which ascribes the conversion of India to the Armenian merchant
The Third Thomas. named 'Thomas of Cana,' who is supposed to have arrived in Malabar in 745 A. D., After strengthening the Malabar Christians he returned to his native land and narrated his adventures to the Patriarch of Babylon who as will be seen here-after deputed him on a second visit. This Thomas did much for the Syrian Church in Malabar, and established the community on a firm footing acquiring many privileges for them from the Native Princes. Long after his death the people canonised him and the subsequent generations confused St. Thomas the Armenian merchant with St. Thomas the Apostle who never came to Malabar.

This confusion becomes more patent when we look into the names of the Churches said to have been founded by the Merchant Thomas which are identical with the names of the Churches attributed to St. Thomas.

Thomas of Cana is traditionally said to have visited Malabar about the 8th century after Christ, and founded four Churches, at Koracuny Quilon, due west of the Vurkalay Cliffs, Nernum in Thiroovillah District, Codungaloor or Cranganore and at Chayel some where in British territory. In every one of the churches erected by Thomas, there are, it seems, inscriptions on stones giving a detail of the early pro-

pogation of the religion and of the privileges granted by the then reigning sovereigns to its professors.

The first of these churches (Koracuny Quilon) has been long since washed away by the sea; and its foundation is spoken of to be visible in calm, clear weather, about a mile or two off the coast. The oldest of the fishermen on the adjoining coast say that they have heard of Koracanny Quilon, as situated opposite to the Vurkalay Cliffs and that there was a church there whose foundation is now at the bed of the sea. Another church is said to have stood due south west of Tangacherry point, about half a mile off. Most probably it had its origin since the advent of the Portuguese. A large stone, about 9 feet under water, is pointed out as the foundation of this church and is even now known as Pulleycal (church stone). The sea, they say, has within the last 80 years, encroached about half a mile upon the land.

Of the other three churches nothing is known at present. There are just now, within the limits of Quilon District 4 churches. The first of these, is in the town of Quilon, and is called the church of Cadasungal (Syriac, meaning, saints.) A population of nearly 100 adults attends this church. The second of these at Chathanoor called Geevarithoopully (saint George's church) has a congregation of 800 souls. Tradition points out the above saint, as a martyr who was put to death on the spot, while he was engaged in a religious controversy with his heathen neighbours. The third at Coondarah is known under the name of Mar Thomas and is said to be the oldest of the four. There is a population of 500 Syrian Christians in and around it. The fourth at Kallada is called the Valiappappenpully, or the church of the Great

Ancestor. The Syrian Christians in this last mentioned place number about 300.

Merchant Thomas, or, as he is commonly called 'Kanaye Thomas' is said to have had two wives, whether successively or simultaneously is not affirmed. By each wife he had a numerous offspring among whom his property was at last divided, those by his first wife receiving his Northern estates, and those by the second wife receiving the Southern. Hence there are two comprehensive divisions in the present day among the Christians of the Malabar coast, usually described as the 'Northists' and 'Southists' respectively. Though they profess to believe the same doctrines and to obey the same bishops, they keep themselves perfectly distinct and avoid intermarriages with each other as carefully as if they were Hindus of different castes. The Southists are fairer in complexion than their brethren of the party of the North and they boast of this, as a proof of their more direct descent from the Parent Church. (Rae. pp. 163)

Another version of the story is that there were two immigrations corresponding to the above two divisions of the community. The first immigration under Kanaye Thomas settled at Cranganoor about 745 A. D. The Second immigration near Quilon was brought about in this way :—In 822 A. D. two Nestorian Persians, Mar Sapir and Mar Peroz, the former of whom is no other than the Marawan Sapir Iso of the Second Christian Charter (824 A. D.) came with a large following and made a deep impression on the powers that were then in Malabar, and obtained settlements of lands.

These two immigrations it would seem, form the historical grounds for this division of the community into Northists and Southists. But more about this in the next Chapter.

Thus we see that the origin of Christianity in Malabar is much involved in obscurity, and that all that legendary tales claim for the Malabar Church cannot be conceded to it by Modern Historians, who have, in the light of present evidences and researches, shown that Apostle Thomas could not have visited Malabar. Whatever may have been the origin of the Malabar Church, there is no doubt that it is an ancient one, the most ancient in India. But it must be clearly understood that the church in *India* referred to in the writings of early Fathers and travellers is not identical with the Church in Malabar. The India of ancient Geographers and the India of Alexander the Great was not the India of Modern Geographers nor coextant with India as delimited by the British conquerors. In the Roman days, on each side of the Red Sea which was part of the Indian Ocean there was an Ethiopian India or Abyssinia, and an Arabian India or Arabia Felix.

In this light only, we must understand the writings of the early fathers in which are mentioned John's * Bishopric over the 'Great India,' † and the visits of Pantaenus, Frumentius, Theophilus &c.

* At the 1st General Council of Nice which met in A. D. 325 to define the Christian faith in opposition to the heresy of Arius, there was among others a bishop named John who signed the decrees as Metropolitan of Persia and 'Great India'

† "India, however in those days and long afterwards meant a very large portion of the globe, and which of the Indies it was that Pantaenus visited it is impossible to say with certainty; for about the 4th century there were two Indias Major and Minor, India Minor adjoined Persia. Sometimes later there were 3 Indias—Major, Minor and Tertia. The 1st India Major extended from Malabar indefinitely Eastward. The 2nd India Minor embraced the Western Coast of India as far as, but not including

Eusebius Bishop of Caesarea (264—340 A. D.) mentions that **Pantaenus** of the Catechetical School of Alexandria whose zeal was kindled by the report of the existence of a Christian Community in the East, undertook a journey to India about 190 A. D. During his visit, to his surprise he found with the Indian Christians a Hebrew Copy of the Gospel of St. Matthew, which he brought home with him. **Pantaenus** also stated that Apostle Bartholomew did visit India. **Pantaenus** was the first Historical Missionary to India, and though Sir William Hunter conjectures that **Pantaenus'** visit referred to Malabar, Mr. Rae has shown that the India in which **Pantaenus** laboured was the India of Alexander the Great which included only the North-Western confines of Modern India. In this Ancient India, though St. Bartholomew is said to have laboured and planted Christianity, there is no sufficient proof for the tradition. The evidence of early writers tend to con-

including Malabar and probably Sindh, and possibly the Mekran Coast. India Tertia was Zanzibar in Africa. It would seem that the Malabar Coast lay in India Major, but whether it was this India, and this part of India Major that **Pantaenus** visited cannot be decided. If he did come to India Major, it is extremely likely that it was on the Malabar Coast that he found the "Hebrew Gospel of St. Matthew," for the Jews have according to tradition been settled in the country now comprising the Native State of Cochin since the beginning of the Christian era and perhaps before it. Moreover, of according to the Ptolemaic Tables the Romans had a force of 2 cohorts at Mouziris to protect their trade there in A. D. 216, it is certain that intercourse between Alexandria and the Malabar Coast must have been both direct and frequent, and the fact that **Pantaenus** went to India Major and to Mouziris becomes highly probable.

The fact however, that he found a Hebrew Copy of St. Matthew's Gospel points to the probability of the first colony of Christians having been Israelites, and not either Syrians or Persians. Eusebius likewise mentioned that St. Thomas was the Apostle of Edessa in Syria, and as the Apostle of the Syrians he has all along been accepted. The facts show that in the Christian colonies Persian and not Syrian influences were prevalent from a comparatively early date."

W. Logau's Malbar. p 291.

nect St. Thomas the Apostle with the India of the Ancient world i. e. with Persia and Afghanistan, and St. Bartholomew with the Christians in Malabar. It is however sufficient to remark that in the second century there were neither Jews, Christians nor Brahmins in Malabar. (Rae pp 69.)

Frumentius who was the brother of Edesius and disciple of Moropius the Philosopher of Tyre after his return from a voyage to India was consecrated for Missionary work in India by Athanasius of Alexandria, and he founded many Churches in India i. e. in Abyssinia, as Rufinius mentions the story in his Ecclesiastical History.

Theophilus (the disciple of Eusebius) who was sent by the Roman Emperor Constantine on an embassy to India established in 356 A. D. the church at Arabia Magna or Arabia Felix, and India, which geographical names were used as synonymous terms by Philostorgius who records the fact in his History of the Church.

Thus it is clear that the Malabar Church is not the Church of India mentioned in the writings of the early Fathers.

Revd. Mr. Rae at present a great authority on Syrian History who has devoted much time to its study, recently in his contributions to the Madras Christian College Magazine and in his subsequent volume 'The Syrian Church in India' almost conclusively proves that there is no testimony of any ancient author contemporary with the alleged Christian work or of any monumental evidence to show that a Christian Church was established in Southern India before the beginning of the sixth century. After a lengthy argument he concludes " Thus on each side of the Red Sea which was reckoned and

named part of the Indian Ocean there was an India; and these, not Southern India, are the lands to which Frumentius and Theophilus respectively went. The fact is that Southern India received Christianity not from any of the ancient seats of the Church, not from Jerusalem or Antioch, not from Alexandria or Rome or Constantinople, but from the Nestorian Patriarchate on the banks of the Tigris, not by way of the Red Sea but by way of the Persian Gulf; not in the fourth century nor until the beginning of the sixth."

CHAPTER II.

In the First Chapter we have briefly narrated the legendary tales and stories extant concerning the Malabar Church and the unsatisfactory nature of the evidence afforded in support thereof viewed in the light of modern criticism, foremost among the critics being Dr. Burnell and Revd. Milne Rae.

The first direct testimony of any historical value as to the existence of a Church in South India is given by Cosmos in his writings. Cosmos was a Byzantine monk or as some call him an Alexandrian Merchant. He was surnamed Indicopleustes or the "Indian Voyager." His hobby was to prove that the world was formed after the pattern of the Jewish Tabernacle in the wilderness, and that the earth was a great rectangular plane; the length as in the case of the Table of Shewbread was double the breadth. He visited Malabar and Ceylon in 522 A. D. and has also left some record giving an account of the

discipline and worship of the Christians in Malabar. He writes :—" In the Island of Taprobane (Ceylon) there . . . is a church of Christians and Clerks and faithful Likewise at Male where the pepper grows, and in the town Kalliena there is also a bishop consecrated in Persia." ' Male' is Malabar and ' Kalliena' is supposed to be Kollam or Quilon by some and by others Kalianpur a place in the Udipi Taluq in South Canara. This proves the considerable intercourse that existed between Persia and India at that time. A Persian is said to have come to India in the sixth century and got a copy of the *Panchatantram*. From these facts it is therefore but natural to suppose that the light of Christianity must have spread into Malabar a considerable time before the sixth century, for in these days of Christian Missions, when everything is so elaborately planned and arranged and in spite of modern improvements and facilities of communications, and at a time when Science and Education and better forms of Government have dispelled much of ignorance and superstition, we see how difficult it is to plant and organize a native Church, and how many long years it takes. To contend therefore, that want of an equally good and strong testimony for the existence of a Church in Malabar earlier than the sixth century proves the non-existence of the same, seems to be rather strained an argument.

It is however an established fact that in the palmy days of the Roman Empire, a considerable trade was carried on between the East and the West. The Pentingerian Tables which were constructed about 216 A. D. show that commercial intercourse of no mean proportions existed between Alexandria

Probabilities of an
earlier Introduction.

and Malabar, for a force of two Roman cohorts was quartered at Mousiris (or Kodungalore or Cranganore) to protect their trade. For a long time it was supposed, that the Muziris of Pliny the elder, referred to Mangalore, but the learned Dr. Burnell and Bishop Caldwell have sufficiently identified it with Muyiri near Cranganore and the view taken by them is now generally accepted to be the correct one. In the same way Nilkunda of the Periplus is now identified with Kallada near Quilon.

It is also known that in the second century, a Roman Merchant fleet of one hundred sails steered regularly from Myos Hormuz on the Red Sea to Arabia, Ceylon, and Malabar. It is not therefore improbable, that in the general flow of traders, Christians also found their way into the Malabar coast in the second century or so, though certainly there is no historical evidence to bear it out. The nucleus of the Christian Church thus formed, may have been augmented by subsequent arrivals and strengthened by local proselytism, so much so, that Cosmos on his arrival in 522 found the Malabar Christians to be an organised body.

The Jewish traders of the West, had in a similar way already found their way to Malabar and founded a colony at Anjuvanam near Cranganore, and formed alliances with the Native Rajahs securing privileges from them, though their Copper Plate Charter dates only 700 A. D.

A letter in *Asscemanis Bibliotheca* from the Patriarch
 Quilon Jesajabus (Died 660 A. D.) to Simon Metropolitan of Persia blames his neglect of duty saying that in consequence, not only is India "which extends from the coast of the kingdom of Persia to Colon a distance of 1200 parasangs deprived of a regular ministry but Persia

itself is left in darkness." "Colon" can be none other than Quilon or Kollam and it was the Metropolitan of Persia who was blamed probably on insufficient grounds owing to the rapid rise and spread of Islam or Mahomadan religion and of Arabian political power, for having shut the doors of episcopal imposition of hands and for interrupting the Sacerdotal succession. It was in the seventh century that the direct sea trade between Egypt and India was finally stopped owing to the spread of Islamism, and within the next century the Persian Metropolitan reverted to the control of the Seleucian Patriarchate.

Dr. Burnell's opinion that no Syrian influence is traceable in the pseudo-Syrian Copper-plate deeds extant (774 A. D.) but only Persian or Nestorian influence.

Some writers fix 745 A. D. as the date of the arrival of Merchant Thomas who according to tradition was deputed to this Coast by the Catholic Archpriest at Urahai and with whom then a company of Christians from Bagdad, Nineveh and Jerusalem came. This may be supposed to be the date of the beginning of Syrian influence in the Malabar church.

"But whether this date is correct or not, it is certain that in 774 A. D. there is no trace of Syrian influence in the pseudo-Syrian Copper-plate deed still extant and the later pseudo-Syrian Copper-plate deed (also extant) contains (as the late Dr. Burnell has shown) no trace of Syriac either; but on the contrary Sassanian-Pahlavi and Hebrew or Chaldaeo Pahlavi attestations, that is, attestations of Persian immigrants, are appended to it. Moreover the "Maruvan Sapir Iso" the grantee of this latter deed can be no other than the "Mar Sapor" who with "Mar Parges" or "Peroz" proceeded from Babylon to "Coulan" (Quilon) about 822, A. D. and

they seem to have been Nestorian Persians. In both deeds the Pseudo-Syrian chief settlement is called *Manigramam* which the late Dr. Burnell took to mean the village of Manes or Manichaeans, a suggestion first volunteered by Dr. Gundert the translator of both deeds." (M. J. L. S. vol XIII Part I.)

The existence of Pahlavi inscriptions on the ancient crosses and Sasanams of the Christians led Dr. Burnell who was a careful student on the subject to believe that the early Persian settlers or Missionaries were Manichaeans or Gnostics. There is however no valid evidence for the Manichaean as against the Christian theory ; and if Dr. Hang's translation of the Characters that surround the St. Thomas' Mount and Kottayam Crosses be correct, the inscription is eminently Christian ; " who believes in the Messiah and God above and in the Holy Ghost, is redeemed through the grace of Him who bore the cross " (vide Collins on Buddhism).

Whatever may be the conjectures as to the precise date of the origin of the Malabar Church, and as to the Channel through which the light was first shed, there is not the slightest doubt that when it first emerged into History, it was known to be a branch of the Asiatic Church, and Nestorian in its belief and practices. Though we are unable to fix the date when Nestorianism found its way to India it is certain that the opinions of Nestorius were introduced into Malabar at the end of or soon after the fifth century, for when Nestorius the Bishop of Constantinople in the early part of the fifth century denied the doctrine of the incarnation or the two natures of Christ ; and was for this deposed from his bishopric at the Council of Ephesus in 431 A. D. by Emperor Theodosius II, in spite of imperial condemnation the Bishop's opinion spread widely in the East.

The Early Church of Malabar was a branch of the Nestorian Church of Persia.

No sooner was he created Patriarch of Constantinople than he began to scatter his heretical dogmas in every direction ; so much so that in a very short time his followers took possession of the Episcopal See of Seleucia. It occurred thus: When that great hereſiarch and his disciples were publicly condemned first at the Council of Ephesus and subsequently in the Council of Chalcedonia, and were exiled and sent away from the limits of the Roman Empire, they resolved to settle in Persia and to found a Church of their own should circumstances permit. But their sanguine hopes were reached quite beyond all their expectations. They were not only firmly rooted in Persia but they continued to invade and win over some of the Bishoprics of Persia. In process of time they marvelously diffused throughout the length and breadth of the Persian Dominions and from thence gradually crossed over to India.

It is an undoubted historical fact, and one grounded on the clearest evidence that the Nestorian doctrines spread into Malabar direct from Persia. This can be further inferred from the causes of the Nestorian Councils held in Persia on various occasions, in which the Malabar Church was uniformly reckoned as one of the Districts of their own Persian Church. Surely if the Malabar Church was an independant one, they would not make such a false reckoning, for it would not benefit them in any way. In addition to this we have the evidence of contemporary and later writers who found that a real connection did exist between the Nestorian Church of Persia and the Nestorian Church of Malabar. Further in the Synod of Diamper in 1599 it was amply found that the errors of Nestorianism had permeated the whole Malabar. Finally, to put the matter beyond doubt we have only to point out

that in the Books of Liturgy which the earliest European adventurers met with in this coast, it was found that Nestorius was invoked as the father and supreme teacher of the faith of the Malabar Christians.

We do not also see why we cannot suppose that a small Colony of Nestorian Christians unable to bear the severe persecutions which Theodosius II directed against them fled from their country and settled in Malabar, as many of them settled in Persia and other parts of the East. When they took refuge among the heathens in Malabar and Travancore, to their greatest surprise they were welcomed by the body of Christians already existing on the coast, with whom they readily united in worshipping their common Lord and Saviour or they might have formed an original colony by themselves, if no Christians had previously existed.

To take another view, "Nestorius" says Mr. Whitehouse "was a Syrian by birth and this may account for the Christians of his own race and of the Churches under their influence so readily siding with him."

"At the time of the condemnation and deposition of Nestorius, the Christians of Malabar were receiving their bishops from Persia, through whom the peculiar views of the party would be introduced to India without any resistance on the part of the simple and uninformed natives of the country. When the Romanists first came in contact with the Malabar Christians they were still Nestorians praying in their liturgy, to the great horror of the Jesuits, for the Patriarch of Babylon, and looking to the same quarter for a succession of Bishops." Though thus Nestorianism prevailed more or less among the Malabar Churches till the period of the Portuguese, yet in their successful attempt to extricate themselves

from the authority of Rome in 1663 A. D. they became Jacobite as the sequel would show.

There is not the slightest doubt that the Christian Church of Malabar was a Nestorian Church from the sixth to the sixteenth century and no satisfactory evidence has yet been adduced as to the existence of an earlier Christian Church in this Coast.

It was supposed by some that in the 10th century perhaps the Syrian Church gained its supremacy over the Malabar Church. A tablet at Kottayam in Travancore has an inscription in Syriac as well as one in Pahlavi.

When did the Church of Syria gain supremacy over the Malabar Church.

And as the latest Pahlavi inscriptions in India belong to the 11th and 12th centuries, it is inferred that before or by that time the Persian influence in Churches had completely given way to the Syrian.

“The evidence of physiology as well as history testifies that the Christians of Malabar to-day are of Dravidian and not of Aryan or Semetic descent, unless the contention of the Southists who are less than one-fortieth part of the whole Syrian Christian community may be held in any degree to modify this general statement of fact.”

The term “Syrian” as applied to Malabar Christians.

“..... The term Syrian requires careful definition. The members of the Church of Malabar are called Syrians not because they have Syrian blood in their veins but because they have a Syrian liturgy. They are not of the Syrian nation but of the Syrian rite. The name in this case is not an ethnological or geographical designation but is purely ecclesiastical.

..... This Malayalam speaking people who had sat in darkness received the light in a dark Syriac Lantern. As Syriac was the sacred language of the mother Church in Persia, so it became the sacred language of her daughter in Malabar." (Rev. Mr. Rae in Christian College Magazine of Sept. 1890 p. 184). "It is to their use of the Syrian rite that their name of Syrian Christians owes its origin and not to any descent from a band of Syrian colonists. the vast majority of the Syrian Churches are of pure Dravidian race and in language dress and their customs, they do not differ from their Hindu neighbours." (H. A. Stuart. Census Report 1891)

The indiscriminate use of the word "Syrian" has often led to confusion and to loud complaints. In consequence of this confusion of terms, so much of the Travancore Census figures of 1875 and 1881 relating to the Syrian Section was proved to be inaccurate and unreliable. The Roman Catholic Bishops especially, protested that the Census authorities did not take sufficient care to differentiate between the several sects of the community. The Roman Catholic Missionaries contended that their Christians had equal right to be called "Syrians" as the Jacobites, the fact being that the name comes from the language which they are using in their liturgy and public worship. To show that it is a national term no satisfactory proof or basis can be found either in historical monuments or in their present customs or their domestic language. As there is absolutely nothing to suppose that they are of the Syrian descent, it is only reasonable that they are regarded as pure natives of Malabar, just like the rest of the population. Travancore Christians belonging to the Church of Syria or Antioch can therefore no more be reasonably called Syrians, than Native Christians belonging to the Church of

England or the Church of Scotland can be called Englishmen or Scotchmen.

The Syrian Christians are often called "Jacobites" or "Jacobite Christians" because they follow the doctrines of Jacobus Zanzalus famous as Mar Jacob Bowdanu a Friar, a native of Uraha who in the Fifth century protested against the erroneous doctrines then extant among the Antiochian Syrians and by his own teachings re-established the true faith and became the leader of the Monophysites a modified form of Eutychian heresy. The Jacobites spread their doctrines not only in the see of Antioch but also in the see of Alexandria and further in Nubia and Abyssinia.

The followers of Jacobus Zanzalus or the Jacobite Christians of Central Asia do not seem to have influenced the Nestorian faith of the Christians of Malabar till ten centuries after the council of Ephesus.

Nestorianism and succession from St. Thomas went together. The Patriarchate of Babylon was throughout its vast extent Nestorian in doctrine and in the line of succession from St. Thomas. If St. Peter claimed Antioch and the West, St. Thomas claimed Edessa and the East. The Church of Southern India therefore which was a part of the patriarchate of Babylon was in the first instance Nestorian, and its members, deriving the succession of their ecclesiastical orders from the carpenter Apostle called themselves and were called by others Christians of St. Thomas.

"Malabar Christians were called Christians of St. Thomas, because their mother church on the Tigris derived the grace of Apostolic succession from St. Thomas. If St. Thomas

Why called Christians
of St. Thomas.

planted the Church in Southern India, he did so, not by a personal visit, but by the agency of the Church which had adopted him as its *Patron saint* and from whom it received the chrism of ordination'' (Rae pp. 112 & 127.)

CHAPTER. III.

We have mentioned in the previous Chapter that when the Nestorian Heresy was condemned by the 'Council of Ephesus' in 431 A. D. and was stamped out of the Roman Empire; in consequence of stringent imperial edicts, it betook itself to Persia whence traders and Missionary propagandists spread it to Southern India. It was not however until * 498 A. D. that the Nestorians severed connection with the Western Church and the head of the Nestorian Church assumed the title of 'Patriarch of Babylon.'

The fact that the Patriarch of Babylon is in direct Apostolic succession from St. Thomas the Apostle, accounts for the members of the Malabar Church being known as Christians of St. Thomas, and not that St. Thomas had any thing to do with it. By order of the Patriarch of Babylon a

* When the Nestorians were banished from the Roman Empire, they were welcomed in Persia chiefly because they like the Persians were enemies of the Roman Emperor. They declared their independence thus. "At a Synod held at Seleucia in 498, the Persian Church wholly separated from the Church in the Roman Empire, and adopted the name of Chaldean Christians; while their chief assumed the proud title of Patriarch of Babylon, his headquarters being in the first instance the double city of Seleucia—Ctesiphon on the Tigris; and from 762 the Nestorian headquarters was Bagdad. Those who dwelt nearest to Bagdad met the Patriarch in yearly synod; those farthest sent their confession of faith to him every 6th year." In after time the head-quarters of the Patriarch was removed to Mosul which supplied a long line of Bishops to Malabar as will be shown in the sequel. Since the 16th century these Patriarchs uniformly assumed the name of Elias.

good many teachers arrived in Malabar and assumed full authority over the Native Christians, who were thence-forward governed by an uninterrupted succession of Bishops supplied by Babylon who held extensive sway over all their spiritual concerns. These bishops taught the Natives, ordained priests, built churches, performed baptisms, administered sacraments &c., and though they at first greatly hesitated to consecrate the members of the Pakalomattom family as Bishops they afterwards recognized the two old timehonoured families.

The Patriarchs of Babylon thus exercised a general nominal sway over this distant Church in India. But it soon appeared that they could not keep the Churches under proper control and discipline on account of their remoteness. The churches, very often left to themselves, naturally deteriorated, the more so by being disturbed by foreign religions. Hearing that by dissensions and heresies of foreign teachers and the influence of the heathen neighbours, his Malabar flock had greatly dwindled down, the Patriarch deputed or urged a wealthy Syrian merchant named *Kennai Thomay* of whom mention has already been made, to visit Malabar during his mercantile travels. The local tradition says that there appeared a vision to the Arch-priest at Oorghai (Edessa) in consequence whereof certain merchants were sent from Jerusalem by command of the Catholic authorities in the East, to see whether there were Christians in this coast. Accordingly merchant Thomas of Cana arrived at Malabar. He strengthened the Christians and on his return to his native land related his adventures, and his compassion and sympathy for the neglected community melted the hearts of many and induced some to accompany him on his second visit.

Thomas of Cana undertook a second journey as the guide of a Bishop named Mar Joseph, and some clergymen and a few Christians. They came out to India and formed a small colony of Christians, with those already there, all of whom became united and lived in concord and peace. They landed at Cranganoor then known as 'Mahadever patnam,' and settled there.

The first or Northern Settlement of Mahadevarpatnam.

Keralam was then ruled by the Perumals who were the Proconsuls sent from time to time by the Kings of Chera. At the time of Ken-nai Thomay's visit Sheraman Perumal reigned over the whole of Malabar. He received Thomas kindly and at his request granted the Christians many privileges. He gave them pieces of ground to build churches and also for shops that they might carry on their trade throughout the country. The privileges referred to were given in a copper plate document of 6 plates written out in *vatteluttu* the old Tamil vernacular of the country in elaborate detail duly signed and attested by the important chiefs of Malabar. The document conferred on the Christians special rights, some valuable immunities and honorary privileges 72 in number too numerous to be detailed here.

The Copper plate documents, and privileges.

The Syrian Copper plate grants are two in number; one grant consisted of a single plate and the other of five plates. On the last of the five plates of the second grant are the signatures of the witnesses, 10 of which are written in * *Pahlavi* characters, 11 in *Kufic* characters, and 4 in *Hebrew*.

* *Pahlavi* was the Court language of the Sassanian dynasty in Persia (226—651 A. D.) The *Zend Avesta* and the books of that period were written in *Pahlavi*. It is an Aramaic dialect of Ancient Assyria. It is supposed to be the language which the early Edessan and Babylonian Christians

† This *Sasanam* or grant, Dr. Hang, Dr. E. W. West and Dr. Burnell believe on paleographical grounds, belongs to not later than the 9th century and also for reason that it bears Malabar year 36. Some of the privileges thus secured are :— The use of palanquins, umbrella, flags, venchamaras or fans, musical instruments, ornaments, conch shell, elephants and howdas. The same copper instruments entitle a Syrian Christian to enjoy without tax, land deposits formed by currents on the river side near his house, to use teak, anjelly wood, floatsome timber and to hunt all species of game.

The Native artisans were permitted to render professional aid to the Christians, that now formed a new element in the country. The date which the copper document bears is Saturday 29th Kumbum M. E. 36. or 745 A. D. Copies of the same were executed in several languages and signed by the Royal granter, and the rights and privileges thereby conveyed were ensured and perpetuated in these words :— “ The gift shall be valid from generation to generation and as long as the sun and moon endure.” The document was

Christians brought with them to India. A discussion on this subject was carried on between Dr. Burnell and the Rev. Richard Collins of the Cottayam College in the *Indian Antiquary* vol. III and IV. vide also Mr. Collins on “ Buddhism in relation to Christianity.” The origin of the Church in Persia was due to the labours of Syrian Missionaries probably from Edessa; and this historical circumstance was long commemorated by the fact that though the speech of Persia during the Sassanian dynasty was Pahlavi, the Christians used Syriac in their sacred service—an illustration of “ what an important part the Syriac language played in Asia from the 3rd to the 9th century A. D. after it had become the instrument of preaching. Like the Greek for the Hellenic East, and Latin for the West, Syriac became the Christian and ecclesiastical language of upper Asia.” (Rae p. 80.)

† Drawings of these plates were published by Sir Walter Elliot in the *Madras Journal of Literature and Science* Vol. XIII. Part I.

More particulars of these plates may be found in the *Journal of the Royal Asiatic Society* Vol. VII p. 343 and in an article by the late C. N. Which Esq. in the *Asiatic Journal N. Series* Vol. VI. p. 6.

Vide also *Indian Antiquary* Vol. VI. p. 366 for photos of the plates.

given in great ceremony, with flowers and water the ordinary accompaniments of solemn religious oaths among Hindus. The then Sovereign of Travancore, seems to have also signed this important deed as one of the attesting witnesses, he being referred to in it as the "VenadIyeen Adikul, Tiruvadikul."*

The same Perumal at a subsequent date is said to have conferred upon the Syrians the title of '*Moplah*'. At the present day the Syrian Christians go under different appellations such as 'Nazaranes', 'Christians of St. Thomas', 'The Jacobites,' Moplahs' &c. as above explained.

These copper plates, in which the grant was made, are now with some others in custody of the Syrian Metran carefully preserved in the Cottayam Seminary. †

The Chief Rabbi of the Jews at Cochin holds similar Sasanams or copper plate grants supposed to have been given in the 5th century A. D.

This decided patronage and seasonable a succour from the famous Perumal of Malabar raised the drooping spirits of the Christians, and rapidly increased their power and number so much, as to command respect from their heathen neighbours. They also proved very loyal and serviceable to the Native Princes in times of war &c. As the Caliphs were

* "The Travancore King is still called Venad Adikul the adorable feet of Venadu"—Madras Journal of Literature and Science. vide census report of 1881.

The recent interesting Archaeological researches of Rao Bahadur. Prof. P. Sundram Pillay, M. A. F. H. S. F. M. U. of the Trivandram College, have brought to light many new names under which the "Early Sovereigns of Travancore" were known at various times. Venad latterly included Desinganad, Tiruppur, Nanjinad, Tinnevely, &c.

† These Copper plate grants consisting of six plates fell into the hands of the Portuguese in the 17th Century and were considered lost. But through the endeavours of the British Resident Col. Macaulay they were recovered in the beginning of this Century. After allowing Dr. Buchanan to take facsimiles, Col. Macaulay handed them over to the Syrian

favourable to the Nestorian Church in Persia and Mesopotamia, so the Perumals were favourable to the Nestorian Church in Malabar. The Church in Persia was trodden down by Tartar Moguls, but the Malabar Syrian Church was destined to be assailed by the Christian Portuguese.

The Christians in the North continued to flourish, when to their mutual aid came from Persia another colony of Christians who settled in the South. It was in 823 that one merchant named Saboor (Chabar, Sabar or Sapir) Issa with a company of Christian followers came to Quilon, having two Nestorian Bishops called Mar Sabro and Mar Prodh (or Botoë) as teachers. They went to see the Rajah with handsome presents and he permitted them to build churches and shops at Quilon. This colony of Nestorian Christians from Persia who settled at Quilon incorporated themselves with the Southern portion of the Syrian community whose head-quarters was 'Kurakkenicollam' or Quilon, as those that immigrated previously under Merchant Thomas of Cana united themselves with the Northern portion whose centre was Kranganore. In Travancore Sircar title deeds this

Metropolitan and they remained in his possession till the time of Mar Matthew Athanasius. But during the disputes and civil suits between Mar Thomas Athanasius and Dionysius, the former produced in the Court only 4 of the plates and said that they were all that he had with him. It may be that the other 2 plates were lost beyond recovery or that they are withheld by interested parties. Unfortunately the missing plates are the first and last plates of the second grant. They are very important because the first plate contains the name of the Sovereign who granted it and the time of granting, and the last plate bears the signatures of witnesses in Pahlavi, Kufic and Hebrew characters which taxed the energies of great scholars like Burnell, Hang, West and Gunder to decipher.

The Government Epigraphist of Madras, Dr. Hultch now endeavours to recover the missing plates for being photographed for his *Epigraphica Indica*, and we hope his exertions will be crowned with success.

distinction had been preserved for centuries up to the time of the organization of the 'Registration Department' in Sir T. Madava Row's time. This body of Southern Christians under Sabar Isso succeeded in 824 in obtaining a copper plate charter from King Sthanu Ravi Gupta granting them lands near Quilon and other privileges, as has been already noticed.

Thus we see that two charters were obtained by the early Christians. The First charter was given about 774 A. D. by King Vira Raghava Chukravarti to Iravi Corttam of Kodangaloor, making over to him as representative of the Christian community the little principality of Manigramam and elevating him as the sovereign merchant of Kerala. The Second Charter was granted about 824 A. D. by King Sthanu Ravi Gupta who is supposed to be identical with Sheraman Perumal, to 'Muruvan Sapir Isso.' By this deed Sapir who had obtained grant of a piece of land in the vicinity of Quilon with several families of Hindu castes transfers the same with due legal formality to the Tarasa Church and community. The privileges granted by these deeds raised the Christians to an important position in this Coast. For they also soon formed a military community, from among whom the Native Rajahs obtained recruits in times of necessity and warfare.

These Charters are of a later date than the one granted to the Jews of Cochin by Bhaskara Ravi Varma Emperor of Kerala or Malabar by which the principality of Anjuvanam and all its revenues were conferred upon the head of the Jewish Community, Joseph Rabban, who was raised to the position of a local prince, privileges being also conferred upon the Jews about 700 A. D.

The two Charters
represent the two Set-
tlements.

Apart from the above facts showing the existence of Nestorian Churches in the North and South of Travancore, later researches have proved that another Nestorian Church had also existed at Mylapore, one of the suburbs of Madras. At the time of the Portuguese in 1547 a Persian Cross was discovered at St. Thomas Mount near Mylapore. * “It seems probable” says Mr. Rae “that as in the 7th century two identical crosses were prepared and set up one on each Coast, so in the 10th century two identical crosses may have likewise been prepared and similarly arranged. But if so, the 10th century cross on the Coromandel Coast must have been lost as the older cross on the same coast was for a time.” St. Thomas Mount cross bears the same inscription as a similar cross in a church at Cottayam in Travancore where there is also a Persian cross of a later date. The above facts clearly show that the Syrian Church of Malabar on the West Coast and the Syrian Church of Mylapore on the East Coast were branches of the Nestorian Church of Persia under the jurisdiction of the Patriarch of Babylon, and were really its outposts. Of these two branches of the Asiatic Church, the Mylapore Church on account of persecutions and want of a

* It must be noted that neither the present Mylapore San. Thome, nor St. Thomas' Mount the reputed place of the Apostle's Martyrdom, which contains his Shrine is identical with *Maleiyapur* the scene of his labours. *Maleiyapur* stood 30 miles south of Madras near the ruins of Mavelipuram otherwise called 'The Seven Pagodas.' That entire ancient town is said to be still visible under water when the sea is calm. This ancient city of Maleiyapur the seat of the famous King Bali is mentioned in Hindu Sthalapuranas and may have attracted the Apostle. It is remarkable that the Tamil word *Maleiyapur* or 'Mountain Town' gives exactly the same meaning as Calamina (in Syriac) where the Apostle is said to have been killed by a priest of the temple of the Sun possibly the temple of Bali, or Baal the ancient Sun-god. The Apostle may have taken refuge in the Little Mount and there slain. These are only recent conjectures on the subject. C. M. A.

regular ministry died early. But the Christians of Malabar or Travancore driven to their mountain recesses during times of persecution survived. They had better luck and prosperity and were strengthened in various ways. The inscriptions at the old Church at Cottayam have thus been translated: 'Let me not glory except in the cross of our Lord Jesus Christ, who is the true Messiah and God alone and Holy Ghost.' The inscriptions being considered to belong to the 8th century or so, are the oldest Christian inscriptions in India yet discovered. The late Dr. Burnell of the Madras Civil Service wrote an account of the Three Crosses in South India with translations of the Syriac and other inscriptions connected with the same.

It is said that some of the foreign Christians who came to this coast were well conversant with the art of necromancy, mesmerism, clairvoyance and others of the black art, and as such they are also said to have leagued with evil spirits. These foreigners imparted this knowledge of witchcraft to their admiring brethren thereby fascinating them. And one of the former named Mar Danagah taught this black art to a priest in the Cadamattam family and both of them continued in the practice of it. While so, Mar Danagah died, and his disciple preserved the bones of his master and adorned with them the wall near the altar of the church and commenced worshiping Mar Danagah as a saint, performing ceremonies and adorations before his relics. Like the sorcerers and magicians of Egypt who with their enchantments performed miracles, and like the Hindus of old among whom witchcraft was a common art, this man also performed seemingly miraculous deeds by his devotion to departed spirits, and people

Mar Danagah's practice of Witchcraft.
Mar Thome.

were greatly afraid to oppose him, as by the help of the Devil (who in ancient days tried Job and brought calamities upon him) he is said to have somehow or other brought down affliction on all his enemies.

Anticipating his premature death, he nominated one of his nephews as his successor with strict injunctions to carry on the worship and adoration of Mar Danagah instituted by him in the church above mentioned. Thus arose the practice of having always a priest in the Cadamattam family to offer '*pujahs*' to the manes of the deceased. This practice continued long, until all male issues in the family became extinct. Under this unfortunate circumstance they had no alternative left to cure this evil, but to resort to the adoption of a male from the family of Mar Thoma, as the tradition goes.

By this timely adoption Cadamattam family was enabled to continue the performance of the obsequious ceremonies of adoration in the said church.

Acting Bishop Mar Thome his next successor was also equally a good hand in sorcery, witchcraft, spirit-rapping and all sorts of bedevilment. This produced awe in the minds of many, and people were afraid to do anything in opposition to him. Neither this adoration to departed spirits, nor the waving of the wand was peculiar to the Cadamattam family; for it is known that good many Christians, Nayars and Namboories of the neighbouring country parts were versed in this art.

The Syrians of Malabar, though they were under the ecclesiastical rule of Foreign Bishops under the Patriarch of Babylon, gradually assumed in matters secular, political power; and at last in the confusion that followed the death of Sheraman

Perumal, when petty chiefs of Malabar set themselves up as independent Rajahs, a Christian Chief named Beliard is also said to have assumed the powers of an independent ruler. The exact extent of this Christian Chief's authority, it is difficult to ascertain with any historical precision. This line of chiefs were known as the 'Valiyarvattam' or the 'Odayam Paroor,' dynasty. After the line became extinct, the community was brought under the rule of the Rajahs of Perumpatappu or Native Cochin who were then all powerful in Malabar. It is very doubtful whether the Christian Chief was a real Rajah or only a chieftain. For the word 'Valliarvattam' or 'Waliyedattu' literally means 'the Great Chief.' It is likely he was a Zemindar under the Rajah of Cochin, or a headman. The Syrian Christians themselves have no memorials or evidence whatever to offer.

In process of time the surrounding heathen rajahs not only deprived the Christian Rajah of his territory and independence and enslaved his Christians, but also deprived them of their priests. Thus deprived of the Priesthood, the Christians of Malabar applied to the Churches of the North-West; and the Patriarch of Armenia or Babylon, a Nestorian ever on the alert, responded to their appeals. He supplied priests to the Malabar Churches and established his jurisdiction over them as stated before. Thus the Church of Seleucia is the mother church of the Syrian Church of Malabar. As we have already explained, the See and Church of Seleucia were formerly subject to the Patriarch of Antioch *i.e.*, before the separation. When the Nestorian Patriarch of Persia formally separated himself, he first established his see at *Modain*—the Seleucia of the Parthians.

How Malabar Church became Nestorian and how long it remained Nestorian.

After Modain was destroyed by the Caliphs, the Patriarchs retired to Bagdad and latterly to Mosul. It was from this distant city of Mosul the chief seat of Nestorianism, that the Christians of Malabar or Travancore continued to receive their Bishops or Metrans till the arrival of the Portuguese or rather till they were subjugated for a time by Meneses in 1599.

When Sheraman Perumal the last of the Perumals of Kerala became a Mohammedan convert, and went on a pilgrimage * to Mecca and died there, Mohiammedanism rapidly spread in Malabar and checked the progress of Christianity for a while. Of the 600 years that followed the flight of Sheraman Perumal till the arrival of the Portuguese, there is a perfect blank in the History of Christianity in Malabar. This may be called its '*Dark Ages*,' that is, the period between the Ninth and the Fourteenth centuries of the Christian Era.

The Dark Ages of the Malabar Church.

CHAPTER IV.

We emerge out of the Dark Ages mentioned in the previous chapter only by the help of the very stray light afforded by a few European travellers. Scanty as the information is, it is sure knowledge. Western Europe knew of the existence of the Malabar Christian Church long before the arrival of the Portuguese. Jordanus a Dominican Friar connected with a Persian Mission, on his way to China visited

Early European visitors to the Travancore Church.

* "So, in process of time the Zamorin of Calicut, the Rajah of Cochin who is the lineal descendant of Sheraman Perumal, and the Rajah of Travancore who still swears on attaining sovereignty that he holds the symbols of his high office only till the return of his uncle, survived as independent rulers on the West Coast of South India."—Rae p. 175.

Quilon or Columbum in 1324 and brought interesting information to Europe. This led the Pope to appoint Jordanus, Bishop of Quilon. The Pope appealed to the Quilon Christians to return to the Catholic Union. In the bull of Pope John XXII dated 1330 the Malabar Christians at Quilon are described as Nascæri; and the visit to Quilon Churches in 1321, and 1324, of Friar Jordanus, Rome's first Missionary to India, is described in his "Mirabilia." Apart from the record of Jordanus's visit to Travancore in the fourteenth century, we have another equally authentic if not stronger evidence from another European traveller. John de Marignolli or John of Florence a Minorite who was sent by the Pope on an embassy to China, on his return voyage in 1347 visited Quilon and remained there over a year; and says that he lived in the Church of St. George belonging to the Latin communion, evidently the Church just founded by Jordanus. Marignolli writes that during his sojourn at Quilon he visited "the glorious Queen of Saba" (meaning the Ranee of Kalada Attingal or some place in South Travancore) and was courteously treated by her. * Aloysius Cadamustus the Venetian also visited the Malabar Christians in 1493, but he sojourned chiefly near Calicut.

Though there were such random visitors from the West in the fourteenth century, there was no real interest awakened in Europe about the distant Malabar Church till the fag-end of the following or the next century. When the

The first attempts of the Portuguese adventurers to subjugate the Syrian Church to the See of Rome. 1498 A. D.

Portuguese arrived in Malabar in 1498 they were quite

* Full particulars of the visit of Jordanus and Marignolli are given in the "Wonders of the East and Cathay and the Way thither" edited by Col. Yule for the Hakluyt's Society. vide Whitehouse's 'Lingerings of Light.'

surprised to find a numerous body of Christians, Nestorian in belief and ignorant alike of the Latin tongue and the Roman Pontiff. The Christians received the great Portuguese navigator Vasco de Gama with all courtesy and submissiveness, and presented him the sceptre of their extinct Royal House, in token of their allegiance to him. And their Bishop handed over to the Portuguese the six plates of copper in which their ancient privileges were written. The quiet Syrians who were once esteemed for their honour, truth, activity and courage in war, thus tamely resigned themselves to the mercy of the proud Portuguese adventurers. Seeing that the Syrians had thus done obeisance and implored support, Vasco de Gama and his followers not only granted formal protection, but they at once formed a firm resolution to bring this strange Native Church under the authority of the See of Rome. Three years subsequent to this, after the first meeting of the Syrians with Padro Cabral at Cranganore in 1501 he took two Syrian youths, brothers, with him to Portugal. With great foresight and policy he trained these youths. The elder, Matthias, died at Lisbon; whilst the younger, Joseph, visited Rome and Venice, and in after years his experiences were embodied in a book entitled "The travels of Joseph the Indian."

The number of Syrians at this time was large. They counted one-hundred and ten churches in the territories of the Rajahs of Cochin and Travancore. In these churches where peace and order once prevailed, now nothing but anarchy and confusion followed, brought on by their obedience or rather disobedience to the Portuguese. It is painful to observe that the Syrians who had enjoyed some scanty privileges and liberty of conscience so long, under a set of heathen Hindu Kings, should have been denied those by a Christian nation from whom

as brethren they expected better treatment. Says a writer, "But the moment that the Europeans landed on their shores, the moment that Portuguese Christians then the rulers of the ocean, established their marts, their factories and their power in Malabar, the spirit of the West began to blow in pestilential breezes over the peaceful abode of the Syrians." The Portuguese asserted all dominion over the faith of this interesting body of Christians, and employed questionable means to bring them to Papal obedience ; divisions were sown in the camp, commerce was converted into an instrument of temptation and evil; and the power and influence of Rajahs were engaged to win the Syrians over to a system which their ancestors had learned to repudiate. It is to be pitied, that the Portuguese in their zeal to propagate their religion, unconsciously emulated the fanaticism of the Moslems ; and when persuasion and eloquence failed they used intimidation and force to convert the heretic Syrians to their true faith.

The Syrians on the other hand discarded all allegiance to Rome, opposed every effort of the Roman Catholic Missionaries to bring them under the papal yoke and tenaciously clung to the primitive faith of their fathers. But in those days the deep laid plans and authority of the Jesuits were not to be resisted with impunity. The more the Syrians steadfastly adhered to their faith, the more violent became the wrath of the religious Portuguese. The Pope helped them in every possible way to carry out their scheme ; " the thunders of the Vatican rolled in frightful peals among the hills of Malabar." The Portuguese having tried every means of intimidation and persuasion to convert the Syrians to their faith and having failed, ultimately availed themselves of the Inquisition established at Goa to which they consigned the more obstinate and refractory of the heretics.

We have now to briefly detail, the various means employed by the Portuguese to bring the Syrians into their fold. Don Joao de Albuquerque the Archbishop of Goa was very zealous and determined in the spread of Roman Catholicism. He thought that by establishing a College and training Syrian youths in Roman practices and rituals and appointing them to Syrian Churches, he could indirectly bring them under the Papal control. With this view, in 1545 he sent out a Franciscan friar Father Vincent, who preached the Gospel and founded a College at Cranganore under the patronage of Philip II of Spain solely for the education of the Syrian youths in the Latin rites and language. The youths were initiated into European costumes and manners. When they had finished their religious education and had been ordained and fitted to enter the ministry of the Church, the Syrian Cattanars stoutly refused to admit either the trained youths or the Roman form of worship into their Churches. Thus the first attempt of the Franciscans signally failed.

Though the Goanese Franciscan Missionaries thus failed in their attempts, the Primate lost no courage. The Archbishop now deputed the Jesuits who he thought were better fitted to accomplish his object. The Jesuits accordingly took charge of the Cranganore Students and erected another College at Vaipucotta. There they instructed the Syrians in their own language, and permitted them to have their own Syrian customs, and to observe their own rites. Antonio Morales was the first principal. In spite of such free and prudent concessions on the part of the Portuguese priests, the Syrians advised and encouraged by their own

The Cranganore
Franciscan College
1545.

The Vaipucotta Je-
suit College 1587.

Bishop, declined to accept the newly trained clergy, on any condition. On the other hand, they continued to get instructions from the Patriarch of Babylon, who since the Portuguese appeared in Malabar sent four teachers by name Mar Mardina, Mar Jacob, Mar Thoma, and Jene Allay. These Metrans governed the Christians and established many Churches. They were succeeded by Joseph I in 1544 and by Joseph II in 1555.

This continual supply of Bishops from Babylon enraged the Portuguese who are said to have resorted to all sorts of unfair means to prevent it. They were resolved to overawe and subjugate the poor Syrians at any cost, and more by dint of their political supremacy in the East. When the prelates above mentioned died, another Mar Joseph III came as Bishop ; but he was made prisoner and sent to Portugal, whence they intended sending him to Rome to get instruction in Church mysteries. Meanwhile the Syrians who were deprived of their Bishop, applied to the Patriarch of Babylon for another Bishop, and one Mar Abraham was, about the year 1558, deputed to take his place in Malabar. But the Portuguese issued an order that thenceforward no foreign ecclesiastic could enter Malabar, and that should any one attempt to trespass this order he would be seized and put to death. Accordingly when Mar Abraham arrived he was captured. But fortunately he escaped their violent hands, and continued many years teaching the word of God, and building Churches as will be presently shown.

But the crafty prelate Mar Joseph when he reached Portugal, so skilfully acquired the favour of the Spanish Queen Catharine that she gave him liberty to return with letters patent to her officials in the

Mar Abraham escaping the Portuguese violence 1550.

Mar Joseph's return and deportation again.

East not to meddle with his affairs. On his return to Malabar, differences and discords arose among the Syrians, the greater part of whom sided with Mar Joseph. At the instigation of Mar Joseph however, Mar Abraham was arrested in Travancore by the Portuguese and sent to Europe. But he effected his escape at Mozambique and returned to Babylon or rather Mosul where the Patriarch again made him Bishop of Malabar. From Mosul he went to Rome and was confirmed in his appointment by the Pope who conferred on him the title "Archbishop of Angamale." Meanwhile Mar Joseph appearing in his true colours, denounced Romanism and preached the tenets of the Syrian Church, which he endeavoured to re-establish. On hearing of this, in 1567 the Pope issued a bull for his arrest. Mar Joseph III was accordingly arrested at Cochin and deported to Rome where he ended his days, how, we do not know.

Thus we see there were three Josephs in the earlier Syrian History. Mar Joseph I ended his days in the Franciscan Convent at Cochin in 1544 and was succeeded by one Mar Jacob Abuna an Armenian Bishop of whom Francis Xavier wrote eulogistic letters to the Portuguese King. Perhaps Mar Jacob was the Metran of a rival party and ruled *ad interim* till Joseph II came. It was Joseph III who with Abraham and Simeon struggled with the Portuguese between 1556 and 1599.

Mar Abraham having been thus appointed by the Pope to Malabar under the imposing title of "Archbishop of Angamale" landed in India. On his arrival at Goa he was glad to hear that his rival Mar Joseph had been shipped off to Portugal. He was however detained at Goa under some

Mar Abraham at the Council of Goa 1578.

suspicion. But he escaped to the South where he was readily received by his Syrian flock. On hearing of this, Pope Gregory XIII found that he was deceived. He therefore ordered a council to assemble at Goa, which Mar Abraham was also directed to attend. As in the council Mar Abraham abjured his faith and swore allegiance to the Pope, he was permitted to return; but on reaching Malabar he again preached and proclaimed the dogmas of his own Nestorian Syrian Church. For the satisfaction of his own Christians he explained his conduct at Goa and alleged that the Profession of Faith he had made at Goa was given in a language not understood by him and that he was still true to his own ancient church. He further applied to his Ecclesiastical head the Patriarch of Babylon for the services of another Bishop to be his assistant or coadjutor with right to succeed him in the event of his death.

In compliance with this request the Patriarch sent one Mar Simeon to Malabar. Mar Simeon not being contaminated with Romish doctrines was much liked by the Syrians. Now the two Bishops instead of being fellow-workers in peace, fell out very soon and each of them cursed and excommunicated the other. Mar Simeon declared his independence and established a rival see at Carturti. Mar Abraham denounced Mar Simeon and intrigued with the Portuguese who managed to send Mar Simeon to Portugal to have his title ratified by the Pope, which alone would ensure his succession. He was never heard of again. Mar Simeon however, before he set out for Europe took care to appoint one Jacob as Vicar General to do his duties till his return; and the secret letters which he wrote from his prison at the Franciscan Convent at Lisbon to

the latter fell into the hands of Archbishop Meneses who forwarded them to Portugal. In consequence of this, Mar Simeon is suspected to have met his death in the dungeons of the Inquisition.

Mar Abraham was again summoned to another Council by Don Matthias, Archbishop of Goa in 1590. But he, feeling remorse that he had been the cause of the ruin of his brethren Joseph and Simeon, declined to go to Goa, and on the other hand endeavoured, the more to establish the rites of the Chaldean Syrian Church.

When matters had not thus in any way improved in Malabar but were only getting more and more complicated, five years later in 1595 Pope Clement VIII despatched his famous brief to Don Alexes de Menezes Archbishop of Goa to enquire into the conduct of Mar Abraham and the state of the Syrian Churches and to concert measures in view to root out their heretical tendencies and to complete their subjugation by bringing them into the pale of the Papal See. The Pope further ordered that a Vicar Apostolic should be placed over the Diocese.

Menezes was also determined to bring the Malabar Church under the Roman Pontiff. To effect this object he negotiated with Vicar General Jacob, but Jacob died soon after. Menezes then advised Mar Abraham and his representative Archdeacon George to yield. They refused to be reconciled to him in any way. While so, Mar Abraham the versatile bishop died in February 1597 and was buried in the Angamale Church built by himself. The sudden death of the two Syrian Bishops was interpreted by Menezes as God's judgment on heretics. It is said of Mar Abraham that in his

Clement VIII deputing Archbishop Menezes as Commissary to Malabar 1595.

dying moments, when two Jesuit Fathers went and offered the sacraments, he refused the Romish rites, but committed the Syrian Church to the care of his trusted Co-adjutor Archdeacon George. Agreeably to Papal instructions, Menezes appointed Francisco Roz the Jesuit as Vicar Apostolic over the vacant see of the Syrians.

Not to displease however any of the parties, Menezes proposed a commission consisting of Archdeacon George, Vicar Apostolic Roz and the Rector of Vaipucotta to rule over the Syrian Church for the time being. But Archdeacon George objected to the other commissioners and claimed to be the sole Governor of his own Church. The Syrians thereupon assembled in council at Angamale their head-quarters under their Archdeacon and mutually swore that they would help each other, and that they would in future allow no papal priest to enter the Malabar Churches. With this determination they sent an evasive answer to Goa that a Franciscan friar would be more acceptable, and subsequently expelled the Jesuits from the Churches.

Not satisfied with this reply or with this state of things, Menezes left Goa in December 1598 with troops in view to settle the disputes on the spot, and being well received at Cochin he agreed to pay for the use of 50,000 Nairs, thirty-thousand ducats in gold to the Rajah of Cochin who though averse to the lending of his power to force his Christian subjects, fearing the Portuguese power, countenanced Menezes' high handed dealings against the Syrian Christians for three whole years.

The Synod of Angamale.

Menezes sets out and negotiates with the Cochin Rajah.

Archdeacon George at first fearlessly opposed Menezes, so much so that when in one of his severe remonstrances the imperious Menezes threatened to use force, he boldly replied:—"My life is but too secure, as I have never done enough to win a martyr's crown." A preliminary meeting was arranged at Canjur at which both the Prelates signed a concord, agreeing to settle their differences in a general Synod to be convened for the purpose.

No doubt the Archdeacon nobly held out for a long time; but at last, Menezes's letter of excommunication, condemning him as an enemy to the Pope and the Native princes, and citing him to appear before the tribunal of God, to give an account of "the souls burning in hell" through his obstinacy to the Church of Rome, terrified the Archdeacon who without making any further resistance went to the Archbishop's residence at Vaipucottah, knelt down before the crucifix, swore on the missal, and set his hand to a deed of ten articles framed by Menezes, promising at the same time to abjure the Nestorian heresy, to acknowledge the Pope and the confession of Pius IV, to curse the Patriarch, to deliver up all the books in the diocese either to be amended or burnt, and to cause all his priests to attend a council to be held at Diamper, situated near Tirupunatooray the seat of the Rajah of Cochin.

After thus completely gagging the Syrian leader, Menezes summoned all the Syrian priests to a synodal council at the Church at Oodiamperoor, or Diamper the ancient seat of the Syrian Chiefs. Accordingly on the 20th June 1599, attended by the

The Syrian Archdeacon submits at last.

The famous Synod of Diamper 1599.

Governor of Cochin, the civil and military authorities, Menezes went and opened the Synod; and he was not a little gratified to see one-hundred and fifty-three Cattanars with their laymen and Archdeacon, welcoming his arrival. When the High Mass at which the choir from Cochin assisted was over, the sessions began, and almost all the decrees which he and Roz had carefully framed at Cranganore and kept ready were formally passed without one word of opposition from the priests. In one thing however the Cattanars are to be congratulated. They refused to give up their ancient custom of conducting their worship in the Syriac language; and the politic Menezes readily agreed to this concession inasmuch as it would not benefit a people who were ignorant alike of the Syriac and Latin tongues. The learned Syrian Father Jacob interpreted the Portuguese addresses of Menezes to the august assembly. Before carrying every resolution Menezes formally put the question to the representatives assembled, "Does it please you?" The shout of the Archbishop's party, "It pleaseth us" continuously buried the feeble voices of the dissentient Syrians. Thus in 9 Acts or Sessions, 267 important decrees affecting the future of the Syrians were hurried through the house without a fair discussion, and at the last day the 26th of June when with "abundance of tears" Archbishop Menezes rose from his throne and blessed the congregation Archdeacon George quietly said to his people "Let us depart in peace" to which the Syrians responded "In the name of Christ, Amen." The stern Archbishop, as a finis to the proceedings, went in a great procession round the Church chanting praises and thanksgiving to God for the success of his labours, while the ancient liturgies and other Syriac books, regulations, documents and manuscripts on ecclesiastical subjects were committed to the burning pile of flames. And

then with the aid of the Jesuits he proceeded to enforce his authority by the most violent measures. Thus, much of the precious literature of the Syrians was lost by the mistaken and blinded zeal of Menezes whose pure motive for the salvation of souls in the way he thought right is commendable on religious considerations.

The number of Churches which at this time belonged to the Syro-Christian community was 75 as given in the Acts of the Synod of Diamper published at Goa by M. Ravara. There is not the slightest doubt that all these Churches went under the control of Rome.

As almost all the present available information about the Synod of Diamper, comes from Portuguese sources, there is only an onesided account of it. It never occurred to the Syrians to record important facts of their own history. Like their Hindu neighbours they produced no historians. Mr. Rae very pertinently remarks "India produced many poets but no chroniclers. To the Greeks and Romans, to the Chinese and Arabs, to Christians and Moslems, to foreign literatures and foreign archealogists, the Hindu owes his knowledge of his own country." The only reliable and detailed account of the sittings of Diamper was contemporaneously written by Antonio de Gouvea in his "Jornada," published at Coimbra in 1606. He was an Austrian prior, a reader of divinity at Goa. Jornada was translated into French by F. Jean Baptist de Glen and published in his "Histoire Orientale" in 1609. It was translated into English by Michael Geddis who was Chaplain to the English Factory at Lisbon, 1678-1683. Geddis' History of the Church of Malabar which includes "the acts and decrees of the Synod" was published in London in 1694.

When permanent arrangements were to be made, the shrewd Menezes again ascertained the wishes of the people about a Bishop for them. The Syrians preferred Menezes himself, forgetting for the moment that he had just been their persecutor, and he too agreed. But Pope Clement VIII unwilling to remove Menezes from Goa, appointed in 1601 Francisco Roz (Rotz or Roy contraction of Rodriguez) the Jesuit Principal of the Syrian College as Bishop over the Syrians. Four years afterwards, Pope Paul V transferred the seat of the Bishopric from Angamale to Cranganore. Having framed new rules for the administration of the churches, Menezes returned on the 16th November to Goa where he was promoted as Governor and the people received him in great acclamation; but he declined such public praises humbly remarking "Glory is due to God alone." As we will have to speak more about his labours in Part II also, we do not lengthen the story at this place.

With regard to the doctrinal changes in the faith of the Syrian Church consequent on the decrees of the Synod of Diamper we may say, under the Romish supremacy Nestorianism was altogether abolished. The Patriarch of Babylon was anathematised. The Syriac Scriptures were corrected and supplemented. All the ecclesiastical and apostolical traditions of Rome were accepted. The efficacy and uses of the seven sacraments as interpreted by Rome were acknowledged by the Syrians. The worship of images, the doctrine of the perpetual virginity of Mary, and the doctrines of the real presence, purgatory, invocation of saints, indulgences, and veneration of relics were in due course introduced and vigorously

Appointment of a
Jesuit Bishop Francis
Roz over the Syrians.

Doctrinal changes
in the Syrian Church.

enforced in the Malabar Church. The diocese was divided into parishes each of which had a vicar and an assistant clergy. The married priests were cruelly compelled to put away their wives or Cattaneiras. Those among them who refused to leave their husbands were deprived of their Church living, and honours that were given to them by the Church. The Jesuits were licensed to preach, and administer the sacraments throughout the diocese without the formal permission of the parochial clergy. In regard to discipline as members of the Syrian Church they were to submit themselves to the Holy Office of the Inquisition established at Goa.

When Menezes issued his decree to effect the above doctrinal changes, 153 Cattanars or priests and 660 lay procurators servilely signed it and swore subjugation.

Out of motives of policy as already remarked, the Syrian Christians were allowed to retain Syriac as their sacred language. The king of Portugal was petitioned to supply the Malabar Churches with wine required for the communion. The official vestments of the clergy were also supplied by Portugal. Though alms, collections and tithes were arranged, for the maintenance of the clergy, the Portuguese king was induced to provide for the vicars 15,000 Cruzados to be divided among them in consideration of their poverty and the poverty of their congregations.

Concessions and
patronage from Por-
tugal.

CHAPTER V.

The Syrian Christians having thus through sheer inability to endure the oppression any longer, yielded to the Papal Delegates, the Pope placed them under a series of Portuguese Bishops beginning from Jesuit Father Francisco Roz the Spaniard who was appointed by Clement VIII in 1601 A.D. as above stated, to Jesuit Father Franciscus Garzia Mendoz who died at Cochin in 1659 A.D. in all four viz. Roz 1601, Jerome Xavier 1617, Stephen Britto 1618, and Garzia 1636. They were at first called *Bishops of Angamale*; but afterwards in 1609 this title was changed for *Archbishop of Cranganore* by order of Paul V. An account of these Bishops will be found in the History of the Roman Catholic Church in Part II of this Volume. Suffice it to say here, that the Syrian Christians submitted to them and continued to be under them most unwillingly. They loathed their rule, especially when they introduced changes in their manners and customs, forbidding their priests to marry. It would seem that in half-a-century's time these bishops made the Syrian Christians follow the same customs as those of the Portuguese. Such a forced and nominal reconciliation could not of course attain any sort of permanency. This shallow union lasted only for 55 years from 1598 A. D. to 1653 A. D. when it was dissolved with the downfall of the Portuguese Power and under the following circumstances:—The unwilling Syrians driven by the violence of the Portuguese, and unable to endure their domination any longer, openly revolted against them. They excluded Papal priests from their churches, and vindicated

55 years under the
Church of Rome.

their ancient faith by sending three applications respectively to the Coptic Patriarch of Egypt at Cairo, to the Nestorian Patriarch of Babylon at Mosul, and to the Jacobite Patriarch at Antioch, for a Bishop. In the meanwhile they nominated one among themselves named Thomas, of the Pakalomattam Family to act as their Bishop till the other one from Syria or elsewhere should arrive. It is not clear whether any bishop was sent from Babylon in response to the application, or prior to that in succession to Mar Abraham.

The Coptic Patriarch however readily responded to the appeal and deputed one priest named Mar Ahatalla whom he sent to the Patriarch of Mosul to be formally commissioned by him as a Nestorian Bishop. Some writers state that Mar Ahatalla was one who was removed from Damascus for misbehaviour and that he was sent by the Patriarch of Alexandria direct to India. He landed at Madras and opened communications with Malabar. But the Portuguese, out of hostility to the Syrian Christians, ensnared and arrested him and after getting a solemn promise from him that he would not consecrate Thomas elected by the Syrians and approved of by the Patriarch of Alexandria, carried him as a prisoner to the town of Cochin. Some even assert that Mar Ahatalla was the Patriarch of Alexandria, Ignatius himself.

On hearing of the imprisonment of the Bishop, Thomas the Archdeacon, his four coadjutors and other priests met at 'Coonen Cross' near Diamper, and took a solemn oath that they would never submit to Rome and that they would carry out every word in the Patriarch's letter, and though they failed to entrap the wary Jesuit prelate, they with 25,000 Syrians

Mar Ahatalla's arrest.

The Oath at Coonen Cross 1653.

marched to the vicinity of Cochin and by messengers demanded that Mar Ahatalla should be released and restored to them. But the Portuguese sternly refused, and while the Syrians were still encamped before Cochin, they in the dead of night conveyed Ahatalla on board a galliot. The vessel immediately sailed for Goa and there Mar Ahatalla was cruelly burnt in the flames of the Inquisition, as Carmelite Paoli records. But there is also a tradition to say that he was drowned by being thrown into the Cochin river by the Portuguese when the Syrians attacked the town. Mar Ahtalla being deported, drowned or burnt by the Portuguese through fear of the Syrians joining him should he be allowed to live, the Syrian Christians took an oath at Coonen Cross once more that they would never again join the Romans and that they would make their Archdeacon Thomas their Episcopa according to the 'statican' of the Patriarch which Ahatalla had sent by two Malayalee deacons from Madras.

Agreeably to their resolutions the Syrians assembled a *council at Alangad* where Archdeacon Thomas the descendant of an ancient family said to have been converted very early was raised to the high dignity of Bishop, the consecration ceremony having been irregularly performed by twelve Cattanars or priests, there being no Bishops to do the ceremony.

The advent of the Dutch about this time in Malabar, their capture of Cochin, Quilon, &c., and the overthrow of the Portuguese power altererd the political situation of Malabar and greatly helped the Syrian Christians to shake off the Roman allegiance and to form a new alliance with the Protestant Dutch.

The Council of Alangad and the consecration of Archdeacon Thomas 1654 A. D.

Though the Syrians thus totally severed all connection with Rome in 1653 A. D. yet by the en-

The Palayakutt or the Old Party, and the Puthenkutt or the New Party.

deavours of the Portuguese Bishop of Cranganore and by his handsome presents

of silks, ornaments and jewels to some of the leaders of the Syrian community and to the native princes, a good many Syrians still adhered to the Papal rule. Thus arose the third and most grievous split in the Syriac Church, into *Palayakutt Syrians* or the 'old party' and *Puthenkutt Syrians* or the 'new party'. The old party otherwise known as the 'Syro-Romans' or 'Romo-Syrians' preferred to continue under the Romish Bishops, retaining their services in the Syriac language and part of the Syrian ritual, but acknowledging the Pope and his Vicars Apostolic. They are generally known as the 'Catholics of the Syrian rite' to distinguish them from converts to the Latin Church from heathenism or otherwise. The new party are the Syrians proper who under all troubles revived and maintained the doctrines and rituals of their Ancient Church and the rule of their own Metrans connected with the Patriarch of Babylon and latterly of Antioch. They once professed Nestorianism but now they follow the Jacobite tenets taught by their first Jacobite Bishop Mar Gregory in 1665. It is curious to note how the Syro-Romish Christians who were the late comers of these two, have assumed the title 'old party' to themselves and called the Syrians proper 'new party.' An exchange of these titles by the two parties would be more in consonance with chronology so far as the Travancore or Malabar History is concerned.

When this sad state of affairs in Malabar reached Pope

Carmelites deputed by the Pope 1656 A.D.

Alexander VII, he condemned the coercive policy of the Jesuits and Portuguese Bishops and hoped that the lost sheep might yet be gained back by

the delegation of the Italian Barefooted Carmelite Missionaries of the Propaganda Fidei, with better advice as to their mode of work. The first Missionary sent on this special errand as already mentioned was Father Joseph of St. Mary (afterwards Bishop) of the Italian Carmelite order who landed at Cochin in 1656 in spite of the opposition of the Dutch East India Company who were at last influenced by some leading native Syrian priests to yield. The Jesuits refused to yield to the Carmelites who were sent to supersede them, while the leader of the Syrians issued orders to his churches not to give room to this new order of priests.

The policy of Father Joseph however was "Divide and conquer." He knew that the Syrian community was in a very disturbed condition and that he could win a few by splitting them into parties. As a first step, therefore, to conquer, he befriended Cadivil Alexandrius, Cattanar of the Syrians of Cadamatta. These Syrians violating the solemn oath they took in common, interceded for Father Joseph with the Wadakan Cotta and Cochin Rajahs, and with the Dutch, and obtained permission for him to reside at Cadamatta.

The dissatisfaction of the Syrians, owing to the irregular consecration of Mar Thomas, was turned to good account by the agents of Rome. They persuaded one of his partisans the above Panakary Alexandrius Cattanar to revolt against his own Bishop Thomas, and as a reward for thus seceding from him got him consecrated in 1663 to the exalted position of Bishop by Vicar Apostolic Joseph who persuaded the Syrians to recognize Mar Alexandrius as the properly consecrated Bishop.

Consecration of Mar
Alexandrius 1663 A.D.

In consequence of this consecration, two strong factions

were formed among the Syrians, the one adhering to Mar Thomas, and the other to the new Metran Mar Alexandrius. The former were called "New Christians" (Syrians), and the latter "Old Christians" (Roman Catholics), though the Portuguese writers should have rightly reversed the titles as already observed.

The Carmelites endeavoured to be friendly with the Syrians and held meetings at Repelim and other places in 1657 and proposed to arrest Mar Thomas and send him to Goa in view to bring the Malabar churches once more under the sway of Rome. But the Syrians did not agree to any of these proposals. Though they were convinced of the irregularity and the informal way in which their Archdeacon was consecrated, yet they did not in the least wish to depose him from his office. Subsequently however, finding that Mar Thomas himself admitted the irregularity of his ordination, his congregations became doubtful as to whether he was really a Bishop, and in consequence of these scruples, Cattanars and whole congregations seceded and returned to the authority of Rome. Deputations from 24 churches met the Carmelites in council and decreed that the informal consecration of Mar Thomas was null and void. But Mar Thomas refused to accept this verdict or to ratify the treaty of reunion with Rome in any way.

At a subsequent meeting in St. Thomas Church near Cochin, the Carmelite Joseph de Santa Maria was nominated Bishop of the See of Malabar. His election was confirmed by the Pope who on the 15th December 1659 consecrated him at Rome as Bishop or rather Vicar Apostolic of Verapoly. He arrived in India again in April 1661. Meanwhile when the Carmelites went to Mangatty to meet the deputation of

Opposition of Mar
Thomas to Bishop Jo-
seph of Verapoly.

Syrians, Mar Thomas openly insulted the Carmelites by refusing them even seats, though it was agreed that pending the arrival of the Pope's decision, one of the Carmelites should act as Pastor. When the new Bishop Joseph of St. Mary arrived, he found that the Jesuit Bishop of Cranganore Garzia was dead, and that he had nominated as his successor a Vicar General who refused to acknowledge the new Carmelite Bishop. The Carmelite however forced submission by the aid of the Inquisition. A year after Bishop Garzia's death *i.e.*, in 1660, his great rival Father Hyacinthe also died. Mar Thomas would not still yield. He wrote to all his churches that Joseph's briefs were forgeries and that he was merely a Jesuit in disguise. In spite of his endeavours, 52 churches recognized Bishop Joseph and Native Princes seized the revenue of the most refractory.

At a conference between Mar Thomas and Bishop Joseph at the Court of the Ranee of Cochin in the presence of all her officers, the authority of Rome was acknowledged. Mar Thomas who once excommunicated all those that joined the new Bishop, now being left without adherents and friends, decided absconding, but found it impossible to do so since the inhabitants of Candanaad had been, under penalty of an enormous fine, made responsible for producing his person whenever required. Mar Thomas seems to have been in secret communication with the Dutch, and his future also greatly depended on their taking Cochin.

It has already been remarked, that the appearance* of the Dutch on the Malabar Coast in the 17th century betokened the downfall of the Portuguese power, and their very presence stayed the latter's

The Dutch and the
Syrians.

* The Syrian Bishop Mar Gabriel thus records in Syriac the advent of the Dutch in this Coast. "In the days of this persecution, the

hand of persecution and intolerance. All undue pressure on the Syrian community was removed, and their liberty of conscience which was so long trampled and bent to Romish ideas was restored; and they finally, reasserted their spiritual independence of them.

After capturing Negapatam in the Eastern Coast in 1660, the Dutch seized Quilon in 1661 and took Cranganore the Cathedral city of the Jesuits in 1662, and to crown all these successes they at last captured Cochin in 1663. Soon after the taking of Cochin they promulgated an order requiring the Romish bishops, priests and monks to quit their coasts—an order not a little favourable to the Syrians. The Dutch were at first more intolerant to the Roman Catholics than were the Hindu princes. They ordered the Carmelite Bishop Joseph to leave the place within 10 days. But he anticipating this order, consecrated a native Cattamar named *Alexander de Campo* as Vicar General to carry on the administration of the churches; Alexander accordingly ruled till 1676. The Dutch had no objection to De Campo remaining as head of the Malabar churches, about which they did not much trouble themselves at this time. If the Dutch had any desire to revive the Syrian Church and restore it to its primitive form of church government and worship, they would not have prevented Mar Thomas from entering Cochin

upright, god-fearing, justice-loving and peaceable Dutch were sent to Malabar by the inspiration of the Almighty God and by order of the East India Company under the command of the noble Lord Admiral Ryklop Van Goens; and like as the heathen were driven out of the land of Issa Biranon Kinon (Canaan?) so they have driven the worse than heathen Portuguese out of Cochin and other cities and fortresses of Malabar. And through Divine Providence the Syrian Christians have been from that time forward protected and defended from them, and their pastors have again visited this country without let or hindrance."—*Letters from Malabar* p. 108.

but would have encouraged him otherwise. On the other hand, if they had liked to strengthen Romanism they would not have driven away the Roman Catholic priests. It is also evident that they did not give full religious liberty to the Syrians to choose for themselves, since they set aside the Nestorian Bishop and secured the friendship of De Campo a disciple of the Carmelites. The Dutch hated the Jesuits and the Portuguese priests in general; and for the same political reasons, latterly tolerated the Carmelites who were Italians. It must also be stated that the Dutch in after times grew to be very indifferent in the Syrian Church affairs, though they had successfully stopped the temporal power of the Romish Bishops.

CHAPTER VI.

The policy of coercion adopted by the Portuguese Government served only the more to exasperate the ire of the Native Christians the more it was followed. We have seen that the deportation or drowning of Mar Ahatalla Bishop or Patriarch, by the Portuguese was the cause of the grand assemblies of the Syrians at Coonen Cross and at Alangad in 1653 and 1654 respectively, and the vehement resolutions therein passed never more to owe allegiance to the Romish Bishops. The Syrians at first repudiated the authority of the Portuguese Bishops of Cochin over them and chose a bishop from among themselves and without waiting for a statican from Babylon got him hastily consecrated by priests against usage. But

How the Nestorian
Syrians became Jacobite
Monophysites.

latterly they were not pleased at this,—that their bishop should be a man of irregular consecration. They therefore sought all remedies to rectify the mistake, and often addressed the Patriarchs of Antioch, Egypt and Babylon, for bishops; and in this attempt of theirs, the Dutch company not only helped them but concluded positive contracts to procure them bishops from the West. When the Malabar Christians thus in their perplexity applied to two or three-quarters for the assistance of a bishop most opposed to the papacy, “the responsive efforts made by the Jacobite Patriarch of Antioch proved the only successful one and this led to their becoming quietly incorporated with the party most antagonistic dogmatically to that of Nestorius.” So, in avoiding the Portuguese presumptions and arrogance the poor Syrians fell into another mistake and remained as dissatisfied as ever.

We shall here briefly state the doctrines of the *Jacobite Syrians* and their exact position in polemical theology. In the 5th century the Question raged, “Are there in the one person of Christ two distinct natures or only one?” Eutyches an Egyptian Monk and his followers maintained that the Divinity is the sole nature in Christ, the humanity being absorbed in it. On the other hand the Monophysites held that the Divinity and humanity make up one compound nature in Christ. In Justinian’s days when Monophysitism declined in Syria a man named *Jacob Zanzalus* commonly called Baradeus or ‘the man in rags’ went about in the guise of a beggar preaching and reviving Monophysitism. Being ordained by certain imprisoned bishops, he collected all his followers, ordained clergy for them and at last gave them a *Patriarch of Antioch* for their superior. Thus the Jacobite Patriarch of

Jacobitism.

Antioch is regarded in the Western Church as both a heretical and schismatical Patriarch.

When the invitation of the Malabar Syrians was known in Asia Minor, at the desire of Mar Ignatius the Jacobite Patriarch of Antioch, * Mar Gregorius V the Patriarch of Jerusalem who was subordinate to the Patriarch of Antioch visited the shores of Malabar in 1665. He was the first Jacobite prelate who introduced the doctrines of his own Jacobite Church into the Malabar Church which ever afterwards remained Jacobite in faith. One of his first acts on arrival was to perfect the title of Archdeacon Thomas by consecrating him. Being thus lawfully consecrated by the imposition of Mar Gregory's hands, Mar Thomas was henceforth known as "Mar Thoma the Great" or "Mar Thoma the First." He had ruled the Malabar Church for 12 years at the time of the arrival of Mar Gregory. But now he and Mar Gregory conjointly governed the 'Sabha' or Church. The most important change that occurred during this period was that the Syrians who were for a long time *Nestorians* in faith adopted *Jacobitism* introduced by Bishop Gregory. During this time a brother of Mar Thoma was elected as his successor and was consecrated as 'Bishop Mar Thoma II.' Mar Thoma the Great died in 1670 and from that time forwards, the succeeding Syrian Bishops have been taken only from his family or descendants. Thomas II was killed by a thunderbolt and was succeeded by his nephew Mar Thomas III who was consecrated at Kothamangalam. After him came Thomas IV of the same family 'a lay intruder' as Paoli calls him.

* Some say that the Patriarch Ignatius of Antioch himself came under the name of Gregorius V. This is very doubtful.

From the year 1665 onwards, prelates from Syria visited Malabar very often. In 1676 Mar Andrews came and as he had inebriate habits though not an open drunkard, he did not live in peace with the local Metran. He died shortly after his arrival, being accidentally drowned in the Kallida River and was buried at Cothamungalam. The Syrians superstitiously continued to offer cocks and hens at his tomb on the anniversary day of the death of the deceased prelate who was commonly known in the vicinity as the " Kallida Muppen " or Elder.

Mar Andrews, Mar Baselius, and Mar Evanius' party 1685.

At the end of Mar Thomas IV's rule in 1685 a party of Syrian ecclesiastics headed by Mar Evanius Johannes or John (styled Maphrian or *fruit-bearer*) from Mosul arrived in Travancore. Bishop John was accompanied by a co-adjutor Bishop Mar Baselius and two Armenian priests and a Greek. These Antiochian priests spread their doctrines in the country and were opposed by such able Romish controversialists as Bartholomew Hanna and others of the Catholic College.

Mar Baselius died 13 days after his arrival at Cothamungalam ; Mar Thomas IV died in 1686. Mar Gregorius governed the 'Sabha' or Church for 4 years conjointly with Mar Thomas V and died in 1690, when Mar Evanius assumed the government of the Church. He consecrated a nephew of Mar Thoma at Cothamungalam as the third Bishop of the Pakalomattam family. Evanius re-established the old order of Syrian Church service, set aside some of the Romish practices, removed crucifixes and images, set up pictures for veneration, allowed no Mass on Lent days, taught people to stand in prayer, permitted priests to marry and recommended abstinence from things strangled. He, like his

associates, denied that the soul enjoyed the beatific vision immediately after death. He revived the Antiochian form of worship and also taught that "Christ has one nature, and the Holy Ghost is equal with the Father and the Son." Two years after his consecration, Mar Thoma IV died (1686) at Kandanad; and Evanius consecrated his nephew as Mar Thoma V. In 1690 Mar Gregorius died. Four years later in 1694 Mar Evanius also died, at Mulunturutta and was buried in that church. He rests there beside the tomb of Mar Gregory who died in 1772.

In 1700 one Mar Simon came to India sent by the Nestorian Patriarch of the East, and on his arrival he fell into the hands of the Romish Primate who detained him in irons till the date of his death at Pondicherry.

Attempts to revive
Nestorianism
Mar Simon the un-
fortunate, 1700.

Thomas V settled at Edapally. His sole ambition was to expel the Jesuit and the Jacobite foreign ecclesiastics from the country and to monopolise to himself the Government of the whole Malabar Church. So, when the vacant see of Cranganore was again filled by a Jesuit Archbishop, he was much alarmed, and to counteract this increasing Jesuit influence, he convened a great Assembly at St. George's Church at Edapally in 1704; and drew up a memorial to Rome describing the vexatious acts of the Jesuits and commending the Carmelite Mission. The Metran further requested the Pope to allow the Syriac rites and the indiscriminate use of leavened and unleavened bread in the Mass, and proposed that the Malabar See may with advantage be divided between himself (Thomas V) and the Carmelite Bishop

The Edapally Con-
vention 1704.

Angelus. The Pope however did not agree to any of these proposals.

In his foreign relations Thomas V was very happy. He very skilfully acquired the friendship of the Dutch Company and by their (especially by Governor Van Duyn's) influence his name was much known in Europe. Charles Schaof, Professor of Oriental languages at Leyden is said to have maintained a long and friendly correspondence with Thomas V. The Professor sent to the Metran copies of the Syriac New Testament published by him in Europe, so that it may be compared with the manuscripts in Travancore. Thomas V generally resided at Kandanad. He died in 1717 and at the time of his death placed his mitre on the head of his nephew and gave him his pastoral staff and ring, and the latter assumed the official title of Mar Thomas VI.

Mar Thomas V and his foreign relations.

The year 1708 is noted by the arrival of another Nestorian Bishop named Mar Gabriel a Ninevite who was sent by Elia Catholica from Bagdad. He touched Madras on his way, and thence arrived at Quilon in an English ship, escaping the snares of the Romanists. As was usual on the occasions of the arrival of foreign Bishops, a few Christians including Roman Catholics joined him, though the native Bishop Mar Thoma V did not acknowledge him. Serious disputes arose in the church when he began to teach that the Messiah had two natures and two substances; to use both leavened and unleavened bread in the sacrament and to keep the Syrian feasts. Beticutel Matthew and other Syrians joined him and formed a clique. Gabriel at first played a double part pretending to be also a friend of the Pope. But latterly he threw

Mar Gabriel the Nestorian 1708. Double Jurisdiction.

off the mask and proved himself to be an implacable enemy of the Romanists and the Jacobites alike, and all his life he was an out and out Nestorian. The Dutch Chaplain of Cochin Canfer Visscher gives the following description of his visit to Mar Gabriel at Cottayam:—"Mar Gabriel, a white man, and sent hither from Bagdad, is aged and venerable in appearance, and dresses nearly in the same fashion as the Jewish priests of old, wearing a cap fashioned like a turban, and a long white beard. He is courteous and God-fearing, and not at all addicted to extravagant pomp. Round his neck he wears a golden crucifix (cross). He lives with the utmost sobriety, abstaining from all animal food. His house, rather a large one for the habits of the Malabar people is situated on a hill in the kingdom of Tekkenkoor. He holds the Nestorian doctrines respecting the union of the two natures in our Saviour's person."

From the year 1714 to 1730 two Bishops ruled the divided Syrian Church of Malabar. Mar Thomas the Native Jacobite Bishop ruled in the South, while Mar Gabriel the foreign Nestorian Bishop ruled in the North residing at Cottayam. After the death of Mar Gabriel in 1731 his adherents went back to their respective old parties.

Mar Thomas VI though an able prelate, very much lacked in learning and governing power. He was fond of show and he was not able to cope with Mar Gabriel and his Nestorian propagandism. Thomas appealed to the Patriarch of Antioch for help and to depute at once a Metropolitan and two priests learned in Scriptures to stem the Nestorian tide. Thomas VI's long and interesting letter to the Patriarch written from

Mar Thomas VI.

St. Thomas Church at North Parur dated 20 September 1720 has been preserved by Asseman. In this letter the Metran complains to the Patriarch that "Since the death of the last Archdeacon prelate, their Church had been like a vessel at sea without any means of steering it aright " and implores to send succour at once. He further impresses upon the Patriarch the importance of his sending friendly letters to the Dutch Governor at Cochin, and to the Native Rajahs, craving protection to the Syrian Christians. How far the Patriarch was influenced by the above letter we do not know.

Mar Thomas VI died in 1728 leaving his nominee and suffragan Mar Thomas VII whom he consecrated and appointed as his successor, without consulting Mar Gabriel and without letters patent from Antioch. This was regarded as an invalid and imperfect consecration by the generality of Christians.

Visscher's description of his contemporary Mar Thomas VI is not very pleasing. He says:—" Mar Thomas the other Bishop is a Native of Malabar. He is a black man, dull, and slow of understanding. He lives in great state ; and when he came into the city to visit the Commandant, he was attended by a number of soldiers bearing swords and shields, in imitation of the Princes of Malabar. He wears on his head a Silken Cowl, embroidered with crosses, in form much resembling that of the Carmelites. He is a weak-minded rodomont, and boasted greatly to us of being an Eutychian in his creed, accusing the rival Bishop of heresy. According to his own account, he has 45 churches under his own authority ; the remainder adhering to Bishop Gabriel. And thus we see that these St. Thomas Christians

are divided into two parties; a circumstance of which the Romish priests do not fail to take advantage."

Some years after the Protestant Danish Missionaries had established themselves at Tranquebar, the Society for Promoting Christian Knowledge suggested to them to see if efforts could be made to form a union with the Syrian Christians of Malabar with the ulterior object of securing the co-operation of the Cattanars for the further spread of the Gospel in the country. The Missionaries accordingly consulted the Dutch Chaplain at Cochin Rev. Valerius Nicolai who held out not only no hopes, but positively discouraged the idea. Not satisfied with this, the Missionaries in 1727 corresponded with Mar Thomas VI and consulted him on the subject, but they were not favourably impressed with his replies.

The Tanjore Missionaries Kohlhoff and Horst embodied the results of these enquiries in an able Memorandum and showed that it was simply impossible for the Protestant Church to form a union with the Syrian Church in its then state, and that the Syrian Clergy with their superstitions, ignorance, bigotry, pride, caste and heresies were quite unfit to be the teachers of the Orthodox Protestant Congregations, and bearers of the pure Gospel to the heathen.

What the good old early Danish Missionaries from their keen observations had thus foretold, the Church Missionary Society subsequently learnt by better experience after twenty years coquetting with the Syrians, and the shallow union had to be dissolved, and the C. M. S. had to commence a fresh and vigorous work on more liberal, Catholic and truly Christian, broad evangelical principles.

The Danish Missionaries of Tranquebar and their negotiations with Mar Thomas VI.

When the people were dissatisfied with the imperfect consecration of Mar Thoma VII, in order to rectify it, they in 1747 through Ezekiel a Cochin merchant got down a Bishop John or Evanias a Jew from Bassorah. But Bishop John soon made himself unpopular by the improprieties he did in the church. He excited quarrels in Churches and was a wine-bibber. He went to the length of inflicting corporal punishment on clergymen and destroying the images and crosses kept in churches, and was consequently not accepted. He was sent back to Bassorah in 1751 without being asked to consecrate Thomas VII. He is said to have been "a Jewish Impostor."

Vain appeals to the Patriarchs. Dutch response. Baselius Gregory and Evanias.

The Syrian history often repeats itself. The old disputes again arose. People thought that the consecration of Mar Thoma VII by Mar Thoma VI alone was insufficient and imperfect. They sent constant appeals to Antioch showing their dissatisfaction at the misfortune of having no properly ordained Bishops to rule over them. Their attempts were of no avail. Many long years had they to wait in anxious expectation of help from the Patriarchs. They were at last compelled to seek the favour of the Dutch at Cochin, to procure for them prelates from Antioch. The Dutch Governor at Cochin undertook the task on condition they would give him good consideration. The Syrians accordingly promised to pay him Rs. 4000 "the offerings of the faithful" if he would but bring to their shores Bishops from Syria. True to their word, the Dutch company brought to Cochin in April 1751, three Jacobite Bishops named Mar Baselius Patriarch of the city of Bercea in Aleppo, Mar Gregorius Metropolitan of

Jerusalem, and Mar Evanius Episcopa of Mosul, and a few Syrian priests and students. The Patriarch of Antioch sent through them the necessary books of Liturgy including a moral book of Theology for the instruction and observance of the clergy, which was afterwards taken away by Mar Diosquerras Metropolitan on his return to Antioch in 1809—the Old and the New Testaments were however always in the possession of the Native Bishops. The Patriarch also sent sacred sythes and Maron or unctions, and statican or letters patent to consecrate Mar Thomas Metran; also the crosier, staff and cross to be presented to him. Mar Baselius Malprianas the head of the party of ecclesiastics resided near Cochin or Kandanad. Mar Gregory settled at Paravur, and Mar Evanius went southward to Kayencolam. The Syrian ecclesiastics wherever they went were received with great pomp and demonstration, and at last when the Dutch East India Company pressed for the stipulated sum, the Native Bishop Mar Thoma refused to pay the cost of the expedition because the Syrian Bishops declined to consecrate him and make his title perfect though he invited them mainly for that purpose. This refusal provoked the ire of the Dutch; but the Rajah of Travancore interceded and made Mar Thoma to pay 2,000 Rs. more, as compensation for the delay, and when he complained about the refusal of the bishops to consecrate him, the three foreign prelates were summoned to Cochin where they were put under arrest as they bitterly disputed among themselves. The Dutch company made capital out of the unhappy disputes of these poor Native Christians. The original debt increased to 12,000 Rs. which was wrung out of them, and of which about 8,000 Rs. the commandant himself is said to have pocketed.

Since the arrival of Mar Baselius and the batch of

Antiochians who came with him, no foreign prelates came to Malabar for many years, especially as the Patriarch was unable to send any one. Consequently the Malabar Syrians elected one among themselves and consecrated him. The Native Metrans ruled well the Sabha and appointed their own successors.

It will be seen that for many centuries prior to 1653, members of the Pakalomattam family only were created Archdeacons and apparently held the sole ecclesiastical government of Malabar. And also from the days of Mar Gregorius Patriarch who came in 1653, till the year 1813 all Metrans who came from Antioch seem to have conferred the office of Metran on members of the same family. Thus the number of those that have been consecrated in the one family of Pakalomattam during the above period of 160 years is said to be one Metropolitan and six Metrans.

Baselius Catholica seems to have entered into an agreement with Mar Thomas VII that he, without the express consent of Mar Thomas would not ordain any priest or deacon so long as the latter followed the will of the Holy Ghost, and the precepts of Abdul Mar Ignatius Patriarch of Antioch; that the priests who had undergone the ceremony of tonsure and wear caps should be recognized; that the faith and rituals practised by Mar Thoma Metran who died at Kandanad should continue to be respected; and that in future, none should be ordained without the written consent of Thomas Episcopa and the approval of both prelates. Gregorius Metropolitan and Evanius Episcopa and 23 'Pallikars' (lay trustees) gave also their consent to this agreement which was concluded 18th Dhanu 1754.

Agreement between
Mar Baselius and Mar
Thoma 1754.

There are no important events worthy to be recorded except the consecration of Mar Thomas VIII by his uncle Mar Thomas VII himself single handed in 1761; the death of Mar Baselius in 1764 and the death of Mar Thoma VII in 1765.

From the foregoing narrative of events it will be seen that it was only after the arrival of the Portuguese or perhaps more correctly the Dutch, that Antiochians had anything to do with the Malabar or Travancore Church. This is also evident from the fact that the names of the foreign bishops who came to Malabar prior to the Portuguese period did not possess the recognised names or titles of Antiochian prelates. It is generally known that bishops consecrated by the Patriarch of Antioch are given and are allowed to assume any one of the following twelve recognised names only :—Gregorius, Evanius, Baselius, Athanasius, Dionysius, Thomas, Kurilos, Philoxenos, Dioscorus, Julius, Andrews, Joseph.

CHAPTER VII.

Though in 1761 Mar Thoma VII consecrated his *Ananderavan* or nephew Ausep as Mar Thomas VIII, yet because he laid only one of his hands on the Bishop elect instead of laying both the hands, Mar Gregorius and Mar Evanius after the death of Mar Thoma VII, again formally consecrated Thomas VII as the first Native Metropolitan. The ceremony was conducted at the Neranum Church in 1772, and after

Antiochian influence but recent.

Wallia Mar Dionysius I. 1772.

receiving* the staff and crosier, mitre and statican, and the throne which had been brought by Gregorius, Mar Thoma VIII assumed the Episcopal name of Mar Dionysius I. He is generally called by the people as the Wallia (the great) Mar Dionysius because of the length of his reign and the important events that took place during that period. Bishop Heber in his enquiries in 1826 found that this Dionysius was the last Bishop who had received the title of Metropolitan from an Antiochian prelate. This Dionysius is also "identical with the Joseph of Palli" mentioned by Father Paoli. He also seems to have shown to the Maha Rajah of Travancore his statican from the Patriarch of Bagdad which led to his being protected from the coercions of the Palayakuttukar (Romo-Syrians). Before the time of Mar Dionysius, the reception accorded to ecclesiastics from Syria was given only as a mark of respect, and not of homage. Dionysius was the first Bishop in whose time the Syrian influence predominated in Travancore; for, the foreign Bishops from Syria succeeded in consecrating Native Metrans under titles peculiar to the Bishops of Antioch. He quelled all internal quarrels and ruled the Church with much prudence and with a firm hand, always bearing in heart the welfare of the Syrians. He was amiable and gentle and lived to a good old age. Father Paoli visited him at Neranum in 1715. Revd. Dr. Buchanan who also visited him in 1806 writes of him thus:—"He was dressed in a vestment of dark red silk; a golden cross hung from his neck, and his venerable beard reached below his girdle. Such thought I, was the appearance of Chrysostom in the fourth century. . . I found him to be far superior in general learning

* This is the first and last occasion on which any consecration of a Metran of Malankarai took place by admitted authorization of the Patriarch of Antioch. Vide Rae p. 273.

to any of his clergy whom I had seen . . . He descanted with great satisfaction on the hope of seeing printed Syriac Bibles from England and said they would be a treasure to his Church."

After the consecration of Dionysius, the same year (1772) one Kuttumangathi Kurien who had been previously made Ramban by Baselius secretly took Mar Gregorius to Cochin as if for medical treatment and there got himself consecrated by him as Metran Mar Kurilos (Cyril). It was seriously disputed whether Gregorius could consecrate one without special statucan to that effect from the Patriarch. When disputes also arose as to the maintenance of Mar Gregorius, he gave the full Metropolitan's dignity to Cyril. This Kurilos however was ordered to obey the other Metrans, owing to their complaint; and therefore he stole away to Sholiyoor, and there founded the Anjur Church in 1774. He died in 1802 after consecrating his brother as Kurilos II in 1794. Kurilos II consecrated Cheeram Iscarriot as Philoxenos I and died in 1807. Philoxenos I died in 1811 after consecrating Kitangen Gheeverghese as Metran Philoxenos II, Philoxenos II's title was disputed but was regarded by the British Resident, Dewan and others as sufficiently valid. This Philoxenos of Anjoor was twice called upon to act as Metran at Cottayam when the Metropolitans there died and to consecrate Bishops in their stead.

During the reign of Dionysius an important event occurred. In 1790 when Tippoo Sultan attempted the invasion of Travancore and entered the northern taluqs, demolishing the northern forts, he not only laid waste many of the villages.

Mar Kurilos and
Anjur Church 1774.
Its History.

Tippoo Sultan's des-
truction of Christian
Churches 1790.

but pillaged numerous Christian Churches. Even the ancient Church of Angamale once the seat of Syrian power in Malabar was ruthlessly sacked by him. Unable to bear his persecution the Christians fled to the mountains. His destruction of the Roman Catholic Churches and monasteries will be noticed elsewhere.

In episcopal functions, Wallia Mar Dionysius and Joannes or Evanius acted together till 1794 when the latter died. All the foreign prelates having died, "Mar Dionysius the Great" now ruled the Church for thirty-seven years in peace; and having no assistant he felt the need of appointing a coadjutor and successor to himself. The ancient custom was as already shewn, to obtain their Metropolitans from the Patriarchs of Babylon, Antioch or Mosul; but in the sad confusion of later years, the Metropolitan himself consecrated his successor by virtue of his episcopal authority. The candidate was almost invariably selected from the ancient Pakalomattam family in which the archdeaconate and afterwards the primacy had been hereditary. Accordingly in 1796 Mar Dionysius consecrated one Mathen who had been made Ramban by Evanius as Metran: and he is known as Metran Thomas of Koravelanghat or Mar Thoma IX. He succeeded to the administration of the See in 1808.

During the administration of Dionysius the Great, some important events occurred which brought untold blessing to the Syrian community and Church. It was at this time, that one Revd. Dr. Richard Hall Kerr, Senior Chaplain of the Madras Establishment and an Irishman of great talents was deputed in 1806 by Lord William Bentick,

Mar Thoma of Koravelanghat consecrated 1796.

Dr. Kerr's visit 1806.

Governor of Madras to inquire into the state of the Syrians and other Christians in Travancore and Malabar. Kerr's report to the Madras Government is a very interesting document. It was printed and privately circulated, and as little was then known in other parts of Christendom concerning the Syrian Christians of Malabar, the Report excited considerable interest. Dr. Kerr suggested various means for the improvement of the moral character of the Hindus, for increasing their attachment to British rulers, and especially for the spread of the gospel among the Indian subjects of the growing British Empire. Dr. Kerr's Report was published in the 'Christian Observer' for November 1807, in the 'Philosophical Magazine' and other periodicals. That portion relating to the Syrian Churches was re-published by Dr. Buchanan in his *Christian Researches* p. 146.

The labours of Revd. Dr. Kerr in Madras, at a time when religion among Europeans was in an appalling state, his successful revivals, and his exertions in opening Seminaries, Schools of Industry, Printing Presses in Orphan Asylums, building churches, and publishing religious tracts, are sufficiently known. He endured much opposition and persecution. But at last Government honoured him and the University of Dublin conferred on him the title of D. D. He died on the 15th April 1808 at the early age of thirty-nine having accomplished much for his Lord and Saviour. *

When Mar Dionysius I and his co-adjutor Mar Thoma were still governing the Syrian Church, another distinguished visitor came and left his mark in the history of the Travancore Churches. Revd. Dr. Claudius Buchanan who was deputed

Dr. Buchanan's visit
1806.

* For further details of his labours see Hough's 'Christianity in India.'

by Lord Wellesley to inquire into the state of Christians in Malabar visited Travancore in 1806. The particulars of his visit, and the literary treasures he secured from the Syrians and his missionary labours in general are sufficiently known to all Christendom. The Metropolitan was 78 years old at this time. Dr. Buchanan seems to have proposed certain reforms and also a sort of union, and Mar Dionysius too in a way consented and said that though certain extraneous customs which crept or latterly were introduced into the Syrian Church required reform, yet he would not do anything that would affect the purity and dignity of his ancient Church. The learned Dr. Buchanan gave an interesting account of his visit to the various churches of Travancore in his 'Christian Researches,' which awakened the English Christians to do good to their Syrian brethren. Both Dr. Kerr and Dr. Buchanan suggested the noble idea of uniting the Syrian Church with the Anglican Church which was latterly so zealously advocated by Colonel Munro and carried out by the Church Missionary Society. The following extracts from Dr. Buchanan's Journals throw considerable light on the state of the Syrian Churches in the beginning of this century.

“Early in November, I left the sea coast, having first supplied myself with plenty of gold and silver. I directed my course towards Mavelikara the first Syrian Church. The Kasheehas (priests) received me on my arrival with much civility, perceiving that I was accompanied by the Rajah's servants. Their curiosity to know the object of my visit was very great; still greater when I took up their Syrian books and began to read, and when I showed them my printed Syriac books, which they could read. They

Visit to Mavelikara Church.

produced the Scriptures. and their Liturgy; also lexicons and grammars, Syrian and Malayalam. Malayalam or proper Malabar, is a dialect distinct from Tamil; but the character is nearly the same. It is considered by the learned Brahmans of this coast as the eldest and legitimate daughter of Sanscrit.

“In the evening the church was lighted up for prayers. at which a good many of the people attended.

“Nothing objectionable appeared at this service. The priests pronounced the prayers without books, and chaunted their hymns, having their faces turned towards the altar. They have no images, but on the walls were paintings from subjects of Scripture history.

“Next day being Sunday, I had an opportunity of seeing the whole service, morning and evening, as I sat in the chancel, with one of their books in my hand. The people were very decently habited, and filled the church.

“On Monday morning the four chief elders of the church came with the priests to visit me. I told them I knew their history, and came as their friend, and the friend of their religion; that I knew they had been an oppressed people during a long period. To all this they listened evidently with deep thought and perplexity. They then put a few questions to me. I told them I was about to visit their remotest congregations, intending to penetrate to Ranniel itself.

“Their countenances began now to assume great distrust, and after a few civil sentences, they begged leave to withdraw. I certainly appeared in a most questionable shape among these simple people, who had so little commerce with the world. In the evening I invited them to another conference. I told them I should set off the next morning for

the mountains; that I was much obliged to them for their hospitable entertainment, and begged they would accept something in return. I gave each of the priests some gold, and some to the elders of the church, for the poor; and desired their benediction, that I might go in peace. They then retired with apparent reluctance, looking at the money with dubious countenances.

“I afterwards learnt that they immediately called an assembly. An old man arose and said, ‘what if this stranger should prove to be a true Christian, and a real friend? What proof have we that he is our enemy? It is true no European ever visited us before; but what say you to this man’s knowledge of our Church at Antioch, to his Syrian books, to his money? Besides it is said that the Rajah put an emerald ring on his finger. If he do not intend our good, he may have power to hurt us.’

“They then conferred with Mr. Schwartz’s Catechist, and my other servants of all castes, concerning my family, country, profession, my present journey;—where I had been, and what I had been doing, and what I intended to do.

“After this ordeal I was permitted to appear before their tribunal once more. The old priest said he was afraid they had judged me too hastily; but that there were some circumstances which he would now communicate as an apology for their suspicions.”

Dr. Buchanan then relates the account which the venerable priest gave him of the various attempts of the Roman Catholics to force the Syrian Churches to join their communion as the ground of their suspicions respecting his present visit, and the manner in which he at length succeeded in removing their fears and gaining their confidence.

He next proposed to send a standard translation of the Scriptures in Malayalam to each of their fifty-five churches, on condition that each church should multiply the copies, and circulate them among the people; to this they thankfully assented.

“One of the elders named Thomas, or Didymus, stepped forward and said, ‘To convince you, sir, of our earnest desire to have the Bible in the Malayalam tongue, I need only mention that I have lately translated the Gospel of St. Matthew for the benefit of my own children. It is often borrowed by the other families. It is not in fine language, but the people love to read it.’

“‘But how,’ said the old priest, ‘shall we know that your standard copy is a true translation of our Bible? We cannot depart from our own Bible. It is the true book of God, without corruption; that book which was first used by the Christians at Antioch. What translations you have got in the west we know not; but the true Bible of Antioch we have had in the mountains of Malabar for fourteen hundred years, or longer. Some of our copies are from ancient times; so old and decayed, that they can scarcely be preserved much longer’. I rejoiced when I heard this.

“‘But how,’ repeated the aged priest, ‘shall we know that your western Bible is the same as ours,’ ‘I have here,’ said I, ‘a western Syrian Bible, which yourselves can read; and I have an English Bible, which will be interpreted to you. Let some portion of Scripture, selected at a venture, be accurately examined. You can compare the whole at your leisure hereafter.’ They turned over the leaves of my Bible with surprise, having never seen a printed Syriac Bible before. After some consultation they proposed that the 3rd

Chapter of St. Matthew's Gospel should be critically compared, word for word, in the Eastern Syrian, Western Syrian and English. St. Matthew was selected, I believe, at the suggestion of Thomas, who had got his Malayalam translation in his hand.

"It was an interesting scene to me to behold the ancient English Bible brought before the tribunal of these simple Christians in the hills of Malabar. They sat down to the investigation with great solemnity; and the people around seemed to think that something important depended on the issue.

"I held a Greek Testament in my hand, and proposed that the sense of the Greek copy should be first explained, as the New Testament was first given to the world in Greek".

Here a discussion arose respecting the comparative merits of the Greek and Syriac Scriptures, which Dr. Buchanan has given at length in his Researches. After which he adds, "Not thinking it prudent to proceed further in this argument I proposed that Jona (the aged priest) should first read his own Syriac as the standard, with which the other versions should be compared. We accordingly began, and soon finished the collation of the Chapter. Jona was satisfied that the English Bible was a faithful translation. As for the Western Syrian, it agreed with the Eastern nearly word for word. Thomas's Malayalam translation alone was faulty.

"We next considered the Establishment of Schools; the proposal of which seemed very acceptable to them.

"My business was now done. The priests observed that it would be necessary that their Bishop and Metropolitan, Mar Dionysius, now residing at Kandanad, near Cochin, should be made fully acquainted with all that had passed; as

without his concurrence nothing could be done with energy in so extensive a diocese, I told them I had already ascertained that the good bishop would willingly give his sanction to measures so beneficial to his people, and that he would signify it to them officially in due time.

“The people now informed me they had determined that one of the priests, and one of the elders, should accompany me to the other churches; and that letters should be sent before to announce our coming.

“Next day we took our departure from Mavelykara and arrived in the evening at the church of Chenganoor Church. Chenganoor. The priests and people came out, women and children in their holiday-clothes, to meet us at a little distance from the town. The church is a spacious building, far superior to any that I had yet seen. Near the altar are two shrines of bishops who died here. I requested Jesua, the priest, to select four of the chief elders, as representatives of the people, to hear what had passed at Mavelykara. They received the proposal for diffusing the Scriptures and establishing the schools with the utmost cordiality.

“I was here told, that no European, or even Romish priest, had ever penetrated farther into the country than this place. Bartolomeo was not here, for there is not a single Roman Church in this district of Malabar.

“Calicherry was our next church. It is built on the top of a hill. The chief priest is Matthew, Calicherry Church. aged eighty years. He gave me the history of ancient times; and also a very accurate account of the present state of the Syrian Church.

The people here manifested the same favourable disposition which had appeared at the former places.

“Still journeying towards the East, we arrived at the church of Puthencow ; from whence we
 Puthencow Church. had a view of the delectable mountains the utmost bound of the Syrian Churches. The Church of Puthencow was built by the present bishop about fourteen years ago. At this place I met a greater number of aged persons than I had yet seen. They suggested many useful improvements in the plans to be adopted, and pointed out where they were most liable to fail. Andrew the priest appeared to be very zealous for Scripture translation.

“ We came the next day to Maraman, a small church, over which presides the aged Zachariah.
 Maramannu Church. I found him reading his Masmora (Psalms) in the porch of the church. This part of the country is interspersed with hills, round which the rivers from the Ghauts, wind their course. The Christians go from place to place in little canoes. Sometimes a woman may be seen with the oar in her hand ; sometimes a little boy ; some of the canoes being so small as to admit of two persons only.

“The Church of Colancherry was next in our course. It is built in the bosom of the forest, but not
 Colancherry Church. far from a river. The people were poor, but very hospitable. An old lady wished me to make a promise that I would come back again in a year or two, or at least that I would write to them. She would take care that the Cassanars did their duty.

“Next day we arrived at Ranniel, the remotest church in these regions, and the limit of my proposed tour. This church is built on a steep hill, or rather rock, in which a few steps are cut to ascend. The people assembled from all quarters, and seemed delighted with the novelty of my appearance, and that of my attendants. The two priests were Lucas and Matthew; and the four elders Abraham, Thoma, Georgius, and Philip.

“I found Abraham to be rich; and to be withal deeply interested in the success of our measures for the extension of religion. He had travelled a little. He said there was a great difference between the religion of the heart and the doctrines of the head; and it was to be lamented that many priests were ignorant of this. ‘You were right,’ said he, ‘in taking a pledge of the four chief elders, rather than of the young Cassanars. For want of colleges and places of religious instruction, the young priests are sent to teach us before they are taught themselves. They are obliged indeed to lead moral lives, for otherwise they would not be endured. But no man should go forth to the ministry until he has studied the whole Bible, and can quote it fluently in his Christian discourse. For three-hundred years we have been quarrelling with the Romish Church about supremacy, rites and ceremonies, but the Bible has been out of the question. The Bible, sir, is what we want, in the language of our own mountains. With the Bible in his hand, every man can become the priest of his own family.’

“While Abraham was thus discoursing, I thought of that other Abraham who was called “the friend of God” in a strange land. He gave me much useful information, and

conveyed it too with some authority; for he seemed to consider me as a young man who professed a good purpose, but who was not likely to bring it to a happy issue, without being well directed and well supported. 'After you are gone,' said he, 'evil men will endeavour to frustrate your counsel, nothing will complete your success but the authority of the English Government interposed in our behalf. Before anything can be done in India on a great scale, kings, and men in power, must range themselves on God's side. When the Christian religion is left to itself, as a thing indifferent, the solid dominion of the devil will soon over-whelm it : unless indeed it should please God to send forth in these days his divine power in a miraculous way, as in the first ages. But this we are not to expect, and therefore we ought to pray, as in our Syrian Liturgy, 'that kings and ministers would work with God.'

"I proposed to Abraham that he should correspond on these subjects with the most learned and pious persons of his church; and requested he would inform me from time to time what was proper to be done. At parting I put a ring on Abraham's finger, before the people. He said he should ever wear it, and it should be a memorial of what had passed. At the request of the priests I recorded my visit in the church-books, in the Syrian language; being willing that there should be the appearance of as much solemnity as possible in my visit to this remote people; in order that the objects of it might not soon be forgotten.

"At all these churches I passed some time in examining their Syrian books. At most places there are ancient copies of the Scriptures, or of some parts of them; for the whole Scriptures are with them seldom bound up in one volume.

They are most generally in four; the *Oreta* or former part of the Old Testament; the *Evangelion*, the *Praxeis*, and the *Egurta*. The prophets are rarest.

“In the vicinity of Ranniel, there is a high hill, from the top of which the people told me I might
 “Pisgah.” have an extensive view of the country.

The hill was steep, and of laborious ascent and I left my servants below. When I had gained the summit, I felt myself much fatigued, and sat down to contemplate the delightful prospect. The mounts of the Ghauts were at some distance, but from their great height they appeared to be close at hand.

“In a few minutes I saw a man coming up from a village below, with a cocoanut in his hand. I drank the cooling water, and was much refreshed. He said he was a Christian; that seeing me ascend he thought the cocoa-water would be acceptable. I said I was a Christian too. He smiled doubtfully, looking at my English dress. He said he was never farther from home than the adjacent mountains, where he sometimes went to fell wood. He did not seem to understand that there were Christians in any other part of the world than the Mountains of Malayala. He pointed out to me by name the Christian parishes which I had visited, but most of the churches were concealed by the trees. The Christians are forbidden to have steeples, as they would appear too pre-eminent among the pagodas of the heathens.

“While I surveyed the Christian districts all around, I reflected on the inscrutable counsels of God; in finding this Asylum for the Bible during so many ages; and yet in confining it for so long a period to this region of the heathen world. I indulged the hope that the same providence was

about to unfold itself by dispensing the Bible throughout the East, by means of this people.

“I passed two hours on the top of this hill. I do not know its name. But I called it Pisgah; for I believe that I had a sight of kingdoms promised to the Messiah in the second Psalm. “I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

“On my return from Ranniel, I visited most of the churches a second time, and then proceeded to Nerenam, which was formerly the residence of the Syrian Bishops. The Episcopal chair, covered with red velvet, and decorated with copper studs, is evidently the workmanship of a former age. In a corner lay the pastoral staff. The church itself is supposed to be nine-hundred years old. The chief Kasheesha here was Thoma, aged 62 years. He has five colleagues and one shumshana (student). The Christians here are said to be wealthy; but they must conceal their wealth. Their chief elder is named Jacob Terragon; the latter word is an addition conferred by the Rajah on persons of condition. Jacob intimated to me, that he was ready to support the cause with money.

Second visit to Mavelikara.

“Next day we arrived at Mavelikara, where I received a better welcome than on my first visit to that place.

“In all these churches which I visited, I found the same zeal and affection for the religion of their forefathers. In every church the elders stepped forth with patriarchal simplicity and zeal, as the natural guardians of the people. The women

Reception in general and Observations.

in general were affable and courteous in their manners and appeared to be as much interested in the objects of my visit as the men. The children showed nothing of the Hindu shyness and alarm at a stranger. They used to mount my palanquin, and sometimes get into it. The manners indeed of the Nayers of both sexes have much of the same independent frankness. As to the Brahmins, their families live in entire seclusion, as in a Romish convent; unlike anything that is known elsewhere in Hindustan.

“ From Mavelikara I went to Alleppey on the the seacoast; and thence I returned into the interior of the country as far as Changanacherry to visit the Romish churches in that quarter.

“ At Pulingunne is a Syrian Academy for the Cassanars of the Romish church. It is under excellent management; and if its objects were well directed, it would become an useful institution. The Romans were surprised at my condescension, as they termed it, in visiting them, having understood that I had visited the Syrian congregations and favoured their religion. For it seems the rumor of my progress to the mountains had already gone far abroad. “It is true,” said I, “I am a schismatic. Colonel Macaulay and the Governor-General, and all the English are schismatics from the Romish Church.” The priests were very polite, and would not allow that the English were either heretics or schismatics. “Indeed we are,” said I “as much schismatics as the Syrians in the mountains. It will be expedient for you, therefore, to change the name for the future, if you have any respect for the English.” This speech, as I

Pulingunne Romish Academy.

afterwards heard, was carried before me to the Romish Bishop at Verapoli, near Cochin; for whose use, indeed, I chiefly intended it."

Dr. Buchanan next directed his course to Kandanad, the residence of Mar Dionysius, the Metropolitan of the Syrian Church.

"On my arrival," he says, "I found that a great number of his clergy had assembled from different parts of the diocese in expectation of my coming. The old bishop is infirm, being now 78 years of age, and received me in an upper chamber. He saluted me with "a holy kiss" after the Apostolic manner. He said he had learnt all that had passed in my progress through his churches. His fears from the power of the Romish Church had now subsided; and he was satisfied that the English were the friends of his church. 'His joy was like that of the Jews, when Cyrus, sent forth his mandate to rebuild the walls of Jerusalem.'

Dr. Buchanan's Interview with the Metropolitan at Kandanad.

"Next morning I delivered to him a paper containing some subjects for the consideration of himself and his clergy." This related to their disposition to an union with the English church, to such extent as should seem practicable to both; to the translation of the Scriptures into the Malayalam language, and to the establishment of Christian schools in all the parishes of his diocese. *

Dr. Buchanan's proposals for Reform and Re-union.

"At the close of the conference the Bishop added, 'I am in a declining state of health, and cannot expect to live to see

* Upon these subjects, some very interesting discussions took place, the substance of which will be found in the Christian Researches, pp. 128-134.

these pleasing prospects realised which now open to our view. But I am the father of fifty-five churches in a heathen land and I must soon give up my account to the Bishop of souls. I have been thus explicit in declaring to you my sentiments before my clergy, that they may act wisely, and remember them when I am gone.' He then introduced me to two of the priests, whom he authorised to communicate with me, as occasion might require, on the subjects of the present conference.

"The next morning I visited the church of Udiamper, which is only half a mile from Kandamad. Udiamper Church. This is the church in which the celebrated synod was held in 1599, by Menezes, Archbishop of Goa. It is a spacious edifice."

From Udiamper Dr. Buchanan proceeded to Cochin. "I went over" he continues "to an island (Bolghatty) about two miles from Cochin, on which Colonel Macaulay has a house. Visit to Col. Macaulay. He received me with great kindness, and has paid me much attention during my stay in Malabar. Colonel Macaulay is a man of letters; and had, previously to my coming, collected various information and many manuscripts, Syrian and Syro-Chaldaic, for my inspection. He had also procured a copy of certain chapters of the Jewish scriptures, which he understood I wished to see."

From this place Dr. Buchanan visited Cranganore, the spot on which the Apostle Thomas is said to have first landed in India; Paroor, the church of which place bears the name of St. Thomas, and is said to be the most ancient in Malabar; Cranganore and Paroor.

and Verapoly, the residence of a Romish bishop, and the Pope's Apostolic Vicar.

"Before my arrival the bishops had lent some books to Colonel Macaulay one of which was La Croze's 'Christianismes Indes,' a book marked in the bishop's library as 'liber hereticus, prohibitus.' This book he wished to get back lest it should fall into my hands. Colonel Macaulay refused, to give it, knowing it was his intention to burn it.

"I visited the bishop at Verapoli; and explained to him that I had not come to notice *his* church, but to take care of a flock who seemed to have no church of its own. It seems that he and all the priests of Verapoli had taken it for granted that my purpose was to subjugate them to the Church of England. "How," said I "could I possibly think of effecting such a change?" I shall not soon forget the answer. "If the English Government should desire it, and threaten to withdraw its protection if we did not comply, what alternative would be left?" I answered that I was glad to find they were so compliant, but I had no proposition to make them on that subject. Only I should be much obliged to them to give the Scriptures to the people. If they were afraid of the Inquisition at Goa, I could promise that not one of them should be burnt.

"The bishop has opened his library to me, and shown me many important records of his church. He is indeed very cordial in his assistance, if I may judge from his endeavors to afford me information.

Visit to the Verapoly
Bishop.

Verapoly Library.

“You will perhaps think that my Mission to Malabar has terminated very satisfactorily without noticing *manuscripts*. These are certainly of but secondary consideration with me, though the learned will probably consider them to be of primary importance.”

Syrian and Hebrew Manuscripts and Copper-plate Documents.

Dr. Buchanan then relates his success in obtaining both Syrian and Hebrew manuscripts, and describes the brass tablets, facsimiles of which he procured at Cochin, and on which are engraved the privileges granted several centuries ago to the Christians and Jews by the Native Princes of Malabar. But of all these circumstances a particular account is already before the public. (Vide Christian Researches).

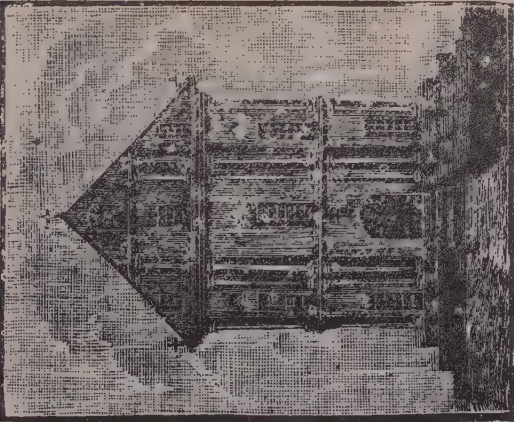
In the course of his tour, Dr. Buchanan made drawings of several of the Syrian Churches on the spot. The Church of Paroor, as Buchanan remarked generally of the most ancient Syrian structures, is not unlike some of the old Parish Churches in England. The other three are more ornamented and evidently in the style of architecture prevalent in Asia Minor and Syria.

Drawings of Churches.

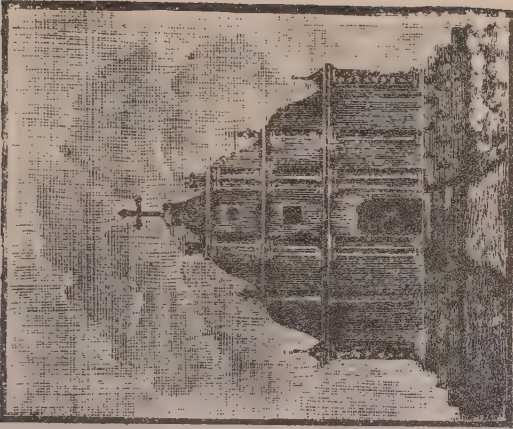
The following miscellaneous extracts from his letter to Mr. Brown, dated Cochin, may next be added.

“Colonel Macaulay has been fortunate enough to incline the Travancore court to the belief, that all the Christian churches are, and necessarily must be, cognizable, in respect of interior management, and the appointment of bishops, by the Christian king, who is now Sovereign of India. The Bishop of Cochin, lately appointed from Goa, arrived

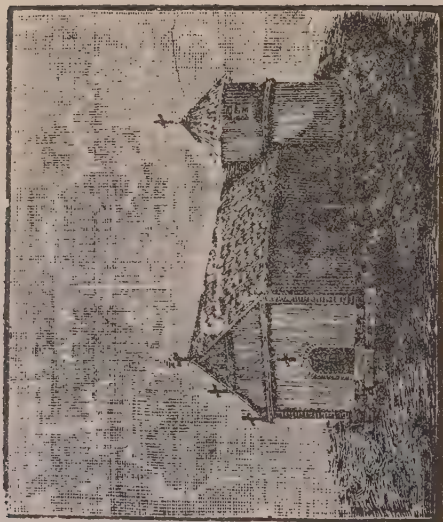
Macaulay's doctrine that Christians in Travancore and Cochin are under the special protection of the English Sovereign.



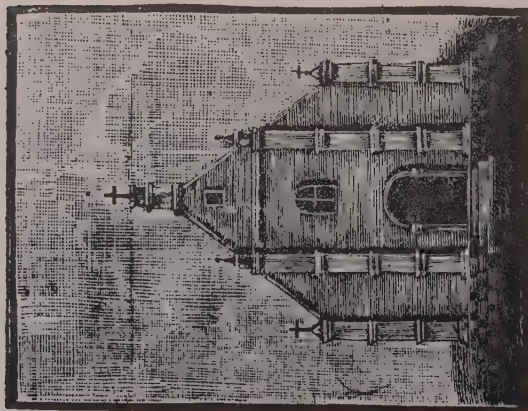
ALANGAD CHURCH.



CANDANAD CHURCH.



PAROOR OLD CHURCH.



UDIAMPET CHURCH.

while I was here. But he could not enter on the duties of his office until he was recognized by the British Resident, who gave him his authority to be presented to the Government of Travancore. The Bishop of Cochin presides over most of the churches on the sea coast, towards the south.

“As to the Christians in the territories of the King of Cochin, the Dutch constantly assumed the entire management of the churches, and even the collection of the revenues due to the Rajah from the Christians. This was done to preserve the people from oppression. It would be desirable that a similar right were exercised by the English Government in relation to the Christians in the territories of the King of Travancore.

“Schwartz’s catechist is still with me. I forget whether I mentioned to you that one of
Schwartz’s Lamp. Mr. Schwartz’s brass lamps is destined for you. It is called the Halle University lamp. It gives a bright and steady light, and a square moveable canopy shade preserves the eyes. It is worn thin by the midnight lucubrations of the old man; for he was a hard student to the last year of his life.”

The date of Dr. Buchanan’s next letter is December 14th, from Angamale in Malabar. Though the name of this place occurs in the extracts published by himself from his journal, the following account of it will be found fuller and more interesting.

“Angamale was formerly the seat of the Archbishop of the Syrian churches in the Mountains of
Angamale Church. Malabar. In the town of Angamale there are three churches within a quarter of a mile from each

other, in all of which service is still performed. The Cathedral Church is the largest, and contains the tombs of Bishops and Archbishops for many centuries. As I approached the town of Angamale in the evening, I heard the "sullen roar" of the great bell reverberating through the mountains. When the Romish Archbishop Menezes visited this place in 1599, the Christians strewed the way up the hill with flowers as he advanced. And yet he came to burn the ancient libraries and Archives of Angamale. As the flame ascended, the old priests wept; but they were obliged to hide their tears, dreading the Inquisition at Goa. The Archbishop presented himself next day to the multitude, arranged in his pontificals, resplendent with gold and precious stones. To this day they have a lively tradition of the splendour of his robes blazing in the sun, and forming a striking contrast with the plain white garments of their own primitive church. When Tippu waged war with the King of Travancore in 1791, he sent detachments in every direction to destroy the Christian Churches, and particularly the ancient edifices at Angamale; two thousand men penetrated into the mountains, and were directed to the place by the sound of its bells. They sprung a mine under the altar walls of each church, and the inhabitants who had fled to the higher mountains witnessed the explosion. But the walls of the grand front being five feet and a half thick (I measured them yesterday), they did not attempt to demolish them for want of powder. In the mean time Tippu, hearing that Lord Cornwallis had invaded Mysore, suddenly recalled his church-destroying detachments. Next year Tippu was obliged to sign any terms that were offered him; but Lord Cornwallis forgot to desire him to rebuild the Christian churches. The inhabitants, however have rendered them fit for public worship; and have proceeded

some way in restoring the Cathedral to its former state. The Archbishop's residence, and all the other public buildings are destroyed. The priests led me over the ruins, and shewed me the vestiges of their ancient grandeur, asking me if I thought their Zion would ever be rebuilt. Angamale is built on a hill. I told them, that their second temple would perhaps, have more glory than their first.

“Two of the churches here are Roman, the third Syrian. But the two former would gladly return to their mother church.

“Colonel Macaulay accompanied me half way in my present excursion. I find the Syrian Churches to the north much more splendid than those to the south. The books, also are more numerous. I am now going to visit Alangatta and Edapalli, where formerly there was a Syrian Monastery.”

The preceding account of Dr. Buchanan's first visit to the coast of Malabar can scarcely be better closed than by the following letter to Mr. Henry Thornton, which comprises a brief but animated sketch of the whole; and which notwithstanding the repetition of a few particulars which will be familiar to some readers, will not, it is presumed, prove uninteresting to any.

Cochin, 24th December 1806.

“In August or September last I addressed a letter to you from the Pagoda of Seringham, near Trichinopoly. Since that period I have visited Ceylon, and many places in Southern Coramandel, and in the province of Malabar. I passed a week at the palace of the Rajah at Travancore, who aids me very liberally in all my pursuits. The Brahmins and

Letter to Mr. Thornton.
Summary of visit.

present minister had taught the young man (he is only twenty-five) to oppress the Christians. But he promises milder treatment in future. This favourable change is produced by the exertions of Colonel Macaulay, the resident, who, I am happy to say, is much alive to the interests of religion.

“From the sea-coast I proceeded into the interior of the country, to visit the ancient Syrian Christians who inhabit the hills at the bottom of the great mountains of Malayala. The weather was cool and pleasant. The country is picturesque and highly cultivated, diversified with hill and dale, and winding streams. These streams fall from the mountains and preserve the valleys in perpetual verdure. The Christians received me courteously, seeing I travelled in some state, escorted by the Rajah’s servants. But when they found my object was to look into their books and religion, they surveyed me with doubtful countenance, not well understanding how an Englishman could have any interest in the Christian religion. The contrary was only proved to them by long and serious discussion, and by the evidence of facts which for the first time, came to their knowledge. But when their doubts had been dispelled, they sent deputies with me, who introduced me to all the other churches. No European or even Romish priest, had ever, as they told me, visited that remote region. There are no Romish churches in its vicinity, and the Rajah gives no permission to Europeans to travel into the interior of his country.

“The Syrian is still their sacred language, and some of the laymen understand it; but the Malayalam is the vulgar tongue. I proposed to send a Malayalam translation of the

Bible to each of the churches ; and they assured me, that every man who could write would be glad to make a copy for his own family. They also agreed to establish schools in each parish for Christian instruction, which are to be under the direction of the four chief elders of each parish, and in which the Bible in the vulgar tongue, is to be a principal class-book.

“Their doctrines are not, in essentials, at variance with those of the Church of England. They desire an union, or at least such a connection as may be practicable or desirable, for the better advancement of the interests of Christianity in India.

“As to manuscripts, I have succeeded far beyond my most sanguine expectations. It had been supposed that the Roman Catholics had destroyed in 1599, all the Syrian books. *Manuscripts.* But it appears that they did not destroy one copy of the *Bible*; and I have now in my possession some manuscripts of the Scriptures of a high antiquity. The collation of these with our western copies is very interesting. There are some other manuscripts which were not condemned by the Synod of Menezes. I have also found some old Hebrew manuscripts biblical and historical.

“It is sufficiently established by the concurrence of oral tradition with written records, that the Jews were on this coast before the Christian era.

“I propose to send home some Syrian youths to England for education and ordination, if practicable. And I take with me to Bengal a Malayalam, a Syrian and a Jewish servant. They will, however, be but nominal servants. I should have engaged them as moonshees; but I see there is no college now in Bengal.

“The Roman Catholics here were at first, very jealous of my attention to the Syrians. The Romish bishop, however, who is a *bon vivant*, perceiving that my chief object was to diffuse the Scriptures among the people, began to think that it might be politic in him to circulate them among his people too, and to please the English rather than the Inquisition. Colonel Macaulay thinks the bishop will adopt the measure the moment we seriously propose it. He lives in some state, and fires a salute of eleven guns on occasion.

“Cochin is rich in Hebrew literature, and I am purchasing what is to be sold- The Rajah of
Catalogue of Sanscrit manuscript books. Cochin has followed the example of the Rajahs of Travancore, of Tanjore, and the Ranee of Ramnad, and Ramisseram, in giving me Catalogues of the Sanscrit books in the temples. I hope the Coorga Rajah will do the same.

“This opening of the pagodas is a new Scene in India. Mr. Schwartz was the remote instrument. He opened the Rajah of Tanjore’s heart; and the Rajah opened the pagodas, those chambers of imagery, the emblem of the heart.

“The Rajah of Tanjore wishes me to visit him again. If practicable, I shall open a correspondence with him.

“I propose to leave this coast in a fortnight, and proceed to Bombay, from whence I shall probably go across to Benares, and thence down to Calcutta by the Ganges.

“Having arrived at the extreme boundary of my tour and accomplished its object, I thought it would be acceptable to you to have some short notices of it. Be pleased to tell Mr. Newton that I am well. I wrote him a long letter from Tanjore. It is with pleasure I see that, amidst the

agitations of the world, he is tranquil, and at peace, and nearly arrived at the haven where he would be. Mar Dionysius, the bishop of the Syrians in the mountains, has somewhat of Mr. Newton's manner and appearance; only that the bishop has a venerable long beard, which reaches below his girdle, and through which you may see a large gold cross beaming at intervals. He is now seventy-eight years of age, amiable in his temper, and devout according to his knowledge.

"I read at this place, in Hayley's third volume, Cowper's correspondence with Mr. Newton, and was pleased to see the name of the good man honored."

In his next letter to Mr. Brown, Dr. Buchanan announced his intention of shortly returning to Bengal, together with a farther plan which he was projecting, respecting a visit to the Christian churches in Chaldea and Syria.

Cochin, 23rd January 1807.

"I am happy to hear that the first Gospel in Chinese and Sanscrit is ready. I should have left
 Letter to Mr. Brown. Cochin before now, but some splendid events have taken place. The Syrian church, finding I was their friend indeed, opened new sources of antiquity. I visited them once more; and the bishop presented to me an ancient copy of the Old and New Testament in Syriac, on thick vellum, reputed to be as old as the Alexandrine. On the other hand, the Jews were softened by gold, and a singular discovery was made.*

"I despatched on the 3rd instant three chests of books and manuscripts to my own address, and to your care. Be

* This referred to some valuable Hebrew manuscripts, of which Dr. Buchanan gave a full account in his *Christian Researches*.

pleased to open them, and air the contents. I shall carry round with me three chests more. My hands are so fully occupied here, that I cannot proceed farther up the coast at this time; besides, I see you are desirous that I should return. I therefore purpose to take my passage in a large Danish vessel, now here and ready to sail. I have promised to visit the Syrians and the Jews once more before I leave the country, if practicable. The information I have received from the Syrian Christians strongly inclines me to visit their fellow-churches in Chaldea and Syria. The ancient patriarchate of Antioch is just expiring, unless supported by the English church. As it will be more convenient for a sea-sick traveller to go by land, I had always proposed to myself that route. And this new inducement will probably lead me to adopt it, about the conclusion of the present year, or whenever the monsoon will carry a ship rapidly into the Persian Gulf. These things I have thought of, not thinking that I can do much more in India; but I leave them to the issue which God in His all-wise counsel shall be pleased to give. I have certainly no pleasure in the thought of returning to England, or of staying in India. The world (as the world) is equally distasteful to me everywhere. If I knew where it was the will of God I should pass my days, I should there lay down contented; and endeavour to do some good in a quiet and humble way.

“In one of the chests you will find some shawls. Let J and H choose one each; and each of the boys may choose a Hebrew book.”

Dr. Buchanan's last letter to his friend previously to his embarking for Calcutta, contained the important information of his having actually made arrangements for the translation of the Scriptures into the Native language of Malabar. His

success, therefore, as to the great objects of his journey, had been complete.

Cochin, 29th January 1807.

“I received your letter of the 31st ultimo, and am glad to hear that you have ended the year so well and so happily.

“I embark tomorrow in the Danish ship, Danesberg, for Calcutta; and shall touch at Colombo. I hope to be with you early in March. I send a chest of books and manuscripts to England by the Bombay ships, which touch here.

“I am now about to encounter sea-sickness for a while. If I call at Mr. T’s in Colombo, it will be some relief, for I have much to do there. It is understood by all ranks here, that I shall call on them six months hence on my way to the Persian Gulf. I have expended a large sum here. Mr. F. told me he had orders from his Government (Madras) to supply me with any money I might want. But I did not avail myself of this kindness.

“My servant who came from Calcutta, is still with me. He was formelly a ship-cook, and will be useful now by sea, as he has long been by land. Mr. Schwartz’s catechist, and other attendants, wait here to see me on board; as do various Syrian, Romish, and Jewish, priests. I am glad to get out of the throng.

“I hope I have come to this place for good, and not for evil. The goodness is God’s and the evil is my own. It is wonderful that I should have travelled so far in safety; and that, after the strange events that have occurred, I now leave the coast in peace. If I should never see you, my testimony is gone forth to the world, and others must carry on what is now begun.

“The Tamil copy of the Scriptures (complete) is only arrived to-day from the Carnatic; I proceed with it tomorrow to the Syrian bishop, who is now engaged with three learned Syrian and Malayalam scholars in the translation into the language of Malabar. The bishop longed to see the Tamil, he being a good Malayalam scholar himself.

“I leave the three translators at monthly wages; and Colonel Macaulay superintends when I am gone.

“The Romish bishop has consented to the circulation of the Scriptures throughout his diocese; so that there will be upwards of 200,000 persons who are ready to receive the Malayalam Bible.”

Dr. Buchanan did not leave Cochin quite so soon as he had anticipated in the preceding letter; but on the 6th of February he embarked on board the Danesberg, after having despatched the following letter to his valuable friend and coadjutor, Colonel Macaulay.

“I have directed Messrs. Harrington and Co., at Madras to honor all drafts of yours for any sums you shall have the goodness to lay out on my account; I leave to you to settle the sum for the Verapoli Cassanar.

“Mr. Schwartz’s catechist stays a month at Kandanad, to show them the best plan of proceeding
 in the translation. If any obstacle to their
 progress should occur from the Tamburan,
 or Mar Thomas’ fear, I shall be obliged to you to transfer the translation establishment to Tanjore, whither the chief man has no objection to go. If a Verapoli Cassanar, of Syrian and Malayalam learning, could be prevailed on to go to Tanjore also, the establishment would be complete.

Schwartz’s Catechist.

"I cannot leave you without expressing my sense of the peculiar obligations I am under, for your uniform assistance in every subject which has engaged my attention on this coast. Without your direct countenance, I certainly could have done little or nothing. Something beneficial to the country will, I trust, result from what has been done; though the circumstance of your leaving it presents but a doubtful aspect."

After Dr. Buchanan's return to Calcutta he drew up a paper containing a sketch of his proceedings in Malabar and pushed forward the benevolent scheme he had set on foot. He continued to take the greatest interest in the Syrian Church and maintained a steady correspondence with Col. Macaulay on the subject of its further development. These Christian philanthropists were greatly cheered when Mr. Kohlhoff of Tanjore wrote that he was ready to undertake the superintendence of the translation work, if untoward circumstances should impede its progress in Travancore. These efforts were much appreciated by the Christian public, and in a letter to Col. Macaulay dated Calcutta 13th April 1807 Dr. Buchanan thus alludes to their efforts:—" . . . The Christian tablets, Syrian Bible, and Hebrew roll are here objects of great curiosity. Mr. Carey beheld them with veneration. The public mind is strongly attracted towards Malayala; and the wall between Hinduism and Christianity seems to be tottering. You have applied the battering-ram to that wall with good effect in Travancore; and I sincerely wish that you could stay to give it a few more shocks. But you will be useful at home. I go home also; but why perhaps for a season . . ." In another letter, Dr. Buchanan thus writes to

Dr. Buchanan's Return to Calcutta and his activity there.

Col. Macaulay :—" . . . I had the pleasure to receive the copies of your correspondence with Government regarding the discipline of the churches. Every additional letter you write on that subject is an additional pin to the tabernacle."

Dr. Buchanan's mind was so much attached to the Malabar Syrian Church that he was determined to visit it a second time. Accordingly on his way back to England he landed at Cochin on Christmas eve 1807 and stayed a few days with Col. Macaulay. Dr. Buchanan says :—" I found all my Jews and Christians in fine health and spirits, and highly gratified at my unexpected arrival." In January 1808 Dr. Buchanan accompanied by Col. Macaulay went on a second tour on the Malabar Coast.

Dr. Buchanan's Second visit to the Malabar Coast.

It was only in August 1808 that Dr. Buchanan reached England. Col. Macaulay also returned to England in the autumn of 1810 after seeing many places of interest in Asia and Europe on the way, and settled at Cheltenham for a time. In persuading him to quit that place, Dr. Buchanan says :—" I have looked through all these places and would rather pass a month at Chetwa or Trivandupuram with you than be condemned to mix daily with the visitors at a watering place in our own country."

Dr. Buchanan and Col. Macaulay return to England.

It is really pleasing to see how usefully these two honoured servants of the Indian Government spent their time in England after retirement. They were intimately associated with many Christian philanthropic efforts. Editing of the Syriac Scriptures, devising plans for the evangelization of India,

How these two philanthropists spent their time in England after retirement from service.

for increasing its ecclesiastical establishments, and many other noble objects occupied their time. In the midst of such occupations they never forgot Travancore. Dr. Buchanan in one of his letters written at this time says :—"The Christians in Travancore are suffering persecution which may do them good. I foresee another conflict on missions ; may we all be found faithful and peaceful, wise and harmless." During the few years that he was spared he had regular correspondence with Col. Macaulay and his brother Zachary Macaulay (father of Lord Macaulay) "both friends of the truth in an evil day." But space will not allow us to quote more from these interesting letters. We must only add that in the midst of such usefulness Dr. Buchanan died. After patiently enduring severe affliction and bodily ailments he departed this life on the 9th February 1815 aged 48 at Broxburne in Hertfordshire where he was superintending an edition of the Syriac Scriptures. We need hardly state that the name of Buchanan will be one of those honoured names which will ever be preserved and handed down with the deepest gratitude in the History of the Christian Church in Travancore.

CHAPTER VIII.

The interesting visit of Dr. Buchanan to the Travancore Church, detailed in the previous chapter was followed by visits of other foreign prelates of the Syrian Church, but the latter were altogether priests of a different type. Their object was alien to the interests of the Travancore Church and their visits were barren of any good results to the Syrian Church, nay, some of them did more harm than good.

A foreign prelate or Bava named Dioscorus came in 1807 and while visiting the churches in the interior mis-appropriated funds belonging to them, and hence when the Metropolitan preferred a complaint, he was arrested and transported by the Government.

Bishop Dioscorus
transported 1807.

Wallia Mar Dionysius died in 1808 and was buried in the Puthencavu Church which he had himself built. He was succeeded in the Episcopacy by his nephew *Mar Thoma IX of Koravelanghat*. He was spared only one year to rule the Syrian Church and during this short period of his administration he did what he could.

Mar Thoma IX of
Koravelanghat 1808.

Mar Thomas IX collected a sum of 840 Star Pagodas and gave it over to Col. Macaulay the British Resident who added to it a further sum of money which he had recovered from the Travancore Government on account of injuries done to the Syrian Christians and their churches by their Hindu

The Syrian Church
Endowment Fund.

neighbours. The total sum of three-thousand Star Pagodas (= 10, 500 Rs.) thus realized was through Col. Macaulay's endeavours invested in November 1808 as a perpetual loan with the Madras Government at the high and favoured rate of eight per cent. interest specially allowed for charitable purposes. To this day the profits go to the benefit of the Syrian Church. According to the Arbitration Award of 1840 the Syrian Metropolitan for the time being and two Trustees one an ecclesiastic and the other a respectable layman of the Syrian persuasion selected by the Syrians themselves should control and manage the funds exclusively for the benefit of the whole Syrian community. At present however, owing to the deplorable dissensions, both the rival parties are wrangling over the Trust Fund and the noble object for which it was instituted is being defeated. The death knell of the Syrian Trust Fund has been tolled and we shall not be surprised if we hear ere long that the concession made by the benevolent English Government has been withdrawn as already proposed.

Mar Thoma IX of Koravelanghat the successor of Dionysius I died after consecrating another Thoma belonging to the female branch of his family as his successor; but as this consecration was made, when the Metropolitan was on the point of death, by a priest taking the hands of the dying Metran and placing them on the candidate or Metran elect, he was not generally acknowledged as a properly consecrated Metran. It was however to this Mar Thoma X that Colonel Munro addressed his seventeen questions concerning the state of the Syrian Church in 1813.

Mar Thoma X styled himself as "Metropolitan of the Malankara Edavaka under the apostolic rule of Mar Ignatius

Mar Thoma X 1809.
Serious disputes as
to consecration.

Patriarch of Antioch," and in later years wrote a letter to the Roman Catholic Bishop of Verapoly saying that his family had ever singly ruled the Syrian Sabha or Church in unison with the Metrans sent hither by the Patriarchs. On account of the imperfect consecration of Mar Thoma, people felt quite averse to obey and honour him. Ere long disputes arose and appeals were sent to the Resident and to the Patriarch to set matters right. Consequently advisers were appointed to assist the Metran for the time being. The Metran not having afterwards done anything to carry out the terms of his prior agreement, the people headed by Pulikot Ramban (a Native of Arthot) and others for seven years, that is, till the death of the Metran in 1816, petitioned the Residents Colonel Macaulay and Munro to the effect that the Metran should not be allowed to exercise his functions until he had got his consecration set aright by the head of their religion from Antioch.

It was for this reason that Resident Munro entrusted the Rs. 3,360 being four years' interest of the Trust Funds into the hands of Ittoop Ramban to build the Seminary for the promotion of education among the Syrians, and when more funds were needed, at the Colonel's suggestion Her Highness the Ranee of Travancore also made the present of a site for the building and Rs. 8,000 in addition. One-hundred Pulayas were also released from their bondage and placed under the Ramban for work. Apart from the above presents, another sum of Rs. 20,000 and the Isle of Munro near Kalladay were given to the Ramban free of tax. The building of the Seminary commenced in 1813, and was completed in a year's time. In 1815 Joseph Ramban received consecration as Mar

Munro's efforts and
the Ranee's grants.

Dionysius from the hands of Kitangen Philoxenos of Anjur and thenceforward fixed his abode in the Seminary he had built at Cottayam. Mar Thoma X died in 1816 after consecrating a relative of his, named Eypen Cattanar under the official title of Mar Thoma XI.

The consecration of Mar Thoma XI was also held invalid. Besides, he was advanced in years, and from infirmity was incompetent to rule the Church. Hence Metran Dionysius represented matters to the Travancore Government, which deputed its officers to him to inquire into the matter. All went to Kadamottam where the aged Metran was staying and divested him of his staff, mitre, crosier and red vestment, and returned to the Seminary at Cottayam, carrying away all the property belonging to the Metrans. Being in this manner divested of his Episcopal office, Eypen Cattanar spent the remainder of his life peacefully at Kadamottam; and with him ended the metranship in the Pakalomattam family in which it had remained from times of yore; and the high office of Metropolitan began to be vested in others. It was at this time that Bishop Middleton arrived in Cochin and studied the true history of the Syrians.

Colonel Munro also held the consecration of Mar Thoma XI as not valid, not because Joseph Ramban (Mar Dionysius) and others seriously objected to his elevation, but because they complained to the Resident that Eypen was a Roman Catholic and was also not exactly a member of the original Pakalomattam family. Hence they had to select another unobjectionable man. The Resident then being all powerful

Mar Thoma XI the last of the Pakalomattam family.

Munro appointing Joseph Ramban as Dionysius II.

raised his own nominee to that high office. The above named Pullekodai Joseph Ramban or as he is commonly called Ittoop Ramban who was a celibate, and who was regarded as a man of judgment, was appointed by Colonel Munro as the Syrian Metropolitan. (Joseph is the ancestor of the present Mar Dionysius.)

Fortunately for Joseph Ramban, he was able to unite the interests of all disaffected parties. Joseph Ramban greatly favoured the reforms inaugurated by Colonel Munro and the Church Missionaries Norton and others who began to settle in the north and labour among the Syrians. He was even so liberal minded as to allow the English Missionaries to preach in the ancient conservative Syrian Churches. Ittoop Ramban as already said, got himself consecrated in 1815 as Mar Joseph Dionysius by Kitangen Philoxenos of Anjur and thenceforward fixed his abode in the Seminary at Cottayam. But Mar Joseph was unfortunately destined to rule the churches for only a very short time, for he died on the 24th November 1816 (2nd Vruschiham 992) at the Cottayam Seminary and is generally said to have been a pious man, who used to observe the feasts and other ordinances of the church very strictly.

Now the See having suddenly fallen vacant, the Anjur Metrans again came to the aid. *Mar Philoxenos of Anjur.* *Philoxenos* of Anjur who was consecrated in 1812 by his uncle Mar Kurilos who had received consecration in 1756 from Mar Baselius, was appointed as successor to Mar Joseph Dionysius. The validity of Philoxenos' consecration was disputed by Konat Malpan and others. But the British Resident, the Dewan of Travancore, and the whole clergy of the diocese met and decided that

Philoxenos had been really and sufficiently consecrated, though there were no additional Metrans to take part in the ceremony as is required by the Holy Canons of the Syrian Church which say :—

“The Patriarch shall then consecrate him, there shall be two other Metrans with him, that the words of our Lord may be fulfilled which he spoke to his disciples ‘when two of you shall agree, &c.’ ”

With a view to effectually put a stop to such vexatious objections and quarrels, the Travancore Maharajah advised by the Resident issued a Royal Proclamation notifying Philoxenos as Metropolitan and commanding all Puthenkur Syrian Christians to be obedient to the control and orders of their Metran.

In 1817 Mar Philoxenos fell sick and the Resident and the missionaries fearing that another con-

Archdeacon George
of Panathorai conse-
crated as Dionysius
III.

fusion would ensue, forthwith selected one, Archdeacon George (alias Panathorai Kurien) Cattanar, and with the consent of the people got down Mar Philoxenos from Anjur, and in a convocation held at Cheriapalli raised him to the dignity of Vicar General. Though extremely weak, Philoxenos consecrated George as his coadjutor and made him Metropolitan under the official name of Dionysius III often called Panathorai Dionysius. Another Royal Proclamation was accordingly issued commanding all Syrian Pallikars of Travancore to obey Mar Dionysius Metropolitan. When Philoxenos fully recovered, he gave his coadjutor charge of the diocese and repaired to Anjur. Dionysius III was spared to rule the Church for a few years only. It was his ambition to work out the aims of Dr. Buchanan for the amelioration of the condition

of the Syrians, and he was so liberal as to conduct tuition along with the missionaries in the Cottayam Seminary and to help on the English mission generally. As the custom of marriages of priests again became extinct, it was revived by the united efforts of Rev. Norton and Colonel Munro who offered rewards and special grants to married priests. A reward of 400 Rs. was given to the first Cattamar who came forward to be married. It is said that by 1820, forty out of 150 Cattamar became married men. Colonel Munro who held the high office of Dewan being well convinced of the intelligence and honesty of the Syrian Christians appointed several of them to high and low offices in the Sirkar and they also proved competent and worthy of such situations. After the retirement of Colonel Munro, the way opened by him for Syrians to get into the Government service was blocked up, though by his endeavours, oppression and inequalities were removed, their social status was elevated and their competency was recognized.

After the death of Dionysius III in May 1825 Mar Philoxenos was again called upon to take the temporary charge of the Church. Meanwhile the Pallikars and Yogakars (Trustees) assembled at the Cheriapalli at Cottayam and resolved that thenceforth Metrans should be chosen by casting lots. Philoxenos consecrated Malpan Philip on the 26th June under the official name Dionysius IV (commonly called Cheepat Dionysius) and returned to his diocese where he died three years later. Evidently, Philoxenos did not consider it necessary to wait for orders from the Patriarch of Antioch permitting the consecration of Dionysius IV. Philoxenos' successors, though they had no authority, still proved serviceable

Dionysius IV of
Cheepat.

as reserve Metrans at times of need. The Royal Proclamation confirming Cheepat Dionysius was issued only so late as in 1004 M.E. (1829 A.D.) owing to causes that will be explained in the sequel. Pallipose and Joseph Cattanars of Adungapuram were chosen and lots were cast allowing two lots for each. The words written on the two chits for each were respectively, 'If it is the will of God that such a man should become Metran let this chit be drawn.' and 'If it is the will of God that such a man should not become Metran let the chit be drawn.' The chits were placed on the altar and Philoxenos offered prayers and then a young deacon drew the lots. The first lot drawn was against Abraham Malpan, and the other chit bearing his name was taken out, and the lots were then drawn. This drawing resulted in favour of Philipose Malpan.

The Royal Proclamations in favour of the Native Metro-
Effect of Royal Pro-
clamations.politans gave them an air of independence
 and greatly discountenanced Antiochian
 or foreign interference in Native Churches,
 though it seems strange that the Travancore Government
 should have considered it as part of their duty to thus concern
 itself with the internal affairs of the Syrian Church by
 commanding the Syrians to render implicit obedience to the
 authority of the Metropolitans on pain of severe punishment
 to the disobedient. Encouraged by this policy of the Sirkar,
 Mar Philoxenos, Pulikote Dionysius and Panathorai Dionysius
 never acknowledged the Patriarchs as their spiritual head, and
 for the seventeen years of their rule, the Patriarchs' influence
 greatly waned. But their successor Cheepat Dionysius distinctly
 acknowledged the Patriarchs' authority to appoint
 and suspend him, and thus revived the supremacy of
 Antiochian Prelates over Malabar Bishops.

In later years when the Travancore Government discontinued the practice of patronising Syrian Metropolitans by Royal Proclamation, the Syrian Church was thrown into a chaotic state. Rival Metropolitans appeared on the scene and claimed authority, and disgraced themselves by resorting to civil suits; the people also did not know whom to own. Unfortunately this deplorable state of affairs still continues.

The party who were opposed to Philoxenos questioned his action, in thus consecrating Bishops without the knowledge, and independent of the Patriarch who claimed the exclusive privilege and power of conferring and perfecting ecclesiastical titles in the Syrian Church of Malabar. They agitated the matter so far that it ultimately came to the notice of the Patriarch who greatly fearing this encroachment on his power deputed two ecclesiastics to Travancore, one Athanasius Metropolitan otherwise called Metran Abdool Musseha, and the other Abraham Ramban, with instructions to assume charge of the Malabar Church and make enquiries regarding the irregularities prevailing therein.

On their way, those two Metrans met at Bombay Dr. Heber, Bishop of Calcutta, got the necessary letters of introduction from him and received unasked the sacrament at his hands.

In 1826 the two ecclesiastics, professing to have been deputed by the Patriarch of Antioch arrived in Travancore. A day or two after they had landed at Cochin, they requested to have an interview with Colonel Newall the Resident. The request was granted and they were received with every mark of distinction and respect. Revd. Fenn was also present during the unhappy discussions.

Interview with the Resident and Expulsion of Mar Athanasius.

After the compliments and inquiries usual on such occasion had passed, one of them demanded to be immediately acknowledged as Metropolitan and the other as Ramban of the Syrian Church. This, Colonel Newall civilly declined to do, and informed them that it was necessary to consult the Sovereign of the country, the Native Metropolitan and the clergy before such a measure could be adopted; but that in the meantime until these arrangements could be made, he would gladly furnish them with passports to travel through Travancore and visit such churches as they might be desirous of seeing; they were also assured that they would be received wherever they went with that courtesy which was due to strangers of distinction. But they in a violent manner replied that if they were not immediately acknowledged they would return whence they came. Colonel Newall politely told them that they were at full liberty to do so, and that if they were in need of money to defray their journey expenses he would cause the sum to be given them; but that he would never lend his support without further consideration to their supersession of the Native Metropolitan who had for so many years conducted the duties of his office to the entire satisfaction of his Sovereign and the Syrian community who had enjoyed peace comfort and happiness under his administration, and against whom there was not a whisper of reproach. To this, one of the priests made the following agreement and proud reply. "The Metropolitan you thus praise is an impostor not fit to wipe my shoes and if I can meet him I will cause him to kiss my feet," and after a short pause added "I have not brought guns with me and must therefore submit to this decision." Thus abruptly ended the conference between the British Resident and these haughty priests from Syria, in which Revd. Fenn acted as interpreter.

The following day they received passports and proceeded to Cottayam and committed various acts of violence, set the authority of the recognised Metropolitan Mar Philoxenos at defiance and thus insulted the Native Government. These foreigners went even further and declared a number of priests and deacons to have been illegally ordained and caused them to be reordained thereby rendering null and illegal all the acts which they performed as priests and deacons before they were reordained: and some of them had been in Holy Orders for twenty years. The agitation thus created in the minds of the Syrians was very distressing; for many of their marriages were thereby rendered illegal and their children illegitimate.

Hearing of these proceedings Colonel Newall advised the Dewan to reissue the proclamation which was published in M. E. 992 nominating Mar Philoxenos to be Metropolitan and directing all Syrians to obey him as such. This was the first interference of the Sirkar with the unhappy disputes among the Syrians, and in this the Sirkar was only supporting its own authority. A more mild measure could not have been adopted in such a case. The further violent and outrageous conduct of the priests defying the Government Police, seriously threatened to endanger the public tranquility and peace. They have been very appropriately described thus, "In truth their conduct more resembled what you would expect from the commander of an Arab Pirate vessel, than from the head of a Christian Church. Mar Philoxenos is a very mild man of pious, devout and exemplary habits not at all able to cope with these Furies from the North." These priests had not the majority of Syrians in their favour and those who espoused their cause were persons of turbulent disposition the lowest of the people.

Consequently there was no difficulty in getting rid of them, as the only means of restoring peace amongst the Syrians was to remove the persons who caused the agitation.

The Metrans who formerly came from Syria contented themselves with giving advice on religious affairs and directing the ceremonies of the Church but were not permitted to interfere with the endowments of the Church or the patronage of the Native Metropolitans. The latter alone were responsible to the Travancore Government. If Metran Abdul Musseha had only agreed to these terms there would have been no difficulty in bringing the disputes to an amicable conclusion, but his insults to the civil authority of the country, brought ruin upon him and to his cause. Athanasius was at last, expelled from the country and the ringleaders of the disturbance were fined and cashiered; Konat Malpan and ten other Cattans were imprisoned in the Jail at Quilon for causing disturbances and taking the lead in opposition to the ruling Metran.

Bishop Heber, when he heard of these proceedings was much grieved and hoping to mediate successfully between the contending Metrans he travelled towards Travancore, but unfortunately the fatal bath at Trichinopoly brought his precious life to an untimely end, and his invaluable services were lost to the Indian Church and to the Travancore Church in particular.

The Maharajah of Travancore who made preparations in Travancore to receive Bishop Heber in a style befitting his exalted position, was much grieved to hear of his sudden death. And he voluntarily expressed that he and all the officers of the State were desirous of doing something or

co-operate with others, to perpetuate the memory of the Sainted Bishop.

CHAPTER IX.

By the death of the aged Mar Philoxenos in 1830, the junior Metran his coadjutor was left supreme in the Church, and he made himself conspicuous by distrusting the English Church Missionaries who have from 1816 been labouring among the Syrian Christians and doing a world of good for the promotion of their spiritual and temporal welfare. Rev. Bailey's translation of the Bible into the Malayalam language put the Word of God into every Syrian household; and Rev. Baker and Rev. Fenn had 9,000 Syrian youths receiving instructions under them in 30 schools. The Missionaries who till now lived and worked in perfect harmony with the Syrian Metropolitan, desired certain improvements in the practices of the Church conformably to the terms of the then subsisting union. But Cheepat Dionysius not agreeing to this, difference arose between the two parties in 1835.

To remove this breach, Bishop Daniel Wilson of Calcutta came to Travancore and a conference was arranged for at Cottayam which took place on the 21st November 1835. Six points were noted down for the consideration of the Syrian Metran. They were:—

Mar Dionysius's opposition to English Missionaries.

Bishop Wilson's arrival and Conference at Cottayam November 1835.

(1.) That the candidates for ordination should be ordained by the Metran only after receiving certificates of qualification.

(2.) That all accounts relating to property should be examined annually.

(3.) That some means should be devised for providing priests with a permanent source of income for their maintenance.

(4.) That schools should be established in all places.

(5.) That the priests should expound the Gospel to the people.

(6.) That the prayers should be rendered into the vernacular, and that one of the Liturgies of the mass should be translated into Malayalam.

Well pleased with the service he had thus rendered to "these dear Syrian Churches" at such a critical period, Bishop Wilson gave them a present of 1000 Rupees. But the good Bishop was only deceived by "the inscrutable Syrian countenance."

Dionysius being a weak-minded prelate leagued himself with certain Cattanars of old superstitious ideas who organized a reactionary party against the missionaries. According to a previous arrangement, they convened a public meeting at Mavelicara in January 1836 in order to settle the differences between themselves and the Missionaries, and to consider the proposals made by Bishop Wilson. In this council, though the Metran, in a way consented to the suggestions, he subsequently discarded them owing to the counsels of the reactionary party. The Syrian clergy who passed contrary resolutions, openly declared their refusal to entertain the six points given for their consideration by the Anglican

Synod of Mavelicara
January 1836.

Bishop, and formally resolved not to depart from those Syrian rites and ordinances which were deemed erroneous by Colonel Munro, and which it was his design and anxious wish to reform.

The following is the full text of the Pastoral letter and Mavelicara Agreement issued by Mar Dionysius :—“In the name of the Father, Son and the Holy Ghost Mar Dionysius Metropolitan of the Jacobite Syrians subject to the Patriarch Mar Ignasius the Father of the father and head of the chiefs who is raised to the throne of St. Peter at Antioch the Mother of all the Churches and his successor Mar Coorilos Metropolitan and Vicars Priests and Parishioners belonging to the Angamalay and other Churches have written this agreement at Mavelicara in the church dedicated to the Virgin Mother of God in the year of our Lord 1836 corresponding with M. E. 5th Magaram 1011.

“That whereas at a meeting held between the Metropolitan and the Right Revd. Daniel Lord Bishop of Calcutta at Cottayam in the month of Vrichigam last it was proposed by his Lordship that certain changes should be effected in the ceremonies, rites and liturgy of our Syrian Churches and whereas it was then stated in reply that the same would be determined and made known after a conference on the subject with the whole of the Syrian community; We being the Jacobite Syrians subject to Patriarch of Antioch and observing the Church rites and rules established by the prelates sent by his command cannot therefore deviate from them and as no one possesses authority to preach and teach the doctrine of one religion in the Church of another without the sanction of their respective Patriarch, we cannot permit the same.

Pastoral letter of
Mar Cheepat Diony-
sius the Mavelicara
Agreement.

“Our Church being built according to the wishes of the people belonging to the respective parishes and by the aid of the prelates sent by the command of Patriarch and maintained with their property, and as the accounts of our Churches regarding the annual receipts of offerings and vows, &c., and furnished to our own prelates in the same manner as is observed in the Churches of Antioch and in the churches of other sects here and other provinces, we have no power or inclination to conduct contrary to the above.

“That Colonel Macaulay borrowed the sum of 3000 Star Pagodas from great Mar Dionysius Metropolitan who died in 983 and granted a loan acknowledgement for the same, but the interest of the amount having fallen into arrears Mar Dionysius Metropolitan who died in 992 brought the circumstances to the notice of Colonel Munro and obtained the interest. With this sum he constructed the Seminary at Cottayam, and having likewise collected the money and property which have been brought to the former Prelates from Antioch as well as those left by the deceased Metropolitans of the family of Pallamatathoo, a portion of which together with the sum granted in charity to the Syrian children by H. H. the Rajah, he put out in common tenure and therewith defrayed the expenses of the children who were learning; that by their munificence alone the Revd. Missionaries who came to the Seminary instructed the boys in English and other languages, they protected our children like compassionate fathers caused books to be printed for the benefit of all classes, and afforded the necessary aid in maintaining the rituals of our churches in the same manner as had been practiced, they moreover cause the amount annually due to the institution to be received by the Metropolitan upon his

receipt and superintend the concerns of the Seminary conferring ordination on persons agreeably to the request of the people and the authority of the Prelates; that while matters were managed thus, the Missionaries began to conduct the affairs of the college without the knowledge of the Prelate, they themselves expend the interest money which is received annually by the Metropolitan upon his receipt, they send away deacons who are studying in the college and act in opposition to the customs of our religion creating animosities between us, all which being a source of the greatest grievance, we seek the prayers of Her who is the ever blessed, ever holy, ever hailed, the redresser of all complaints and the Mother of God and the prayer of the Saints and that we may obtain salvation, we cannot acknowledge nor embrace any other rule of faith or doctrine, but the rule of faith and doctrine of the orthodox, Jacobite Syrians witness, Father, Son and Holy Ghost.—AMEN.”

The breach widened and widened until 1837 when Mar Dionysius, the great conservative Bishop of the Syrians and the head of the reactionary party, formally separated himself from all connection with the Church Missionary Society whose general policy was to reform the Syrian Church. Thus the union which was productive of so much good broke up, and thereby the innumerable ways calculated to do much benefit to the Syrians were closed. The final separation took place in May 1838, the union having subsisted for about 22 years. We must not omit to state here, that this conduct and ingratitude of Dionysius provoked a very intelligent and powerful portion of his flock who generally sympathised with the Missionaries and liked their reforms, and they now

The Final Breach
May 1838.

banded themselves together into a '*Reform party*' without in the least caring for the excommunications and threats which Mar Dionysius hurled against them.

The Reform School and its leaders. The leaders of the Reform School were the College Malpan Abraham Cattanar of Maramana Church and the representatives of 12 other Churches viz. Caithayil Gheeverghese Cattanar of Puthupulli Church, Adangapratta Joseph Cattanar of Callupas Church, Eruthical Marcus Cattanar of Cottayam little Church, Vengathara Gheeverghese Cattanar of Kolrancherry Church, Karingathe Jacob Cattanar of Thoombaneon Church, Thomman Cattanar of Paravur Church, Mane Cattanar of Mamalacherry Church, Kangerathumotil Jacob Cattanar of Chathanur Church, Mattuny Cattanar of Tevalakarai Church, Marathumotil Thoma Cattanar of Venmani Church, and Champacucherry Unithon Cattanar of Colloocherry Church.

The object of the Reform party was to expunge out the evil practices that had crept into the Syrian Church and to improve the church to suit the progress of the age. In September 1836 the above clergymen opposed the Metropolitan and brought his conduct to the notice of the Travancore Government and also entreated Colonel (afterwards General) Fraser the British Resident to give his countenance and sanction to the measures they had in contemplation. With this object they waited in person upon the Resident at Trivandram. The head of the party, Abraham Malpan was a most respectable and the best disposed Cattanar in the country. The rest of the party were also persons of considerable wealth and consideration among the Syrians, some having held responsible offices

under Government. The party studied to be select and influential rather than be numerous.

Among other members of the Reform party who distinguished themselves in after years were Mar Athanasius who rose to the position of Metropolitan of the Reform party, and Rev. George Mathen the distinguished Native Pastor of the Church Missionary Society.

With regard to the attitude of the Church Missionaries to the Reform party, it must be said that while they knew in general the objects the party had in contemplation, they took no part at their meetings nor had they any hand in the drawing up of their memorials, protests and other documents. The measure of reform, it must be noticed, which the Reform party contemplated did not come up to the standard the Missionaries wished for, though eventually it did.

It may be justly questioned whether a Metran or even a priest of a better character than Mar Dionysius, but not a reformer, could have really assisted the Missionaries in the accomplishment of their objects; but let it be borne in mind that the putting a stop to oppression, iniquity and evil is an event most devoutly to be wished for by every sincere Christian.

The leader of the Reform party Abraham Malpan was a man of great talents eminently pious and ascetic in habits, full of grace and quite fitted to hold the chief position he occupied among the Reformers. He was an earnest and indefatigable teacher, and a great friend of the English Missionaries with whose object he sympathised. To give

Attitude of the C.M.
Society towards the
Reform Party.

The tenets of the
Reform Party.

permanency to his views he compiled a Reformed Syrian Liturgy and translated it into Malayalam for the use and benefit of the people. In this book all Roman doctrines of Transubstantiation, Prayers for the Dead, Mariolatry and such like practices which found their way into the Syriac Liturgy during the period the Church was under Papal rule were carefully omitted. Moreover in the Reformed Liturgy the people were given an intelligent share in the service. The people were made to say the responses, and their position as worshippers was improved and made profitable. The Reformers had very exalted ideas as regards the priestly office and duties of ministers. Mar Dionysius for the sake of the income derived from ordination fees ordained boys 10 and 14 years old and men without qualifications. The Reformers on the other hand insisted that candidates for the ministry should be men of sound learning and theological training and Christians of proved piety in every way fitted to be pastors of churches. In short the Reformers were men of liberal and progressive ideas, following evangelical principles.

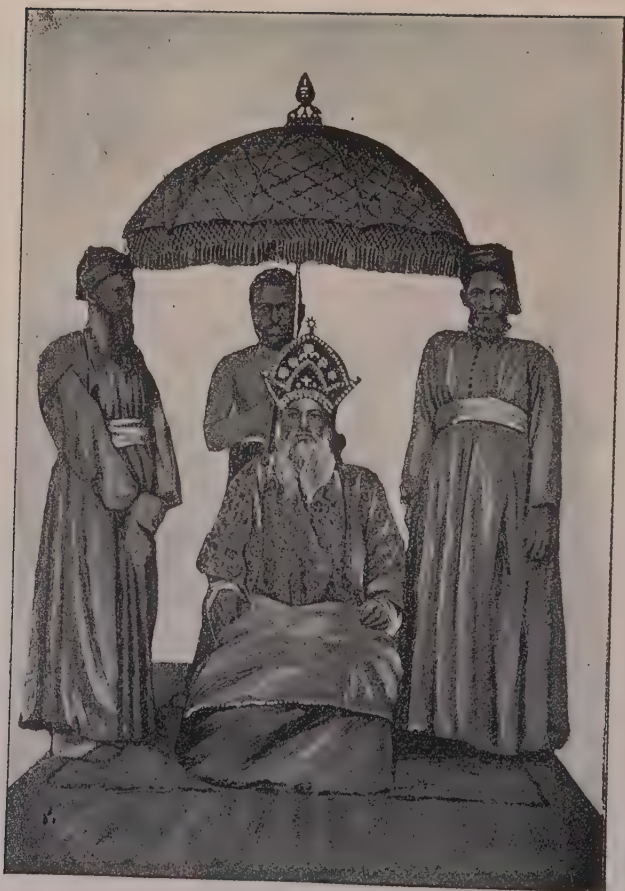
The Reform Party generally favoured the Protestant Missionaries after the formal separation of Mar Dionysius from all connection with the Church Missionary Society. In the controversies that arose between Mar Dionysius and the Corresponding Committee of the Church Missionary Society, there existed serious disputes in regard to their rights in a certain property connected with the College at Cottayam, and it was difficult to decide or to make a mutual decision. At first the Government deputed a commissioner to enquire into the differences. But the parties agreed to submit

The Arbitration and award of 1840.

their differences to an arbitration. Conrad Joseph Gustavus Baron D'Albedyhl, John Scipio Vernede and William Henry Horsley were nominated and appointed by the Corresponding Committee of the Church Missionary Society, the Metropolitan of the Syrian Church, and the Travancore Government respectively, as arbitrators to enquire into and decide upon the points at issue.

They accordingly met at Cochin, examined all the documents produced before them, heard the claims of both parties and after mature consideration passed their award on the 4th April 1840 in which, star pagodas 3000 vested in the Honourable Company's funds in 1808 through Col. Macaulay as perpetual loan at 8 per cent the Cadamattam estate and money at interest therein, the College at Cottayam and the land, granary, &c., attached to it and the grants in copper plates conferring privileges on the Syrians, as well as ordination papers were awarded to the Metropolitan of the Syrian Church for the time being, most of which were to be held in trust by him, and two others, an ecclesiastic and a respectable layman of the Syrian persuasion to be selected by that community itself for the exclusive benefit of the Syrians.

And in pursuance of the Punchayat or arbitration decision, the Seminary properties were sold in auction and the proceeds were divided between the Syrians and the Missionaries



THE MOST REVD. MAR MATTHEW ATHANASIOUS.

CHAPTER X.

Mar Dionysius was growing old and infirm, and the latter days of his administration were disturbed by the arrival of foreign prelates deputed from Syria who most bitterly quarrelled with each other for the supremacy of the Malabar Church. As Mar Athanasius the Reformer Bishop though not a foreigner was the most successful of these rival Metrans, and as he was destined to play a very important part in the recent history of the Syrian Church, it becomes our duty to record in brief the biography of this eminent Bishop.

Mar Matthew Athanasius the Reformer.

The most Revd. Mar Athanasius whose baptizmal name was Matthew was born at Maramenna in Travancore in April 1818 and belonged to a wealthy and highly respectable Syrian family. He was early ordained a deacon in the parish of Maramenna by Metropolitan Cheepat Mar Dionysius, and received his education in theology and the Syriac language from his uncle the Revd. Abraham Malpan the father of the late Metropolitan Mar Thomas Athanasius, and a Professor in the Syrian College at Cottayam and the great reformer already described. He studied the English and Sanskrit languages also in the same institution which had at that time attained a high state of proficiency under the able management of those eminent Missionaries, the Reverends Baily, Baker and Fenn who were sent out by the Church Missionary Society at Home to co-operate with the Syrians. Athanasius early exhibited traits of an uncommon genius. He greatly distinguished himself during his career in the College, obtained several prizes, and though among

his classmates there were such distinguished men as the late Rev. George Mathen of the C. M. S. and Rev. Matthew Cattanar nephew of Mar Dionysius, he was still considered the best student that venerable institution ever produced. Of a bold and dauntless spirit he was the favourite of his fellow students who looked upon him as a sort of hero and champion, and many tales are still told in Syrian households of the youthful pranks of this accomplished prelate which are listened to with mournful interest.

Athanasius studied for five or six years in the College, when unhappily the dissensions above referred to arose between the Missionaries and the Metran who misconstrued their intentions; and the Missionaries thereupon disconnected themselves from the College which consequently retrograded. We would call particular attention to this period of Mar Athanasius' life; for then were sown the seeds of that reforming principle which actuated him through life and to which in after years, with a laudable determination and singleness of purpose he devoted his whole being. On account of his reforming principles, petty annoyances and persecutions of all kind were inflicted on the young deacon by the conservative bishop Mar Dionysius which culminated in his excommunication along with his colleague George Mathen and the whole of the Reforming School under Revd. Abraham Malpan. This exasperated the high-spirited youths, and they only gladly availed themselves of the assistance offered them by the Church Missionary Society to proceed to Madras, and prosecuted their studies in Bishop Corrie's Grammar School. About this time George Mathen seems to have formed the opinion that the Syrian Church was so steeped in superstitions

**Excommunication
of Abraham Malpan
George Mathen and
others of the Reform
School.**

and so overgrown with rank weeds, that any attempt at reform would be a bootless task and he consequently received ordination at the hands of the Protestant Bishop and returned to Travancore as a Missionary of the C. M. S. But Athanasius thought otherwise. "I will yet live," were his prophetic words, as he took leave of his friend on his departure to Syria "I will yet live to pluck out the weeds by the roots and reduce our Church to its pristine purity and simplicity of faith." After a long and perilous journey a great portion of which was performed on foot through dangerous tracts of country infested with hordes of robbers and Bedouins, he arrived at last at the Convent of Mardin in Syria, where the Jacobite Patriarch of Antioch resided. Maran Mar Elias, such was the name of the Patriarch, received him kindly, and on further acquaintance, being struck by his extraordinary intelligence is said to have asked whether among the dark children of India there were many like him. The Patriarch was led to make such enquiries because the Syrian community of Malabar at this time was greatly discontented with its Metropolitan. They had already sent him eleven letters representing that they were as sheep without a shepherd, that their Church was in a state of widow-hood, that they were deprived of the benefit of Baptism, Absolution, Mass, had no Morone or holy oil, and that often such irregularities as priest ordaining a priest, priest consecrating a Metran were committed with impunity, and that their Church was in a declining state. They further solicited that the Patriarch should send either Mar Athanasius (who was expelled from Travancore in 1826) or Joseph Metran of Nineveh. One Moroyee and another Francis who were secretly carrying the replies of Mar Dionysius to the Patriarch were also coaxed by the Syrian community to carry their letter to the Patriarch.

The Patriarch sent a general reply through them, stating that he would consecrate Metrans and establish rules for their guidance and that if possible he would come along with the Metrans, bringing with him the requisite holy oil and religious books, and that Mar Dionysius (described as the white-ant of the Syrian Church) had been prohibited thenceforth from constituting either deacons or priests or Metrans. Evidently till this no person had been appointed by the Patriarch for the office of Metropolitan of the see of Malabar.

While the patriarch was thus meditating as to the person he should send to Malabar conformably to the above letters, Matthew Athanasius arrived at Antioch, and Patriarch Elias having satisfied himself as to his fitness for the high office of Bishop, with a view to consecrate him first made him a Deacon, next Kasisa or priest, and then a Ramban in 1842. In his several priestly capacities Athanasius performed the Mass and other sacred functions in the Patriarchal Convent at Mosul and at last in a convocation of Metropolitans, in February 1844 he was consecrated and was appointed Metropolitan of Malabar by the Patriarch who after granting him the statican of his appointment and providing him with Holy Oil, &c. according to the request of the Syrian Community sent him back to Malabar. Mar Athanasius stayed in all four years in Syria, during which time he mastered Arabic which was the language in ordinary use in those parts and on his return to Malabar in 1845 he was grieved to find a party already formed to work against him. Mar Dionysius and his accomplices Philipos Cattamar and Konat Abraham Malpan, &c., were striving from the commencement to injure Mar Athanasius. It was customary for all new Metrans to read their staticans publicly in a chief church after the Mass. So Mar Dionysius and others of the Syrian clergy and laity

were assembled in the Kandanad Church for the above purpose and accordingly waited to shout out in one voice *axios*, *axios*, *axios*, the usual customary salutation; but unfortunately the party referred to instead of waiting to hear it publicly read requested Mar Athanasius to give them a private perusal and inspection of it beforehand. Mar Athanasius being aware that his enemies were only endeavouring to obtain possession of his statican with a view to destroy it, refused (very properly as the Quilon Committee subsequently observed) to deliver his statican into their hands.

Mar Athanasius latterly read his statican publicly and at the Kandanad and Maramana Churches he is said to have recited another prayer instead of the one addressed to the Virgin Mary which he considered quite unnecessary.

Now the party headed by Dionysius ill disposed towards Mar Athanasius busily made false representations to the Patriarch accusing Athanasius that after his arrival in Malabar, he rejected the canons, old faith and practices or *Kramams* of the Church, introduced his own innovations, &c., and actually joined the Heretics; and on these grounds they solicited the Patriarch to send out another Metropolitan in lieu of him.

Mar Athanasius hearing of this, wrote to the Patriarch's nephew Bechanan Metran that if the report be true, he would be glad if Bechanan Metran or any other good man be deputed to make enquiry into the charges brought against him.

As the Patriarch was at this time engaged in various other duties, and the Church at Antioch had not the means of defraying the expenses of sending out another Metropolitan which seemed unnecessary to the Patriarch he hesitated to

Mar Cooriles.

comply with the request of the discontented Syrian applicants. At last unable from old age to undertake a journey to Malabar, the Patriarch desired one Mar Coorilos, his Secretary to proceed to Malabar as his proxy and in order to help him in his local enquiries he entrusted him with the letters received from Travancore. Mar Coorilos and one Naomeazor then went to the British Consul at Aleppo for passports.

From Egypt Mar Coorilos wrote a letter stating that he was the bearer of a letter of blessing, peace and concord from the Patriarch to Mar Athanasius and to the Syrian Churches and that Mar Dionysius and Mar Athanasius should live in harmony with each other and with all the Syrian people, and ended it with the salutation that he "kisses the hands and feet of the Metran, Mar Athanasius," thereby showing that neither he nor the Patriarch was in the least prejudiced against him.

Mar Coorilos arrived at Malabar just when Mar Athanasius was about to be proclaimed Metropolitan, and without the permission of the Sirkar as required by existing rule and custom Mar Dionysius and Mar Coorilos arrogated to themselves the right, the former of making over and the latter of receiving charge of the Syrian Churches; and this they did apparently to prevent Mar Athanasius being recognised as Metropolitan.

Now Mar Coorilos closely consorting himself with the opposition party forged letters as was subsequently found by the Quilon Council, and gave out that he had brought letters of interdict and malediction against Mar Athanasius forgetting the very announcement of peace and good salutation he had made from Egypt; this and other similar contradictions

he was subsequently unable to explain before the Commissioners at Quilon.

The Syrian Community was in consequence again split into Athanasian and Coorilos parties each endeavouring to expel the other and obtain supremacy for their own Bishop.

We thus see that in 1848 there were two claimants who asserted to have been deputed by the Patriarch of Antioch, as Metropolitan of the Syrian Church of Malabar, the one in 1843 and the other in 1846, and the difficult task of acknowledging one of them as the rightful head of the Syrians devolved upon the Travancore Sirkar. Both the Metrans brought letters of introduction to the Maha Rajah of Travancore and endeavoured to be officially recognised as such by Royal Proclamations. Hence, it was impossible for the Government to take any decisive step in the matter without making some careful enquiry in proof of the choice they were to make, though General Cullen the British Resident entertained not the slightest doubt as to the authenticity of the statican of Mar Athanasius since the Rev. G. P. Bedger of Bombay who met Mar Athanasius on his Mission to the Nestorians in 1842—44 acknowledged his consecration by the Patriarch and his appointment for Malabar.

But however to shew an impartial enquiry the Sirkar before recognising either Mar Athanasius or Mar Coorilos, with the Resident's approval, appointed a committee consisting of four sirkar officials to inquire into their claims.

The Commission
and Quilon Council
4th Menom 1023—
March 1848.

A council accordingly assembled at Quilon under the orders of the Dewan of Travancore composed of the Second

or Christian Judge of the Appeal Court Mr. C. F. Kohlhoff, Mr. White Secretary to the Dewan, Vencata Rama Iyer the Sheristadar of Police, and a Native Officer Ananthoo Pillai of the Finance Department of the Huzur Cutcherry. The two new Metropolitans as well as the old ex-Metropolitan Mar Dionysius were required to attend before the committee, and in order that the wishes and feelings of the Syrian clergy and laity as to the disputes in question may be ascertained, a limited number of delegates (two Cattanars and four principal parishioners) from each class and church were ordered to appear before the council who took their votes. There seemed to have been not a doubt expressed in any side as to the authenticity of the consecration of Mar Athanasius as Metropolitan by the Patriarch of Antioch. Neither does the authenticity of the delegation of Mar Coorilos appear to have been denied. But the partisans of Mar Coorilos asserted that Mar Athanasius was irregularly appointed to the dignity, that he deceived the Patriarch as to the previous grade which he was holding in the church, that he was only a *Caroya* or student and neither a *Kasisa* or priest nor a *Chamshana* or Deacon as he alleged, and that on discovering this deception played on him, the Patriarch cancelled the appointment and deputed Mar Coorilos. Mar Athanasius not only repelled these accusations quite satisfactorily but even condescended so far as to submit refutations to the paper addressed by Mar Coorilos to the committee containing twenty questions to be put to Mar Athanasius. The council spent much time and labour in carefully examining both the Metrans, and the evidence of the numerous body of representative clergy and laity of the Syrian Churches and at last finding that Mar Coorilos made many contrary statements, and the documents

he produced were also conflicting the committee called upon him to explain for what purpose he was desired by the Patriarch to proceed to Malabar as his proxy and how he was the author of those letters and erasures ; and he promised to give an answer on the following day. But he never did so, nor attended before the committee. The letters of interdict and malediction, produced before the committee, were called by Mar Coorilos letters of blessing, and he also denied before the committee that the letters addressed by Mar Dionysius and others to the Patriarch had been made over to him, while he clearly declared that fact in his acknowledged letters to the churches from Egypt. All these contradictions at once proved him guilty of a gross attempt at imposition and deliberate falsehood, Mar Coorilos' declining to affix his signature to his own denial of his having addressed the letter to Philipos Cattandar and his telling the committee that he would give a positive reply on this point after referring to his book of correspondence, but which he never did were sufficient proofs for the committee to think of his being the author of that letter and the design which it conveyed of substituting his letters by others calculated to favour his interested views, and the acknowledgment in it that he had committed forgery by making alterations in the Patriarch's letters said to have been written to the Maha Rajah and using other fraudulent means, the country ink used, Malayalam idioms in Syriac, deficiency in the number of attestings Metrans, &c., threw much doubt upon the statican which Mar Coorilos produced. The committee also observed that a Bishop once duly consecrated as Metran or Bishop not only can never according to ecclesiastical law be deprived of the virtue of such consecration, but always remains a Bishop, and is moreover authorised by virtue of such consecration to constitute other Metrans and

that therefore it could not be supposed that the Patriarch would in the face of such a law have attempted to divest Mar Athanasius of every semblance of such authority and privileges as the letters produced by Mar Coorilos would make it appear. But in fact they were found to be blank papers brought out by him with only the headings and seals put and were afterwards filled up with the matters forming their subjects.

Another important finding of the committee was that the Metropolitan of the Syrian Church in Malabar had always been a native of that country, and it was difficult to say what other views a foreigner such as Mar Coorilos may have had in coming out to these parts. They also expressed their opinion that it was not the policy of the Sirkar to permit foreigners to exercise so great an influence as the Metropolitans possess over so large a body of its subjects as the Syrian community, and that the appropriation of the Church funds by these foreigners for personal aggrandisement as was proved could not but defeat the laudable purposes for which such funds were designed.

The committee finally expressed their conviction that Mar Coorilos had lent himself to acts which no man of principles would be guilty of, and that he thereby compromised his character and the 'dignity assumed by him. They therefore decided that the charges which were made the grounds for the alleged supersession of Mar Athanasius were utterly unfounded and that independently of Mar Athanasius' statican being unquestionable, his selection as a Native of this country being in strict accordance with former precedent—it was but just and reasonable that Mar Athanasius should be recognised and proclaimed by the Travancore Government as Metropolitan of the Syrian Church in Malabar.

In accordance with the above decision of the Committee the Travancore Government issued a Royal Proclamation in July 1852 recognising Mar Athanasius as the Syrian Metropolitan, which runs as follows :—

Royal Proclamation
of 15 Karkadagcm
1027—July 1852.

“Whereas Mar Dionysius Metropolitan residing at Cottayam has resigned his dignity on account of old age ; and whereas Mar Athanasius who has brought letter from Antioch for that dignity, has been appointed as Metropolitan ; it is hereby proclaimed :—

“That all comprising the Puthenkur Syrians in the Edavagay of Malankarai should acknowledge the said Mar Athanasius Metropolitan and conduct themselves in conformity with past customs.”

CHAPTER XI.

Thus in spite of all his efforts, Mar Athanasius had to spend long years in fruitless attempts to obtain the supremacy over the Malabar Syrian Churches, though at the expiration of that period, the committee appointed by the Government declared him to be the rightful Metropolitan of the Syrian Church, and proclamations were accordingly passed by the States of Travancore and Cochin acknowledging him as such.

As years passed by there was a general acquiescence of the whole Syrian community in the rule of Mar Athanasius and they acknowledged him as their rightful Metropolitan.

Even Mar Coorilos who was at one time opposed to Mar Athanasius now lived at Cottayam in friendly terms with him.

Then followed a season of comparative peace and quietness during which time Mar Athanasius applied himself to the amelioration of the condition of his people, and set on foot his measures of reform. He procured for the Christians of Travancore immunity from certain kinds of compulsory labour which the sirkar had exacted from them, such as pounding rice for 'Agrasalas' (state feeding houses for Brahmins) and supplying oil for use at festivals in the Hindu temples. In 1856 he addressed a letter to his churches impressing upon them the duty of every Syrian Christian to strive to convert as many as he could from other religions to his orthodox faith, and exhorted them to forsake the selfishness of keeping their religion to themselves instead of propagating it. He organised a printing establishment in connection with the Syrian College and published several religious and educational works, both in Syriac and Malayalam, for the instruction of the Syrian clergy and the people at large. He revived theological education in the College and after a great deal of negotiation, succeeded in obtaining towards its support the interest of the Syrian fund invested in Government securities. He also printed and circulated throughout his diocese a new edition of the Syrian Liturgy from which some of the objectionable portions were expurgated.

Foreign Metrans
Mar Stephanos.

The coming of foreign Metrans did not cease though state and church decisions were passed against them at different times.

One of them requires special mention. In March 1849, a Syrian episcopa named Stephenos Athanasius accompanied

by a Ramban and bringing passports countersigned by the Political agent at Turkistan and the Resident at Persian Gulf landed at Bombay from Antioch and subsequently arrived at Cochin, with the avowed object of assisting Coorilos Metran. He also possessed letters of introduction like those possessed by Mar Athanasius and being quite impatient to set out on his visiting tour, applied to the Resident for a passport which was not granted pending the wishes of the Travancore and Cochin Governments.

Meanwhile Stephanos attempted to get possession of the Church funds and to excommunicate Christians in an unprecedented manner. The Resident General Cullen remonstrated with him that the Patriarch was wrong in thinking that either the money intended for the Cottayam Syrian College or the funds derived from the Syrian community were at his or at any other foreign prelate's disposal, that the instructions of the Madras Government showed that the wishes of the Syrian community and the usual and necessary permission of the local authorities must be looked to, and that even the decision of his own claims were entirely in their hands. Subsequently General Cullen and the Sirkar refused permission to Bishop Stephenos to enter Travancore, and he had to go back without accomplishing anything. But he continued to give trouble by sending constant appeals to the Governor-General and the Court of Directors.

In the beginning of 1856 another Syrian Archbishop or Metran of Jerusalem accompanied by a Ramban came on a visit to Travancore and was allowed to quietly reside at Cottayam without obstruction of any kind thrown in his way. The object of their visit was to raise a subscription for certain charities and they returned having gained their object.

Patriarch's Appeal
to the Court of Direc-
tors London 1856.

As above stated in the beginning of 1856 at the instance of Bishop Stephanos the Patriarch of Antioch appealed to the Court of Directors, that General Cullen as Resident exercised undue influence and interfered in the dissensions which for several years past disturbed the peace of the Syrian Church and community in Travancore. The General made a satisfactory defence and it was accepted by Government. But with reference to General Cullen's refusing permission to Mar Athanasius Stephenos to enter Travancore in 1849 the Court of Directors in 1857 directed that absolute non-interference policy should be strictly pursued, and that the members of the Syrian Church should be left to decide whether they will recognise the pretensions of any ecclesiastic whom the Patriarch of Antioch might send into the country.

The Syrian Natives of Cottayam employed in Cochin held a meeting on the 12th Kumbam 1033 Educational Schemes. (1858) and resolved that "as the education in the Seminary which is our principal School has entirely fallen through and since Mar Athanasius endeavoured to remove it, but failed through some reason or other, it is necessary that the required fund should be raised for the support of a paid master possessing ability and knowledge to teach Syriac, English, Malayalam and other languages in the Seminary for educating our people in future."

In response to the above appeal of the Managing Committee for funds Mar Athanasius gave Rs. 1000; Mar Coorilos of Anjur Rs. 300 and thus more than three-fourths of the amount required was raised.

Mar Athanasius further issued a circular printed at the Cottayam Seminary, appealing to all the churches for funds

to promote the scheme of reform he had in view and to revive education among the people.

But more troubles were at hand. Letters reached the Jacobite Patriarch from some interested parties in Travancore asking him to send another Syrian Bishop. Accordingly the Patriarch deputed one Mar Coorilos Joyakim. In order to oppose the reformation movement of Mar Athanasius, Mar Dionysius also who had returned to Travancore at this time stood as champion of the reactionary party, and endeavoured to collect the disaffected people into a separate Church owing allegiance to Antioch only. On the other hand Mar Athanasius strongly maintained the independence of the see of St. Thomas and all the efforts made by the new Bishop to gain the supremacy over the Malabar Church proved futile for a time.

In 1863 however the Travancore Sirkar issued a circular order prohibiting Coorilos Joyakim from entering churches and causing disputes. In spite of this such as were willing to obey him continued to do so.

Mar Joseph Dionysius visited the Patriarch at his residence at Mardin in Asiatic Turkey and was consecrated Metran by him on the 8th of June 1865.

The consecration of Mar Joseph Dionysius by Patriarch Jacob II is connected with circumstances of an unpleasant nature. Rev. P. Mamen a Pastor of the Church Missionary Society in one of his old reports writing of Kunnen Kullam says :—"The leading Syrian family being incensed

Anti-Reform or Reactionary movements
Mar Coorilos Joyakim.

Consecration of Mar Joseph Dionysius 1865.

against Mar Athanasius and also defeated in a law-suit (in the High Court of Madras) to establish the claims of Coorilos over the Syrian Churches, sent the very Cattanar, who was employed in prosecuting the suit, to Mardin to be consecrated as their Bishop in spite of Mar Athanasius, and the arrival of this new Metran has caused much excitement among the Syrians in general, and has given encouragement to the superstitious party. I may mention one fact to illustrate his principles. He has brought with him a piece of a saint's bone and professes to thereby effect certain cures by giving to drink the water in which it is put." *

On his arrival in Travancore in 1866 Mar Joseph Dionysius, tried to win the people, alleging that Mar Mathew Athanasius had been deposed by the Patriarch from office on account of his alleged deviations from the faith and ritual of the Orthodox Syrian Church, and the unwarranted reforms he made. As it was however customary for the Travancore Government to officially recognise the Syrian Metropolitan, Mar Dionysius also now claimed official recognition from the State. The Travancore Government now considered its delicate position and directed Mar Dionysius to seek remedy through the Civil Courts, though after some years *i.e.*, after the arrival of the Patriarch, it declared its neutrality in Church affairs by refusing to decide by proclamation who was the real head of the Syrian Church, and the sirkar was necessitated to issue another proclamation explaining their former proclamations. And moreover Mar Dionysius was officially advised to come to a good understanding with Mar Athanasius if it was not possible for him to establish his claims in a Civil Court.

* Madras C. M. S. Record June 1866.

The split grew wider and wider and internal dissensions in the Syrian Church were growing worse and worse daily and interested partisans of the opposition party went about addressing the different churches to become their adherents, and men were engaged to write to the papers that in Syria new Patriarchs and Bishops had been appointed and that arrangements had been made to supersede Mar Athanasius.

Mar Athanasius' feelings at this time. A touching letter.

Mar Athanasius was much pained in mind to see his flock thus molested, though he maintained the independence of his Church with a firm hand till he drew his last breath. How the prelate piously resigned all his cares into the hands of God, with the firm faith of a Christian, may be seen from the sentiments expressed in a letter of his addressed to a Priest (Paniteker Cattanar) dated Cottayam Seminary 10th Thulam 1048 (1872.)

“Heard the particulars about Pulikote Achen’s* coming there one year at the close of Lent, of his performing ceremonies, his seeing and conversing with you all, of his visit to the Sahib and of Kunju Werkey Cattanars coming and joining you there. As Absalom stole the hearts of the children of Israel, so doth Pulikote Achen gain over the hearts of our men. It appears most have been gained over. In this old age, human wisdom has failed in its attempt to devise the means for making a stand. As usual, may our God himself be our strength, wisdom and attitude. Let us rest content and be happy with whatever proceeds from him. Our Lord has said of ‘one’s rooting out all plants because his father had not planted.’ Falsehood, truthlessness, flattery, speaking so as to suit times and persons : these never thrive nor succeed.

* Mar Dionysius.

Though these things may, with some show and foolery, delude people for the time, they produce no enduring success. The Bava's case is an instance to all of us. He exhibited much: built churches: got built at Arthat a building called Sion, like unto Babel, at a cost of between Rs. 3000 and 4000: and this is even now left exposed to rain. I do not mean that this person's deeds will end like that, but only that nothing planted except by God will flourish. May all and all places flourish. May knowledge, learning, piety, brotherly love, humility, meekness, and all other fruits of the Holy Spirit be borne, and ripened and enjoyed among and by all of us, Syrians. May Pulikote Achen be filled with the Holy Ghost and be blessed by God and may he become unto himself and unto all of us, a blessing. By no means are we to be fluttered or to grumble or to grieve. The Lord is my Shepherd. He will not withhold anything of mine. I have not to fear even should I have to pass through the deep waters of the shadow of death. His staff and prop will lead me on. Like the pious David who may be called the heart of God, I too may, though a great sinner owing to my Saviour's kindness, mercy, and goodness, say 'you have filled my cup to the full and to overflowing.' Praise be to His holy name for ever and for ever, for the blessings and the purity of heart.

"I do not think that the publication in the paper called *Kerala Patrika* as to the consecration of the Patriarch and so forth is true. The part narrating that lectures or sermons were delivered, &c., is quite false and untrue. If however one as described by them has been consecrated as Patriarch, we know him. Thirty years before, when I went there, he was a deacon. He was not even a Ramban Deacon. It is said in the newspaper that he was the chief prelate of

Ponika in Syria: It is like calling us the Syrian Metropolitan of Ceylon. At any rate, let us believe all that these honest and good people say. We could have believed if it was of such a matter as that of which the Messiah has said, "Fortunate is he who believeth without seeing." But believing in the lies of these people will be of no avail here or in the world to come. The Bava was slightly ill some time ago. Mortification had set in the ulcers. But now, having taken some medicine, he has improved. We sent person and ascertained. By Pulikote Achen's saying Mass at the close of the fast one year, the old creed has been discovered and the Vicar has been clearly transferred from the purgatory to the paradise! But I heard from none of Cochi Cattandar of Theruvileveedu having said Mass at least one day on that account. Therefore it may be that he, like ourselves, believes that it is all trick and not the way to salvation. His belief in some respects is like ours. Polachirakkal Umman was one year sent to us at the close of the fast, to invite us. Do we not deserve praise for having brought about an occasion for both parties taking meals in the same time? We have lost even what we had. There has been no gain, as usual, there is only loss. Such is the nature of all our transactions. Never fear. In the case of salvation, the result will not be such. It is only that that we have to consider. It may be the desire and aim of these holy people, that there too we may be deceived. But as it is in the sacred Hands of Messiah the Lord, nothing of theirs will prevail there. The Jesuits have been expelled from Germany. The Chaldean Patriarch at Bagdad and one-hundred and odd Metrans, and likewise the Maronites, have abandoned the Pope. The Sultan of Turkey refused to receive, and expelled from the country, the Patriarch appointed over the

Armenians by the Pope. Seeing that such matters are specially mentioned in the *seema* (foreign or European) papers, it would not be that the fact would not be noticed if a Patriarch had been consecrated over us. If otherwise, it must be because there is nothing important enough to be mentioned. The Patriarch and consecration must be (the children of) the imagination of the correspondents to the newspapers of this place. If something is said here, it will serve for some days as dodge. It is clear from everything that the movement is to make Messiah the Lord rule, removing falsehoods and tricks. And Satan and his Patriarchs, Metrans, Priests, &c., will all try their best to oppose the establishment of that rule. Let them do anything. Let us, the servants of Messiah, without sleeping and without being gained over to the enemy's side, watchfully complete our labours and race, and be prepared to go to that Holy Presence whenever we are called. The disclosures of the prophecies are being realised and the end is drawing nigh. Nothing will be left unrealized."

With a view to stimulate thought and elicit expansion of opinion on Syrian History a great historical subject and one of grave importance to Christians in general, the British Resident Mr. G. A. Ballard who was greatly interested in the welfare of Christians in this State offered a prize of Rs. 250 for the best essay on "the Syrian Church and community in Malayalam." The chief conditions to be observed were :—(1) The essay to be in Malayalam giving a succinct review of the Malabar Syrian History from the earliest to the present time with references, not tradition but practical information, since the Portuguese times was much

Resident Mr. Ballard's prize for the best essay on Syrian History.

required. (2) The social position and political relations of Syrian Christians at different periods and the main reasons for the presence or absence of progressed vitality in the community with suggestion as to what measures should be pursued as most conducive to the religious and social advancement of them. (3) Controversial and doctrinal questions were to be avoided. (4) Not less than fifty foolscap pages to be written. Kerala Varma the Valia Koil Thumburan, Mar Athanasius and Rev. Henry Baker were appointed by the Resident, as judges for adjudicating the prize which was to be awarded for the essay that in their opinion treats the subject most thoughtfully and judiciously and convey the largest amount of information and most practical ideas in the best Malayalam style. Of the six essays sent, that by Rev. Itteyerah Eappen (of Thiruvella) was unanimously adjudged as the best and those considered worthy of honourable mention were those of Rev. George Kurien (of Pallam) Rev. Kuruvella Kuruvella (of Cochin) and Rev. Joseph Cattannar (of Kattur Changanur.) The former was accordingly awarded the prize of Rs. 150 while the honorarium of 100 Rs. was equally distributed among the other three; and the result published in the Travancore Government Gazette.

Mar Dionysius the head of the reactionary party feeling quite powerless to oppose the long standing influence of Mar Athanasius appealed to the Patriarch for help. And the Patriarch imagining that his presence in Malabar would put an end to all disputes determined to go there in person. Prior to his setting out to India, he went to London and sought the support of the Archbishop of Canterbury who advised him not to disturb the peace of the Malabar Church.

Patriarch's visit to
Travancore 1875.

The Patriarch accompanied by his suffragan Bishop Gregorius of Jerusalem arrived at Cochin in June 1875. He paid visits to the Governor of Madras and His Highness the Maha Raja of Travancore and urged his claims and grievances. As already remarked the Travancore Government now officially proclaimed its neutrality in the Syrian Church affairs and explained their former Proclamations as will be shown presently. The Patriarch also made personal visits to some of the Churches and won a few of them. Though the personal appearance of the Patriarch in the midst of the Malabar Syrians tended to detract his present prestige, yet the supposed sanctity that invests the "Throne of Saint Peter at Antioch" and its incumbent procured for the Patriarch many adherents, as such a feeling was consonant at once with the imagination of the young and the superstition of the old. All things seemed gloomy to Mar Athanasius. Congregation after congregation left him. His own priests forsook him. Many a bosom friend lifted up his heel against him. And there was a fair display of treachery, uncertainty of character, want of principle and gross ingratitude. But Mar Athanasius was not intimidated. He exerted himself the more for the improvement of his church and the re-establishment of the college with the most insufficient means. True to his principles he stood manfully by them and proclaimed his own independence from Antioch.

One of the most important measures which the Patriarch organised during his stay in Travancore was his division of the Malabar See into Seven Dioceses and his establishment of the Syrian Hierarchy. The names of the Dioceses and the names of the first Metropolitans appointed to each diocese are:—

The Syrian Hierarchy. Patriarch divides the Malabar See into Seven Dioceses 1876.



THE SYRIAN BISHOPS OF TRAVANCORE.

- | | | | | | |
|------------------|----------------|----------------|----------------|------------|----------------|
| 1. Mar. Abdishow | 2. Mar. Paulos | 3. Mar. Joseph | 4. Mar. Paulos | 5. Mar. | 6. Mar. Julius |
| Antonius. | Ivanus. | Dionysius. | Athanasius. | Gregorius. | Alvares. |

Mar Julius Geverghese Metropolitan of the *Thumpone* Edavagay (Diocese).

Mar Athanasius Paulos, Metropolitan of *Cottayam* Edavagay.

Mar Ivanius Paulos, Metropolitan of *Kandanad* Edavagay.

Mar Dionysius Simon, Metropolitan of *Cochin* Edavagay.

Mar Coorilos Geverghese, Metropolitan of *Angamalai* Edavagay.

Mar Gregorious, Metropolitan of the *Neranam* Edavagay.

None was nominated for the *Quilon* Edavagay.

The above Bishops were independent of each other, with territorial jurisdiction and powers assigned to each. But they all swore homage to the Patriarch of Antioch and acknowledged him as the head of their church. Mar Joseph Dionysius was made President of the "Jacobite Syrian Christian Association." So, in all local matters Mar Joseph Dionysius also constituted the chief ruler of those Syrian Churches owing allegiance to the Patriarch of Antioch to whom disputed matters and subjects of general interest and great importance were referred for decision. We must however confess that there is nothing very plain to show the exact powers that Mar Joseph Dionysius possesses as Supreme Ruler. The fact that no Metropolitan was appointed for Quilon leads us to suppose that he is to have special charge of that Diocese in addition to his other general duties. The President's appointment is not made by "name" but by the general term "the ruling Metran."

Seeing that the Syrian Church in Travancore was thus

Royal Proclamation
dated 23rd Kumbum
1051—February 1876.

split into different sections and parties, some owning Mar Athanasius, some adhering to Mar Dionysius and others disowning the Patriarch's

authority, the Travancore Government withdrew their official recognition of Mar Athanasius or any other Bishop and themselves professing strict neutrality advised the rival parties to establish their rights in Civil Courts. The following Royal Proclamation of 1876 issued to the above effect sufficiently explains itself:—

“Whereas by a Proclamation dated 15th Karakadagon 1027, it was notified that Mar Athanasius has been appointed to the post of Metran of the Syrian Church by letter from Antioch; and whereas representations have been made that the Patriarch of Antioch or his predecessor claims to have deposed the said Mar Athanasius and to have appointed another Metran; this is to inform all whom it may concern that :—

“The former Proclamation is not to be considered as in any way precluding the entertainment and decision by the ordinary Courts of Law on any questions as to the rights in or ownership to any churches or property connected therewith or as to the power of appointment or removal of officers connected therewith.

“With regard to all such matters and to any other disputes that may arise from the alleged deposition of one Metran and appointment of another, the action of His Highness the Maha Rajah’s Government will be confined to the maintenance of peace and good order. Any apparent connection with appointments relating to the Syrian Church which proclamations issued under times and circumstances now altered may seem to indicate will henceforth be avoided.

“All parties will be clearly given to understand that they are to seek such remedies as they may deem themselves entitled to through the established courts of the country.
23rd Kumbum. 1051.”

The Patriarch's visit to Travancore did not produce all the results he anticipated and wished to secure. But however before his return to Mardin, he in June 1876 convened a general assembly of all his adherents, at Mulanthuruthi Church in North Travancore, and conferred with them as to the line of action to be adopted for the future. It was at this conference that a committee was appointed to collect funds and help Mar Dionysius in prosecuting his claims against Mar Athanasius in the Civil Courts of Travancore. Resolutions were also passed in this conference as to the establishment of schools, conduct of church affairs, regulation of marriage fees, burial fees, &c.

After a stay of two years, during which he in vain tried to establish his authority in Malabar, the Patriarch left these shores in 1877.

We should not omit to record here the formation of an important society that was organised before the arrival of the Patriarch in Travancore.

The Syrian Reformation Society.

It was called the Syrian Reformation Society. The principles of reform initiated by Abraham Malpan and Mar Athanasius became so firmly rooted in the minds of some of the leading members of the church that they felt it their duty to totally remove the heretical teachings and ignorant practices which crept in with the Nestorians, Portuguese, Mardinians and Antiochians and to renovate their church on a strong basis.

The President of the Syrian Sabha of Malankara Mar Athanasius Thomas prompted the leading members of the church " to form a religious consultative association for the

purpose of basing on firm grounds the true faith and the independence of the church and its Government."

Philipose Malpan and seventeen Cattanars styling themselves "Mar Thomas Slehas Malankara Christian Samoooham" accordingly invited all the Priests and Laymen of Malankara Edavaka to join the reformation society for the purpose of removing "ancient practices consistent only with false and ignorant faith, removing prayers to Saints, prayers for the dead, and ceremonials contrary to the Bible." Preliminary meetings and consultations adopted to the purpose of renovation were held at the churches of Thiruvella (on 26th Vrischigam 1052) 1876 Maramennu (6th Kumbum 1052) 1877, Chenganore (29th Mithunam 1052), Kolancherry and Pooyappalli Churches on 27th Thulam 1053.

The final meeting was held at the Anjur Church on the 28th Medom 1053 and a resolution was passed by the Samoo-hakars or members to invite the several Priests and Laymen who wish the well being of their church to become members of this *Samoooham* (association) and to form branches thereof.

Accordingly a printed notice was issued headed by Rev. G. Philipose Malpan, Priest of the Kolancherry and Aryoor Edavagays and Malpan of the Seminary and signed also by other members or Cattanars of the Samoodayem, Titus Cattanar of Maramennu Church, Jacob of Niranam, Jacob of Kallurperai, Mathen of Anapprampal, Matthai and Thoma of Kolancherry, Iscariot of Elanthur, Vylian, Joseph and Thoma of Chenganore, Jacob of Pooyappalli, Joseph of Vemakolum and Cherucule, Abraham of Kumbanat, Geverghese of Kaviyur, Alexandrius of Poonthala, Thoma of Thiruvella, and Abraham of Vamani. Those willing to accept the rules and join the movement were to intimate to the

Secretary, Rev. Joseph of Kottooreth Priest of the Chenganore Church, the Chairman being the Metropolitan Mar Athanasius Thomas.

This printed circular says: "As a field when lying waste is left undisturbed for want of the materials to prey on but when improved, tilled and sown, destructive worms and locusts which eat away the growing seedlings make depredations unawares, even so, though our church during its lethargic times, like unto a field lying waste has been left undisturbed by Satan and his minions, enemies appear to be coming in from all sides to work its evil, seeing that it is reforming in these days. We learn that from one side one party, with ignorance, hypocrisy and ancient traditions not founded upon religion, from the other another party with unsealed *Niboosa* and *Slechoosa* and with commentaries which are contrary to and pervert the truth of religion and who though in the garb of piety are yet against piety are bent on the destruction of the church."

The subjects put for consideration in connection with the renovation of the Syrian community were briefly:—The removal of ignorant practices bordering on hypocrisy, prayer to the Saints, prayers on behalf of the dead and heretical festivities; and the establishment of rules conformable to the Holy Religion and to the ancient practices of the community and which will contribute to rendering the basis of the true Faith firmer.

The opposition party was led by Mar Joseph Dionysius who formed a Synod under the name of "the Syrian Christian (Samoochakar) Association Committee" the President being himself, and the members being his suffragan bishops and forty-six

The Rival Association of the Dionysian Party.

The Synod of Parumalei.

leading Cattanars of the Dionysian party. A grand meeting of the above Synod of the Pallikars took place at Parumalei where resolutions were passed as to the line of conduct to be pursued by them in future. Subsequent meetings for the same purpose were also held at Puthuppalli, Vittikkel, &c.

The main object of these meetings was not in any way doctrinal; but the purposes for which they devoted themselves were briefly;—to deprive Mar Athanasius the Metropolitan of his prelatial status and privileges, to recover all church property in a civil suit; to raise a common fund by debt-bonds and otherwise to meet the heavy expense that would involve in instituting the suit, and to render advice and means to Mar Dionysius the President who was authorised to conduct the common suit. Accordingly they raised a large sum and the intended civil suit was commenced before a Hindu Judge at the Alleppey Zillah Court.

This newly formed association soon made itself felt in various ways and is said to have latterly induced the Patriarch to anathematise Mar Athanasius in 1055. (A. D. 1880.)

Mar Matthew Athanasius had now encountered the greatest force that could be arranged against him; henceforth his road was clear and his successors could now follow fearlessly in the track he had cut out for them. But his battles were now nearly over, his victories had all been won and it was time for the redoubted soldier, to go 'home.' His end was fast approaching; an abscess broke out on his foot while at Quilon, apparently from a very trifling cause—the gnawing of a rat, but this illness working upon a constitution already weakened by chronic diabetes, he was soon bed-ridden and

The last days of Mar
Matthew Athanasius.

had to be removed to Maramennu, where he lingered for two months. He seemed to have had a presentiment of approaching death, though his friends and relations fondly entertained hopes of his recovery. He suffered all the pangs of disease, with truly Patriarchal resignation. He was constant in his prayers and untiring in his exhortations to those near him; he loved to hear his favourite Malayalam hymn sung to him, "the repentant sinner's cry for forgiveness." He was in the habit of concluding the prayers himself with the Benediction; and it was a touching sight to see him raise his feeble hands and in a voice faint and broken by bodily anguish repeat the solemn words. From Saturday the 14th July 1877 he sunk fast, and on Monday the 16th, soon after mid-day prayers, without a struggle, he breathed his last. He was interred the next day in a sitting posture, as is the custom with Syrian Bishops, and robed in his episcopal vestments, with mitre and rod. Mar Coorilos of Anhoor and Mar Athanasius Thomas the successor of the deceased Metropolitan assisted by a large body of priests, conducted the funeral service and at 3 P.M., his body was lowered into the vault, dug for the purpose, by the side of the Maramennu Church.

Just a very few days before his death, Mar Athanasius addressed a Farewell Pastoral Letter to his flock, a translation of which we give below. The whole document is characteristic of the deceased prelate. It is affectionate and fatherly in its tone, while certain portions show the indomitable spirit and great strength of mind of the man, especially where he speaks of his approaching end with calm and Christian resignation. But the grandest and the most touching part of this valedictory pastoral is where "in the name of the Lord," he asks for

The last and memorable Pastoral Letter of Mar Matthew Athanasius.

the forgiveness of his people, if he has offended them either in thought, word, or letter :—

“To the Vicar, Curates, Church-wardens and other members of the Church. Grace, peace, and all blessing from God the Father and Lord Jesus Christ be with you all !

“Beloved children,—we thank our God that He has chosen, called and appointed us, who are weak and sinful, to be hitherto your Bishop and spiritually govern you, whom our Lord Jesus the Messiah has redeemed with His own precious blood and who are the people of His pasture and the sheep of His hand.

“The days of the years of our pilgrimage are sixty years; and now God having put it into our thoughts, to consider that the time and season of our parting with this earthly tabernacle, and departing to our Heavenly Father are fast approaching, we, from our bed of sickness, write this as our final letter to you, and thereby bid you farewell, before this our body which is the earthly tabernacle, breaks up. We commit our spirit into the Almighty hands of the Lord Messiah, our Saviour who laid down His life for His sheep, and we put our full trust in Him that He will take us into the land of those who have gained victory ; and that He would give us an inheritance in the Heavenly Jerusalem that we may sing praises with those who are above in glory.

“Beloved, you have fully known the tenor of the doctrines which we, who are weak and sinful have, from the time of our episcopacy down to this present day, preached and expounded to you. That there is nothing in them which is strange or our own, can be clearly discovered by every one who would compare them with the pure word of God, which maketh wise the simple, enlighteneth the eyes ; and which :-

more to be desired than gold and to those who taste it is "sweeter also than honey and the honeycomb." Our children in the Lord, that you should neither forsake the path of truth nor be deluded by Satan, we exhort you again to stand firm on the true rock that has been preached to you; and to be enabled for that, to put your entire trust in the grace of God. In the name of the Lord, we ask your forgiveness if we have offended any of you either by word, deed or letter. Dear children, we remind you always to remember the words of the Bible that the days of man are as grass and as the flowers of the field. Where are the mighty of the World? Where are the monarchs of the earth and its wise men? All have passed away according to their days and generations. Therefore, we advise and admonish you that believing in the Lord Messiah, who died for our sins and rose again for our justification and who by his resurrection has conquered the world, the devil and sin and has taken away sin, you should resist the enemies, the world, the flesh and the devil and heartily yield your souls and bodies wholly with all members for His Glory and Service. This may be our farewell sermon and final counsel to you. May Lord the Messiah who is King of Kings and Lord of Lords and to whom only belongeth Power, Majesty and Glory and who is the Lion of the tribe of Judah and the Bridegroom of Holy Zion, vouchsafe to grant you the spirit of His adoption, and keep you under His holy watch that ye also should stand with us, on His right hand, in the great day of His manifestation when He shall appear with the ten-thousands of His Holy Angels. In conclusion, we beg of you to offer prayer for us to God without ceasing that we may bear patiently the pains, trials and anxieties that afflict us on our bed of sickness; that the needful comfort, peace and strength be granted to us, that

our soul may be kept from the wiles and snares of Satan until the moment of our last breath ; and also that the remaining sanctification may be perfected in us by His Holy Spirit. Glory be to Father, Son and Holy Ghost, the Triune God. And all His blessings and graces be with you all. *Maramennu Church, 10th July 1877.*"

Mar Athanasius was in many respects a great man—we may say, a wonderful man. Blessed with a large and capacious understanding, a solid judgment, a quick apprehension, a genius truly penetrating, a redundant memory, and a most benevolent and amiable disposition, in him were happily concentrated all those qualities which never failed to captivate all those with whom he came in contact. On the vexed question as to whether his teachings were consistent with the canons and the liturgy of his church, we desire to offer no opinion, but leave its discussion to those more competent than ourselves. Suffice to know that he devoted himself to a gigantic task—the religious reformation of a nation—and though the term of life usually allotted to mankind is too short for the consummation of such a vast object, still *Mar Athanasius* must have died with the consciousness of having done his best; he addressed himself to the work with a giant's strength and his efforts have not been in vain. He was entirely void of superstition—his spirit of reformation was seen even on his death-bed. While the prolix service of the Syrian ritual for the visitation of the sick was being chanted for him, he interrupted it in the middle, observing with a smile:—"My sons, you can't chant me to Heaven. There is no life in this," and asked a priest who was standing by, to offer a suitable prayer. His ordinary conversation overflowed with

Character of Mar
Matthew Athanasius,

abundance of wit and humour. Whenever he delivered a sermon or an address he had at his command the entire attention of his audience. In short, whatever subject he took up, persuasive eloquence dwelt upon his tongue. He was a thorough scholar in Syriac and Arabic ; he understood Sanscrit and could speak and write English with fluency. His letters, written for the most part in Malayalam, will be admired and read with interest. Before concluding this, it would be well to quote the following from a private letter of one of his adherents :—"During the two months that he was confined to his bed his state of mind and manner of life were such as would convince the most stubborn infidel of the true happiness of the believer in Christ and thereby of the reality of our blessed religion.*

" Thus, though oft depressed and lonely
All my fears are laid aside
If I but remember only
Such as these have lived and died."

• Mar Matthew Athanasius' Associates and assistants in the Diocese.

*The Chief Clergy associated with Mar
Matthew Athanasius in the See of Malabar.*

The Right Rev. Mar Joseph Coorilos of
Anjoor Suffragan . . Calicut.

The „ Mar Thomas Athanasius . Cottayam.

Rev. P. Joshua Cattanar, Malpan
Rector of the Seminary Kandanad.

„ Olacherry Joseph Cattanar Chunithala.

„ Colathakel Geverghese Cattanar . . Eathanam.

" Cochin Argus," 11th August 1877.

Rev. P. Philipose Cattanar	.. ..	Thoombonem.
„ S. Matthew Cattanar Arkadooyaken.	..	Kandanad.
„ Carrodoo Simon Cattanar Correpiscope		do.
„ P. Abraham Cattanar Itinerate Vicar		do.
„ Keveichinthoo Matthai Cattanar	„ ..	Neranam.
„ J. Philipos Cattanar V. G.	.. ..	Ayroor.
„ A. Titus Cattanar, Secretary to the Metropolitan and Superintendent of the Cottayam Press	.. ..	Maramennu.
„ Ayrookoolyil Geverghese Cattanar Vicar of	.. ..	Puthencavoo.
„ K. Thomas Cattanar Vicar of	..	Thiruvella.
„ Abraham, Cattanar Correpiscope	..	Kallicherry.
„ P. Jacob Cattanar Vicar of	.. ..	Maudicara.
„ M. Joseph Cattanar	„ ..	Chenganore.
„ P. Matthew Cattanar	„ ..	{ Moovatupulay Cothamangalam.

Cottayam Syrian College.

Rev. K. Paulos Cattanar	} Professors of Theology and of the Syriac Language.
„ G. Philipos Cattanar	

Right Rev. Mar Thomas Athanasius, President of the College Council.

(There were Sanscrit and Malayalam Moonshees attached to the College.)

A comparative Statement showing the State of the Church near the beginning and towards the close of the rule of Mar Matthew Athanasius as found from the Statistics of the Syrian Church in 1859 and 1874.

	1859.	1874.
Number of Churches.	101	152
Number of Priests in each Church	7—8	8—9
Number of Baptised Christians	170,000	320,000
Number of Schools { English	5	
{ Syriac . . . . .	..	26
{ Malayalam	600	132
Number in Boys' Schools	18,000	22,000
Number in Girls' Schools ,	5,000	7,000
Number of Students in the College.	82	50

Mar Matthew Athanasius left as his successor his younger cousin Mar Thomas Athanasius who had already been his Suffragan and coadjutor with right to succession. Mar Thomas was not allowed to rule in peace. It was his lot to live to see wrangles and discards in the Church consequent on the extensive litigation which Mar Dionysius carried on against him. We shall presently give a brief sketch of this unpleasant litigation which in the end not only did not do any good to the church, but has subjected it to the worst calamities.

Mar Thomas Athanasius Metropolitan 1877.

On the 16th of July 1877 Mar Thomas Athanasius entered upon full possession of the office of Metropolitan of the Syrian Church of Malabar and scarcely a day continued in peace and undisturbed rule.

The dispute between Mar Athanasius and his rival Mar Dionysius, grew higher and higher until both these Christian Bishops had the humiliation to resort to the arbitrament of a heathen Judge who sat in judgment over them. Apart from the want of propriety on the part of these Christian Bishops, "It is not at all justifiable on the part of the Government to have appointed Hindu Judges in a majority on the bench to adjudicate in a case involving very serious issues both in the present and in the future to so large a body of Christians and requiring for its investigation such knowledge and practical familiarity with Christian topics as only a Christian Judge is likely to possess."

Conformably to the decision of the Mulanthuruthi Conference, three years after, in March 1879 they commenced the suit in 1054 M. E. (1879.)

Mar Dionysius as Metropolitan de Presumptive and as President of the Jacobite Syrian Christian Association Committee of Malankarai, brought a suit in the Allepey Zillah Court against Mar Thomas Athanasius the ruling Syrian Metropolitan and his co-trustees Chakko Chandapilla Cattanar and Kudangarattyachen Pyli for the recovery of immovable properties such as the Cottayam Seminary, fields, church and other immovable properties attached thereto, and for certain official vestments worn and used by the Metropolitan, all of which belong to the head of the Syrian Christian community of Malabar.

The main questions were whether the Jacobite Patriarch of Antioch had any jurisdiction over the Syrian Church of Malabar, whether consecration by him or his delegates was essential to the validity of the appointment of Metropolitan and as such whether Mar Athanasius was in rightful possession of the Metropolitanship.

The contention of Mar Dionysius was that Mar Athanasius was not the legitimate Metropolitan he being repudiated by the head of the church, that Dionysius being consecrated by the Patriarch and appointed by him as President of the Syrian Association of Malabar was entitled to all the properties unlawfully held by Mar Athanasius and that though the right to sue arose when the late Matthew Athanasius was excommunicated by the Patriarch yet he was practically obstructed till the issue of the Royal Proclamation of 23rd *Kumbam 1051*.

Mar Athanasius pleaded that the plaintiff had no right to sue, that there was no such committee as "Jacobite Association" among the Puthenkur Syrian Christians of Malabar, if the plaintiff brought any such thing into existence, it would not affect the defendant, that it was not shown who consecrated the plaintiff, when and how, and even if he had been so consecrated he through misconduct was unfit to be a Metropolitan, and was once removed from his office, that the sees of Malabar and Antioch having been founded by St. Thomas and St. Peter respectively about the same time, the two were and are independent of each other, that the Sadar Court of Travancore, the District Court of Malabar and the High Court of Madras having decided that the Patriarch of Antioch had no jurisdiction here in a suit brought by Mar Coorilos and conducted by this plaintiff, as agent and Metropolitan under the Patriarch against the late Mar Athanasius,

this suit is *resjudicata* and that at different times several foreign and other dignitaries attempted and failed to get the control over the Malabar Church, the Travancore Government having not supported them.

This being a very important case requiring the careful perusal of voluminous records, and the collection of enormous evidence, oral and documentary, the Travancore Sirkar deputed a special judge (Mr. T. C. Krishna Menon, B.A., B.L.,) to devote his whole time to investigate this one case. The Bishops thought the nomination would fall on a Christian Judge who would readily comprehend ecclesiastical histories and Christian principles and rites and adjudicate between such high functionaries. The deputation of a Hindu Judge to decide a case between two Christian Bishops seemed a novelty at first. The Zillah Judge raised twenty-five issues. The main questions of the case were contained in the 8th, 9th, 10th, 11th, 12th and 13th issues which were as follows :—

Is the question of the independence of the Syrian Church in Travancore and of the control of the Patriarch of Antioch *resjudicata*? Is the defendant estopped from pleading this independence?

Has any Patriarch of Antioch or any foreign prelate, claiming under the Patriarch, at any time, exercised control or supremacy over the Syrian Church in Travancore and has this Church of the Syrian community in Travancore recognised the Patriarch's authority? If so, when and in what manner?

What forms are necessary to constitute a Syrian Bishop entitled to be recognised as such?

When, by whom, and in what manner was the Syrian Church introduced into Travancore, and in what mode was it afterwards established and extended ?

What are the Articles of Faith received in the Syrian Church ? By what canons and forms of discipline are the Syrian Christians bound ?

Have the defendants departed from such articles of faith, canons, and forms of discipline, so as to disqualify them for any participation in the temporalities or spiritualities of the Church ?

How have the Syrian Bishops usually acquired ecclesiastical jurisdiction over the Syrian Christian Church in Travancore ? Has the plaintiff acquired such jurisdiction ?

Numerous and voluminous exhibits were filed by both parties, and a host of witnesses were produced by them to depose to their respective causes. Mr. Krishna Menon with great attention and patience studied the case, and it took him about five long years before he could deliver in 1059 M. E. (1884) his very elaborate judgment in plaintiff's favour discussing at length each issue. The decree of the court was that all the plaint properties admitted in Mar Athanasius' deposition to exist, be made over to the plaintiff Mar Dionysius as the lawful Jacobite Syrian Metropolitan of Malabar, and that both parties must bear their own costs.

Mar Athanasius on the 8th August 1884 appealed to the High Court and took exception to the decision of the Zillah Court on sixty-one grounds, the most important of which were that the suit was barred by the statute of limitation, that it was bad for misjoinder of parties and causes of action, that

Appeal to the High Court.

the subject matter of the claim was *resjudicata*, that the plaintiff not being a legitimate Metropolitan was not competent to sue and that his alleged consecration by the Patriarch of Antioch, even if true, could not confer on him any authority over the Churches of Malabar, as the Patriarch himself has no such authority.

Two of the Puisne Judges of the High Court, Mr. Narayana Pillai and Mr. Gabriel Arianayagam Pillai a Roman Catholic Christian, took up the case and studied the subject. The hearing of the case lasted several days. The Hindu Judge discussed the 8th, 9th and 10th issues above quoted, and the Christian Judge discussed the 11th and 12th issues concerning the articles of faith, canons and rituals of the Syrian Church to see how far Mar Athanasius the head of the reforming party had departed from such and thus disqualified himself to be the Ruler of the Jacobite Syrian Church, and both the judges delivered their judgment in November 1886. They agreed in confirming the Lower Court decision in upholding the supremacy of the Patriarch and his appointment of Mar Dionysius and made slight modifications ordering court costs to the defendant, &c.

Not satisfied with this decision of the Appellate Court, Mar Athanasius preferred an appeal to the Royal Court of Appeal. Unfortunately for him in this last court also all the Native Judges confirmed the decision of the Lower Courts, with the modification that each party should bear its own costs and that Mar Dionysius should manage the church properties in conjunction with Chanda-pilla Cattanar, who is to be his trustee as he was also the trustee of Mar Athanasius. This arrangement only complicates the future management of the church and will prove a

Appeal to the Royal
Court.

source of fresh disputes. But it is remarkable that the only Christian Judge of the Royal Court Mr. W. Ormsby, M.A., LL.D., Barrister-at-Law differed from his Native Colleagues and wrote a lengthy and argumentative judgment completely dissenting from the Lower Court's decision and he endeavoured to protect the Travancore Church against the aggressions and control of foreign prelates as the British Residents and Travancore Government did in former days.

It was of no avail. H. H. the Maha Rajah however, desirous of restoring peace, deputed his Minister Mr. Rama Row, the Chief Secretary Mr. Frank Watts and the Sarvadi Kariakar or Private Secretary to try to effect a good understanding and compromise between the two contending prelates. Accordingly both the Metrans were called to the capital to a formal meeting of the above gentlemen at the Dewan's house and the conditions under which each Metran must yield were proposed but as the Metrans again dissented the attempts at peace proved abortive and the sovereign's good wishes were not fulfilled. It was not possible to do anything in deference to the opinion of the Christian Judge in a dispute between Christian Bishops. His Highness at last affixed his royal seal to the recommendation of the majority of the Hindu Judges in October 1889. Thus the adherents of Mar Dionysius and the Patriarch of Antioch scored a signal victory over their brethren of the Reform Party under Mar Athanasius the Metropolitan of the independent St. Thomas' Syrian Christians.

When it was certain that further appeals from Mar Athanasius were not possible, Mar Dionysius pressed the execution of the decree of the Civil Courts, and in the following

years gradually assumed possession of the Syrian Church properties but he experienced great difficulties each Reformed Church presenting fresh obstacles.

Meanwhile Mar Thomas Athanasius was engaged in re-organising the Reformed Church and putting it on a firmer basis. His chief difficulty was in the want of funds, as he was deprived of all church property ; but he lost no courage. His friends rallied round him, and with their support he was able to retain his churches and his adherents.

CHAPTER XII.

Mar Thomas Athanasius died on Thursday the 10th of August 1893 at his house at Maramennu aged 59 years. He had an acute attack of paralysis for a week and was unable to move or speak for sometime and towards the end was quite unconscious. As soon as the serious nature of his illness was known Mar Dionysius his rival who was then at Niranum at once paid him a visit and showed his sympathy. The burial took place on Saturday following and as the Anjur Metrans who were wired for did not arrive in time the ceremony was performed by the Vicar General of the Reformed Party. Over a hundred Cattanars of the Reformed Church and good number of the Dionysian party were also present. Revd. Mr. Bishop and a few of the Anglican Church showed their sympathy by attending the funeral. The mortal remains were deposited in the Church at Maramennu in the usual position.

Death of Mar
Thomas Athanasius.



THE MOST REVD. MAR TITUS THOMA, SYRIAN METROPOLITAN
(REFORMED CHURCH).

Being unconscious towards the end Mar Athanasius did not appoint a successor and so after the funeral three names were put forward as candidates for the Metropolitan seat. They were Revd. Titus Cattanar and the Cattanars of Thatchukuli and Kalamauni. Eventually the Revd. Titus was appointed to succeed and he very reluctantly consented to the honour of being the spiritual head of the Reformed Party.

Mar Thomas Athanasius was a prelate of very liberal views. He was educated at the Madras Free Church Mission Institute (present Christian College) under Johnson Braidwood, Carslow, and Principal Miller and he was more enlightened than any of his predecessors in office. He had very mild and loving ways and this characteristic endeared him to his people who were strongly attached to him in all his troubles. It is much to be pitied that the greater part of his time was wasted in vexatious and prolonged litigation in Civil Courts, and opportunities were lost that could otherwise have been better used for the good of his church. It was his misfortune that such troubles disturbed his peace and the peace of his church during his days. But it must be said to his credit that to the end of his life he was true to the principles of Reform inaugurated by his father like whom he was a noble specimen of perseverance and courage and to the last proved himself to be an uncompromising reformer.

Soon after the death of Mar Thomas Athanasius a representative body of Syrian clergy and laity of the Reformed Section assembled at Niranum Church and on the meetings of the 5th and 6th October they unanimously elected Titus Cattanar the brother of the late Mar Thomas Athanasius as their next Metropolitan. As they had no bishops of their own near to perform the

Mar Titus Thomas
the present Metro-
politan.

consecration ceremony, they sent an invitation to the Anjur Metrans. Accordingly the Bishop of the adjacent diocese of Tholiyur Mar Joseph Athanasius and his Suffragan Mar George Coorilos or Cyril arrived at Cottayam about the end of December and sent circulars to the churches fixing the next Syrian Epiphany day *i.e.*, Thursday the 18th of January 1894 as the day for consecrating the new Bishop.

But it is customary in the Syrian Church of Malabar that a priest should be first made a *Ramban* (Rabbi the head or teacher of a *Dayara* or monastery) before consecration and this ceremony was conducted with all due solemnity on the morning of Sunday the 14th January. After matins had been sung, the Ramban-elect dressed in black robes was conducted from the bishop's residence in a procession formed by the priests, the Vicar General and the Anjur Bishops, the deacons and priests chanting a processional Psalm as the merry church bells pealed. The procession entering the raised chancel, the Suffragan Bishop Mar Coorilos intoned the beautiful "Liturgy of St. James" in Malayalam with a few expressions here and there in the original Syriac. During the service Titus Cattanar knelt in the centre of the chancel in front of the altar. After the sermon was preached by one of the Cattanars from Psalms 2-11 several beautiful prayers were said by the bishops followed by the exhortation read by the Vicar General in which the candidate was asked to renounce the pleasures of the world, to take upon himself the vow of a monk to be true and loyal to the church, to teach Biblical truths, and to shun all heretics (a long list of heresies being mentioned.) Several lessons from the Bible bearing on the subject were also read by the Bishops

Ceremony of making a Ramban.

and Priests, such as Psalms. 32 : and 51 ; Gen. 12 : 1-10. Numbers 6: 1-9 ; Deut. 30 : 15-20 ; Lamentations 3 : 25-37 ; 1 Peter 1: 13 25; Col. 3: 1-18. Before the Gospel was read the Priests sang in Syriac " Ye that stand in the house of the Lord in the courts of the house of our God, O praise the Lord for the Lord is gracious: O sing praises unto his name for it is lovely." The gospel read was Luke 14: 28 to 15: 11. Then the officiating Bishop cropped off with a pair of scissors a few hairs from the candidate's head in the form of a cross and both Bishops laid their hands on his head and blessed him. The next ceremony was clothing the Ramban with new vestments. While the priests chanted appropriate verses, the Ramban was clothed in a black flowing cloak, a red belt was tied round his waist, a *Masanapsa* i.e., a dark head dress with white gold crosses on it, having the back loose or flowing worn by Rambans and Metrants, was placed on his head and new shoes were put on his feet. The Ramban thus clothed read Zac. iii. 1-7. after which the Bishop took hold of the Ramban by the hand and both turned towards the altar while the Vicar General read a prayer for God's grace on the Ramban ; then they turned to the people and prayer was offered for the churches ; next they turned towards the north and prayer was offered for kings and rulers. At last they turned to the south and prayer was offered for the conversion of the gentiles. After this the rest of the communion service was said in which the Ramban also took part. Thus ended the solemn and impressive service.

As the consecration ceremony of Mar Titus Thoma was also very interesting we have again to take from the beautiful description of it given by Mr. Chandy of the Cottayam Press in the Diocesan Record.

Consecration Ceremony.

On the appointed Epiphany day in the ancient and historic church of Maramennu over 5,000 people including the English Missionaries met to witness the ceremony. After morning prayers, a procession was formed, the deacons and priests carrying lighted wax candles and chanting followed by their Bishops. This time the liturgy was intoned by the Senior Bishop Mar Joseph Athanasius, assisted by the Vicar General and some priests. After the first few prayers were said and the sacerdotal vestments were worn by the officiating Metran the Suffragan Bishop and Clergy went back and escorted the Metran-elect to the church. The Senior Metran met the procession at the entrance of the chancel. The Vicar General said in Malayalam "Reverend Father in God, I present unto you Ramban Titus to be consecrated as Metropolitan of the St. Thomas Syrian Christians of Malabar." The Senior Metran then said to the Ramban, "Brother, the Holy Ghost calls you to become the Metropolitan of St. Thomas Christians of Malabar." To this the reply was given "I accept the call." The Senior Metran gave his right hand to the Metran-elect and both walked together to the altar; the Metran-elect knelt down and the Metran went on with the service. The sermon was preached by one of the Cattanars from God's command to Moses to go to Pharoah. After the sermon, the ceremony of consecration began. The programme of service was very much like that of Sunday. Several portions from the Bible were read and several beautiful prayers offered. The Vicar General beginning from the first chapter of the Acts read in a connected form several portions giving the history of the foundation of the Christian Church and its several orders of Ministers and then continued to read from the first Epistle to Timothy several extracts containing St. Paul's exhortation to Timothy as Bishop. The 51st Psalm

was then sung, one of the priests singing one verse in Malayalam and the rest singing a Doxology in Syriac. Then the Bible was held over the head of the Metran-elect and the Gospel read by the consecrating Metran from Matt. 16: 13-21.

At intervals the consecrating Metran had private meditation and prayer, during which the priests sang "*Stoumen Kalos.*" (Let us stand in a becoming manner) and the people responded "*Kyrie Elieson*" (Lord, have mercy upon us.) The Metran-elect then stood up and read clearly and in a loud voice in Malayalam as follows :—

"In the name of the tri-une God, the Father, the Son and the Holy Ghost.—Amen. To him belong mercies and blessings for ever and ever.

"I Titus Ramban chosen Metropolitan of St. Thomas Syrian Christians of Malabar, before the living God, before His Holy Altar, before all the exalted angelic hosts, before the authority of Mar Joseph Athanasius, Bishop of Tholiyur and his suffragan Mar Coorilos and before this congregation here present, do make this solemn oath, which I declare to be binding till death." Then he affirmed his faith in the Holy Scripture as the only rule of faith, containing all things necessary to salvation, promised to rule the church according to the light of the Scriptures, the canons of the ancient and Apostolic Church of Malabar planted by St. Thomas the Apostle and by the decrees of the three general councils of Nice, Constantinople, and Ephesus. He pledged himself to spend his time in fasting, prayer and preaching of the word. He was prepared with God's grace to bear persecutions for truth's sake and for the Holy Church and he promised to do all in his power to follow apostolic precepts as was once taught in the Primitive Church, and to work for the edification of the church.

After this the consecrating bishop placed his left hand on the head of the kneeling Metran-elect and making the sign of the cross over his head with the golden cross in his right hand said in solemn words "Titus Ramban, I consecrate thee as Metropolitan of the Apostolical throne of Malabar by the title of Mar Thomas, in the name of the Father, the Son and the Holy Ghost.—Amen."

Then the new Metran was clothed by the priests in his episcopal dress first a white surplice and over it a gold embroidered robe. A mitre was placed on his head and a golden cross given into his hand. Thus clothed he sat on a chair facing the altar and was lifted by the priests over their shoulders. The Vicar General called out first in Syriac, then in Malayalam. "The Metropolitan Mar Thomas surnamed Titus is worthy and duly consecrated to occupy the episcopal throne of Malabar." The Priests responded "Aksios, Aksios, Aksios" (meaning worthy). Then the chair was turned to the west, south and the north, every time the above words being repeated. Then facing the people from that exalted position the Metropolitan read the first eighteen verses of St. John's Gospel. After this the chair was lowered and Mar Thoma received the pastoral staff and blessed the people and himself conducted the remaining portion of the communion service. Service over, the bishops stood at the entrance and allowed the men to kiss their golden crosses. A procession with the usual paraphernalia was then re-formed to escort the bishops to their residence.

Mar Titus Thoma is the youngest son of the famous Abraham Malpan of Maramennu the father of Reformation in the Syrian Church, whose renowned labours have already been noticed in this volume.

Life of Mar Titus
Thomas.

He is also the brother of his predecessor Mar Thomas Athanasius and cousin of the penultimate Metropolitan Mar Matthew Athanasius. The family has therefore the pride of having already given three bishops to the church. He was born on the 8th Kumbam 1018 M. E. (February 1843) and received his education first in the Syrian College Cottayam, under the supervision of his cousin Mar Athanasius, and afterwards from 1859 to 1861 in the Free Church of Scotland Mission Institution Madras, now known as the Madras Christian College. He was ordained as deacon and then as Kaseesa (*i.e.* elder) by the same Mar Athanasius. In his own parish church at Maramennu, he officiated as priest under the name of the Rev. Titus Kaseesa. Having early imbibed the religious ideas and reforming zeal of his sainted father, he took a very active part in the religious revival of the Syrian Church during the years 1874 and 1875.

It was providential that, in spite of the advice and persuasion of all his brothers and relations, he remained a bachelor. For, according to the canons of the Syrian Church, unmarried priests only are eligible for Metranship. Therefore, on the death of his elder brother Mar Thomas Athanasius, when the chief bishops, Malpans and clergy of the Reformed Syrian Church, with prayers and tearful supplications entreated him to be their Metropolitan, Mar Titus Thoma perceiving the hand of God in the call accepted the gracious offer. He unintentionally remained a bachelor, but it enabled him to accept the call at a time when the church was brought to a straitened condition by the sudden death of the Metropolitan after 7 days illness. And though Mar Titus Thoma has been of a very delicate constitution ever since his few years' stay in Madras, and thus required much comfort

and convenience for everything, mind and body being both habituated to very gentle ways, yet by the unanimous election of the whole body of St. Thomas Syrian Christians, he was consecrated as their Metropolitan in the Cheriapally at Cottayam, with much solemnity, pomp and splendour as we have already described, on the day observed in the Syrian Church as the day of our Lord's Baptism—6th Makaram 1069 (January 1894).

Inspite of his old age and failing health, Mar Titus Thoma very often takes the larger parts of the long services of the church. He frequently visits the churches, giving his wise counsel both in spiritual and temporal matters, to numbers of people who earnestly seek his advice and come to him often from far and near in the Diocese. He has ordained many deacons and Kaseesas, besides spiritually edifying all those who have come in contact with him. He has laid the foundation stones of one church in Mavilikaray and another at Karakkal near Tiruvella, and also of Mar Thoma Seminary at Cottayam. He is a man of vast experience and with all his family traditions he is expected to rule the church and steer it clear of all shoals that threatened its ruin hitherto. He has also the great advantage of being under no foreign yoke and of having full freedom to carry out the reforms happily initiated by his worthy father. He is also much beloved by his people for his Christian virtues and his amiable ways. And moreover the Cattanars under him are devoted Christian workers full of energy and conscience of their responsibilities. So with a willing people and a willing clergy he can make his church an exemplary one in this heathen land. He is only 54 years of age now, and has a bright career before him God blessing him.



THE MOST REVD. MAR JOSEPH DIONYSIUS,
SYRIAN METROPOLITAN.

We have now to give a few particulars concerning the life of Mar Joseph Dionysius of Pulikote, the present Metropolitan of the Jacobite Syrians of Malabar, of whose struggles for the supremacy of the Syrian Church and ultimate success, sufficient details have already been given. He was born at Kunnankulankara on the 24th of Viruchigam 1008 M. E. (November 1832). His family has the reputation of having already given a bishop to the Syrian Church in the person of Joseph Ramban. *

Mar Joseph Dionysius received his early education at Kunnankulam under Rev. Iyop Cattanaṛ, and latterly had his theological training under Mar Coorilos Joakim. It has been the practice in the family to keep always one of its members dedicated to the service of God, and there being none at the time, from the family, in Holy Orders, Mar Dionysius decided to join the priestly profession, with the full consent of the *Karnavan* or managing elder of the family.

It was at this time that some Syrian Christians dissatisfied with Mar Matthew Athanasius' rule appealed to Antioch, petitioning the Patriarch to send another Metropolitan. Mar Coorilos Joakim was accordingly sent; but his deputation was not universally accepted. Hearing of this, Patriarch Jacob II in 1861 (1037 M. E.) invited the Travancore churches to send up a candidate and expressed that he was willing to consecrate him for them.

The people accordingly selected Mar Joseph Dionysius and sent him to Mardin. During his stay in Syria, he visited

* Joseph Ramban otherwise known as Itoop Ramban and subsequently consecrated as Mar Joseph Dionysius was the brother of the grandfather of the present Mar Dionysius. It was he who built the Cottayam Seminary.

Bagdad, Mosul, Jessira and other places of interest, and came in contact with the American Missionaries.

After being examined, and undergoing some preliminary ceremonies, Mar Joseph Dionysius was formally consecrated as Metropolitan, at St. Mary's Church, Diarbeker, on the 28th Edavom 1039 M. E. (June 1864) by Patriarch Jacob II, assisted by Mar Gregorius Metropolitan of Diarbeker, Mar Dionysius Metropolitan of the Armenians. After a few months' further stay in Syria, he returned to India, bearing the necessary credentials. He landed at Bombay in Chingam 1040 (August 1865). While at Bombay, he ran short of funds, and the renowned Rev. Dr. Wilson of that city supplied him with money enough to take him to Travancore. About the end of August, he landed at Cochin. From there he proceeded straight to his native place, and for the first time read his statican at the Arthot Church on the 8th Kanni (23rd September). He then visited Kunnankulam, Puthenpalli, Pulangi, Chalucherry, Chirayi, Pambakadu, Mulanthuruthi and Cadamattam, at each of which churches he read his staticon. In spite of the then existing Royal Proclamation in favour of Mar Matthew Athanasius, many of the northern churches readily sided Mar Dionysius. The chief opposition proceeded from the southern churches over which Mar Athanasius had extensive sway, having his residence among them. The disputes and struggles that subsequently arose have already sufficiently been described.

It should not be supposed that Mar Joseph Dionysius spent his whole time in litigation to gain the supremacy over the Malabar Syrian Church. Amidst the burdens and cares that disturbed the peace of his mind for so long a period, he

Administration of
Mar Joseph Dionysius.

was keenly alive to his own responsibilities as a Bishop and head of the Malabar Church. Of the more important operations that mark his administration, some may be briefly noticed here. In 1048 M. E. (1872) he established a Seminary at Parumalai for the education and training of the Syrian clergy. He has, moreover, built about 30 new churches, the chief ones being at Karuvutha, in Kartigapally, Kattur, Chingonam, Pengamuka, Kanjuramullanthuruthi, Malavanoor and Manakunnam. Hitherto, though the Syrian Christians in all Travancore number 187,000, there was not even a single Syrian Church to represent them in Trivandrum the capital of the State. To remove this slur, Mar Dionysius has just built a Syrian Church in the cantonment, near the Maha Rajah's College. To further English education among the Syrian Christians, he has established the Mar Dionysius High School at Cottayam, which has produced very good results. This Institution is at present managed by a Board of Directors, consisting of Messrs. K. J. Varugese Mapilla Editor of the "Malayala Manorama," E. M. Philip Editor of the "Edavaka Patrika," C. C. Cherian, and K. Kurian. For promoting Vernacular education he has established about a hundred schools. A printing press has also been established at Cottayam, and he has started a new religious journal called "The Edavaka Patrika" (Diocesan Record). From the press have been issued some translations and a few new books. It is said that while yet a Cattamar (Joseph Cattamar as he was called), he got down a Lithographic Press at his own expense, and printed church rituals and prayer books in Syriac and Malayalam. An important and note worthy act of his was the acquisition of new lands and properties for the church. About 1,500 paras of Cherikal lands near Cottayam have been bought, and they are now worth over 10,000 Rs.

About a thousand paras of paddy fields have been acquired at Kumaragam, mostly reclamations from the Vembanad Lake. The lands on which Mar Dionysius Seminary stands, at Cottayam, were bought from Mr. James Darragh. Mar Dionysius contemplates further achievements and reforms. He is a man of pleasing and winning ways, accessible, affable and of active habits, persevering in all his undertakings calculated to promote the welfare of his Christian community. He has means and power and above all a willing heart, so that in spite of the advancing years and burden of age, he is expected to do lasting good to the church he dearly loves, and God helping him, he will, we trust, acquire greater triumphs, gaining for him a name that shall be remembered for a long time to come.

Now that Mar Dionysius has established his rights as Metropolitan of the Malankara Church.

Mar Dionysius' Associates and helpers.

our notice of his life and labours would be incomplete without mention being made of those who bore with him the brunt of the battle and led him on to victory. Foremost amongst such fellow-workers were the Rev. Konat John and the Rev. Edavalikal Philip, who assisted Mar Dionysius in all his troubles, by their sound advice, and served his cause with untiring zeal and devotion. The chief persons who rendered pecuniary aid to Mar Dionysius and helped him with funds to carry on his contests, were the late Mr. C. Curien the proprietor of the 'Western Star' and uncle of the present proprietor Mr. C. J. Curien a prominent member of the Syrian community at Cottayam, and the late Mr. James Darragh an American merchant of Alleppey. Two others who rendered good service to Mar Dionysius were his Secretaries Messrs. K. K. Ippan and

E. M. Philip. Besides, they, acting as his agents most skilfully conducted the Syrian Church case, always assisting him with their trusted counsel, and shared with him all his troubles. During those perplexing times when the Patriarch did not know in what direction steps ought to be taken and how far he would get the support of the community, some of the chief members consulted and those who gave assurance of firm support were :—Rev. Konat Malpan, Chathuruthil Raban, Malithura Elias Cattamar, the late Mr. C. Curien proprietor of the 'Western Star' the leading English Newspaper on the Western Coast, and Panakal Iypooroo of Kunnankulam, and also Eliyikul Chakko and Kaypathoor Koshi, Syrian capitalists in Travancore and Cochin.

Further, when the synod of the representatives of the various Syrian Churches in Malabar, Cochin and Travancore was held at Mulanthuruthi in 1876, the Patriarch Peter III sent a deputation to H. R. H. the Prince of Wales who was then on a visit to India. The deputation consisted of the late Mr. C. Curien of the Western Star, and Mr. Iypooroo. His Royal Highness very kindly received them and gave them an audience at Madras. The late Mr. Hall Melville Walker Editor of the 'Western Star' and advocate in the courts of Cochin, Travancore and Malabar greatly helped them in all matters and particularly in organizing the 'Malabar Jacobite Syrian Association.'

One of the healthiest measures inaugurated by Patriarch

Present form of
Church Government
among the Jacobite
Syrians.

Peter III during his visit to Travancore in 1875 was the formation of an Association for the better government of the Jacobite Church of Malabar. We have already referred to this Association. It is called 'the Jacobite Syrian Association,'

and is worked by a select managing committee composed of 24 members clerical and laymen with the Metropolitan as the President. The administration of the temporalities of the Jacobite Syrian Church is entirely in the hands of this committee. The leading members of the managing committee at present are :—

- The Rev. Konat Matthan Malpan,
 „ Vattacheril Gheeverghese Malpan,
 „ Edavalikal Philipos Cattanar,
 „ Malithura Elias Cattanar,
 „ Venkatath Alexandraos Cattanar,
 „ Elanthurithil Kori Philipos,
 Mr. C. J. Curien, Proprietor of the 'Western Star,'
 „ E. J. John, B.A., B.L., High Court Vakil,
 „ M. Matthew, „ „ „ „
 „ P. J. Poonen, „ „ „ „
 „ P. J. Pathuppan,
 „ Konat Ittan,
 „ Chalil Kora,
 „ K. I. Ippan, Zillah Court Vakil,
 „ E. M. Philip, Thakulan Avara,
 „ C. M. Verghese, B.A., Magistrate,
 „ K. M. George.

Though Mar Dionysius succeeded in obtaining a decree in the Travancore Courts establishing his rights, his troubles are not yet over. He is now engaged in a similar suit in the Cochin State, where the adherents of Mar Titus Thoma have not yet given up possession of the churches and church properties, as a decree of the Travancore Courts is not legally binding in the territories of H. H. the Raja of Cochin.

In recent years a new factor has entered into the progress of the Syrian Church in Travancore, which
 Special Missions. has powerfully influenced for good the spiritual condition of the Syrian Christians. We refer to the 'special missions' connected with Messrs. Gregson, Lakshman Row, Walker and others.

But the most important of these special missions, and the one that is calculated to have left a
 Mr. David's Mission. permanent impression on the minds of the people was the mission of the well known Tamil Evangelist Mr. V. D. David and his companion Mr. L. N. Wadsworth. Mr. David is a specially gifted Tamil Evangelist belonging to Mr. Grubb's Mission and after preaching in Australia and England he settled in Ceylon. He was invited to Travancore at the instance of Mr. M. C. Chakko of Cherukol and the Rev. P. Mamen C. M. S. Native Pastor of Mavelikara. On their way, they held 10 days' successful meetings at Trevandrum at the request of Mr. H. T. Wills and they proved a great blessing to many.

While at Trevandrum he received another formal invitation from the Vicar-General of St. Thomas Syrian Christians for conducting a mission in their church.

Accordingly Mr. David reached Mavelikara and commenced his work in the C. M. S. Church on 23rd December 1894. From thence he went to Ayroor at the request of Rev. C. Philipose Cattanar whose father though in a precarious state of health was anxious to see the new Evangelists. Similarly Rev. J. H. Bishop, Rev. F. N. Asquith, Rev. Bellerby, Miss Baker and other C. M. S. Missionaries

helped the Evangelists so as to make their missions among the Syrians a success.

They carried on a most successful mission among the Syrian Christians. For about four months they continued to attract large audiences. Their great success was due to their simple and pious lives and their powerful way of denouncing sins, their homely way of presenting Gospel truths, and to their earnest appeals to search the scriptures and to taste the great love of Christ their Redeemer and Saviour.

The Bible readings and Evangelistic addresses of Mr. David's were of the simplest style devoid of theological terms. He knew how to deal with souls under conviction of sin and the result was, he won souls more than any other missionary did before. A number of able and experienced Syrian Priests of admitted abilities took part in the mission.

At last they planned a great convention to be held from 9th to 18th March 1895. For 10 days an unparalleled concourse of people assembled in and around the great pandal erected to accommodate over 7,000 people opposite to the temple of Aramoolav on the dry sandy bed of the Pamba river in Maramennu "the Wittenberg of Malabar Syrian Reformation."

The great Maramennu Convention lasted till Sunday 18th March 1895 when Metropolitan Mar Titus Thoma himself opened the service and concluded it with prayer. To show entire communion and unity, Messrs. David and Wadsworth took communion in the Syrian Church. People at once saw that Mr. David loved them and the vast congregation that had flocked to the huge pandal or stood on the dry

sandy bed of the Ranee River at Maramennu, estimated to be about 25 thousand listened most attentively for hours to the powerful preacher of the Gospel. Mr. David left Travancore in April 1895.

Rev. Mr. Bishop of Trichur thus bears testimony to the important results of Mr. David's Mission.

"The mission has certainly demonstrated the power of the Gospel, simply and faithfully preached. But it has done more, it has shown the vital spiritual force there is in Indian Christianity. Here were two Tamil Evangelists not able to boast of culture nor high education, coming to Travancore, without any letters of recommendation, speaking somewhat imperfectly, certainly not eloquently in the English language and yet able to attract and hold together large audiences for 3 or 4 months, day after day, and to lead very many souls to conscious peace and joy. The secret is, that they were men of simple strong faith, filled with God's spirit, who had experienced in their own souls the truths they uttered. They knew Whom they had believed. They knew also how to address their fellow countrymen, infinitely better than Europeans. They knew what their peculiar sins and temptations were. Their illustrations were usually drawn from home-life, pointed and pithy. I wish Mr. Editor, our dear Indian Christians could realise more thoroughly the tremendous power there is in Pentecostal Christianity, and would seek more earnestly the baptism of the Holy Spirit, and casting of all shyness and reserve, would go forward determined to win India for Christ. There is quite enough latent power in Indian Christianity to do it. But then our beloved Brethren must be willing to take up the cross, and not think too much about the intellectual and social advancement of their community. That will come of itself in God's good time."

The revival meetings were chiefly attended and encouraged by the Christians of St. Thomas under Mar Titus Thoma, though the Jacobite Syrians also attended them. As a result of these special missions, over 300 Jacobite Syrian families are said to have joined the reformed church.

It cannot be said that these special missions created only temporary and sensational effects on the Syrian Christians, and that matters have not really improved. Facts are otherwise. The special missionaries have left some abiding and permanent mark of their labours, in that they have clearly and forcibly brought to men's minds the knowledge and assurance about present salvation. Hitherto, people had not the fullest idea that such Christian consolations were within the reach and power of all. The Revivalists presented these truths in a practicable and acceptable form, and now Christians realize and experience them in their own better and more consistent lives. Furthermore, the churches show unmistakable signs of life, and prove that the presence of special missions is not continually necessary in their midst.

In proportion to the light received, the Syrian Christians are beginning to modify the practices, rules and orthodox doctrines of their church.

Hitherto the candidates for ordination should at the time of ordination be unmarried men, though they were at liberty to marry subsequently. Last year the 'Clerical Association' removed this restriction so as to enable educated men from colleges to join the clerical line. The Syrian Christian youths who are in colleges receiving higher education are

generally married men; and they were thus formerly debarred from entering the ministry. The result was that the church lost its best men for the ministry.

By the wise and timely removal of the restriction, the reformed church has therefore strengthened itself in that it has opened the way for educated men to enter the ranks of the clergy.

The doctrinal reforms begun by Abraham Malpan are still going on in the Reformed Syrian Church. Abraham Malpan, when he revised the Syrian Liturgy expunged only such portions as referred to prayers to the saints, prayers for the dead, &c., but left unaltered the current notions about the Eucharist, Baptism, &c. Some of the reformed clergy now hold that the Lord's Supper is no sacrifice but only a remembrance of a sacrifice. They also believe that baptism is no regeneration, and that regeneration is not necessarily effected at the time and by the effect of baptism, which is only a symbol of regeneration. Some of the clergy are also earnest 'Life and Advent believers.' Of course, these beliefs are not all universally accepted by the reformed church, but only by some of the enlightened and leading Cattanars, and many of the educated youths have accepted them.

Such changes in the doctrines and beliefs of the Syrian Christians have chiefly been effected by the labours of the special missionaries above mentioned, the books, pamphlets and Magazines published by the Keswick convention, and by the healthy literature of the American Life and Advent believer freely scattered among them

Causes of the doctrinal changes.

The reformed church or the Christians of St. Thomas have recently adopted a particular form of church government. A general assembly of the clerical and lay representations of the various churches, duly elected and certified annually meets. The assembly elects from among them a managing committee which controls the affairs *i.e.*, the temporalities of the church, under the presidency of the Metropolitan.

There is also an ecclesiastical court for settling matters affecting the church, and any disputes that may arise between the priest and laymen of a church. Such disputes are in the first instance referred to the Metropolitan; and if his decisions are not accepted, the matter is referred to an ecclesiastical court convened by this bishop himself, and its decision or the decision of the majority is final.

A deplorable circumstance in the reformed church, which constitutes its great weakness consists in the want of proper funds for the support of the church. The old properties of the Syrian Church have all been assumed by the Jacobite or Dionysian party; and the St. Thomas Christians must practically acquire new properties in order to give permanency to their churches. At present, the vicars and the church establishments are maintained by the voluntary contributions of the people—often a precarious one. In many places, they have no churches of their own, but only the old churches the use of which, in common with the Antiochian party, is given to them every alternate week. One Sunday the Jacobite Syrians conduct their service, and the next Sunday the St. Thomas Syrians conduct their service in the same church. The possession of the church is in the hands of each party

Present form of
Church Government
among St. Thomas
Christians.

Disabilities of the
Reformed Church.

every alternate week, according to the decision of the civil courts. To remedy this state of affairs, new churches are now being gradually built in some of the important centres.

The Syrian Church of Malabar and Travancore is a great
 Lessons. object lesson to the other churches of India.

Its vicissitudes have been many in spite of its antiquity and ancient traditions. In the latter part of the nineteenth century it presented as sorrowful a spectacle in one way, as it presented to the travellers and the Pioneer Missionaries, in the early part of the century in another way.

It is much to be regretted that two centuries of connection with Antioch though it freed it from Papal connections has not done as much good to the Syrian Church but it has only tended to weaken the church; engendering internal discord, factions and confusions, vain contentions and animosities. We have seen the patriarchs incessantly interfered and augmented their own power and influence, and derived pecuniary aid from the dependent Malankara Church but we search History in vain to find what they have really done to raise the community from the mire of ignorance and superstition into which they had sunk.

Mr. Whitehouse has rightly observed "that thus leaning on man rather than on God in whom alone is, righteousness and strength, this church has to her sorrow found man but a bruised reed."

We do not by any means advise the Syrian Christians to disconnect themselves entirely from the Patriarch of Antioch, or to devise some means whereby that dignitary the supreme head of the Syrian Church might be induced to accept an annual subsidy for his support and needs on condition that

he keeps himself from further interference with the freedom and independence of the Malabar Church. Remoteness of the seat of control is no bar to the extension and consolidation of the church. We see the Pope from remote Rome ever consolidating and successfully exerting his influence for augmenting and strengthening the Romish Church in India and all over the whole world. Then why not the Patriarch also from distant Mardin similarly do vast good to the Syrian Church in Malabar ?

The Patriarch should take a little more interest. But for the labours of the Church Missionaries and their educational establishment the Syrian community would have been in a very backward and depressed state. We are glad however that the Patriarch's representative Mar Dionysius is now exerting himself in the right direction.

The reformers in the Syrian Church are now doing a grand work. They have now more than ever come forward boldly to honour Christ by presenting to their people that purity of life and righteousness as preached and practised by the Saviour can only exalt them before the eyes of others. There are signs of growing peace and concord and the leaders of both parties begin to understand each other better. Progress is being made in every branch of Christian work, Mar Dionysius has started an High School and begins to make improvements in his church.

In the same way the Athanasian party also are extending their operations on all sides.

Of all the most hopeful sign is the missionary movements in the Syrian Church for the diffusion of the Gospel among the heathen. This is a sure sign of life.

The Syrian Church after passing through so many vicissitudes seems to revive at the present day. The members of this church are now better educated and many of them occupy important positions in life. Apart from agriculture and commerce in which the community is engaged, some of them hold high appointments in Government service in British India, Mysore, Travancore and Cochin. There are Judges, Deputy Commissioners, Deputy Collectors, Doctors, Engineers, Lawyers, School-masters, Journalists, &c., &c. They are the pillars of the Church and take a real interest in their church affairs. Many of them have their education in the C. M. S. College Cottayam, the Maha Rajah's College Trevandrum, and the Madras Christian College. The women are given good education, and there are teachers and zenana workers. The clergy too are now better educated and made worthier of their calling than ever before. Most of them had their training in the Cambridge Nicholson Institution of the C. M. S. Some of the Pastors are able and intelligent preachers, leading christian and exemplary lives.

There are at present, in Travancore, over 100,000 Christians, 197 Churches, 17 Chapels, 4 Middle Schools, 2 seminaries, and 97 Vernacular Schools in the Syrian Archdiocese of Malankara under Mar Joseph Dionysius. The Reformed Syrian Church or St. Thomas Syrian See of Malabar under Mar Titus Thoma contains about 85,000 Christians, 105 Churches, and about 170 Vernacular Schools. As regards the unfortunate split and party feeling in the Syrian Church we have only to record that though the Athanasian party have been vanquished so far as their case in the Law Courts was concerned, yet they also have reason to congratulate

themselves equally with the others especially when we remember how beneficial has been their influence even to reform their opponents. Matters for which they have been fighting are now being practically adopted by those who once condemned them and in course of time with the spread of more education among the clergy and the laity there is every possibility of the two parties being united and co-operating for the progress and well being of the common church. The Bible is now freely read and taught by the Conservative party. In all the churches where competent clergy or laity are to be had, the Bible is preached on Sundays to the congregation. They are improving in this respect, so much so that one of the leading Cattanars among the Syrians, Ayroor Malpan when he visited Trevandrum, throwing aside all his prejudices, attended both the Anglican Church and London Missionary Society's Church and preached edifying sermons to both the congregations. Similarly when Mar Titus Thoma visited Trevandrum in November 1895 to see His Highness the Maha Rajah, he was invited by the Chaplain Rev. Mr. Breay, and the good Metran had the courage to enter the church and preach a valuable and instructive sermon based on to the congregation. The part he took in the revival meetings of Mr. David's Mission has already been alluded to.

Hitherto the spiritual wants of those Syrian families resorting to Trevandrum for the sake of employment have not been attended to but to supply this long-felt want Mar Dionysius has built a Syrian Church in the capital of the state close to the Government College ; H. H. the Maha Rajah has kindly aided him with a grant of some additional land and we hope it will prove to be a source of spiritual blessing among the great number of Syrians residing in Trevandrum.

Both the parties are now inaugurating reforms. In the Mar. Dionysius' Seminary a Syriac class has been introduced and the Syrian deacons are taught Syriac and English alike and in the course of a few years there will be many undergraduates of the university among the Syrian Clergy. Though in theory, the Syrians are still very particular about the burial and other ceremonies for the dead, in practise the superstitions connected with the same are gradually dying away. Sunday Schools are now being conducted in several Parish Churches. Societies and associations are being formed for the conduct of such benevolent and religious institutions and for the preaching of the gospel to the heathen.

Prayer books and liturgies have been translated and printed for the use of the people. Wherever the clergy are competent the Church Services are to a large extent read in Malayalam.

We need hardly mention that for much of their present education, position, enlightenment and civilisation the Syrian Christians are greatly indebted to the Church Missionary Society which has laboured among them for the past 80 years. It would be sheer ingratitude if they ever forget that great society which has raised them from the mire of degradation deep ignorance and superstition in which they were found sunk even so recently as the beginning of this century. The labours of Dr. Buchanan, Colonel Macaulay, Colonel Munro, Messrs. Norton, Bailey, Baker and the noble band of C. M. S. Missionaries who followed them, have accomplished these permanent results and have made the community what it is. How those philanthropists would delight and leap for joy if they were now raised from their rest to see the fruits of their labours. The Church Missionary Society has not only done so much good in the past but even now that

Society's religious and educational establishments are the great models to the Syrian Church, and they are the centres from which knowledge and enlightenment and spiritual life diffuse among the Syrian Churches of North Travancore.

In conclusion we have only to say that if the reforms above referred to are steadily carried on and if the internal strifes and fights in the camp noticed elsewhere in this volume, are nipped in the bud, the silent reforms now working in the church are sure to become complete and ending.

The facts briefly presented in these pages sufficiently tend to show that the Syrian Christians are becoming seriously alive to their responsibilities as followers of Christ and that they are now freely helping themselves. There are further unmistakable signs that God also helps them by His presence and spiritual blessings. Surely then we may say that the Syrian Church in Travancore has yet a glorious future

J. Raymundo as of J
Ex Lumen

J. Marcos
Acting

J. Francis Xavier
Archbishop, Vicar Apostolic

J. Bernardino of P. Jara

+ J. Leonard of M. Luis

J. Gledphonsy

P. Costa di Foca M.
Vic. Gen. -

deft. Joaquim Vaz
Bishop of Cochim.

Fr. Sudeiro of St. Theresa

Fr. Charles Hyacinth of St. Elia

+ Ferdinand of St. Maria

CHURCH HISTORY

OF

TRAVANCORE.

Part II.

THE ROMAN CATHOLIC CHURCH.

CHAPTER I.

It will be remembered that in the previous chapters reference has been made to the early visits of some of the Catholic Missionaries of Rome to the Quilon Church and other places of interest on the Malabar coast. Sufficient details also have been given therein, regarding the labours of the Catholic Missionaries among the Christians of the Syrian Church in Travancore, their struggles, reverses and varied successes. We have also seen with what extraordinary religious zeal devotion and self-sacrifice some of the eminent Roman Missionaries worked among the people of Travancore. They had but one noble object in view and in that one, they persevered to the best of their light and knowledge. Whatever critics may say as to the methods followed and the defects found; the remarkable success that has attended their labours cannot be denied, doubted or under-rated in any manner. It is no wonder that at the present day over 56 per cent. of the Christian population and 11 per cent. of the total population

Roman Catholicism
in Travancore.

of Travancore are Roman Catholics while the more ancient church of the Syrians contains only 35 per cent. of the Christian and 7 per cent. of the entire population of the country. The rate of increase among the Roman Catholic population is more than that prevailing among the Syrians or the Protestants. The Roman Catholic Church in Travancore is thus not only one of huge proportions, but it also possesses an interesting history of its own worthy of a careful study.

It is not possible to ascertain the exact time when Rome began to send her Missionaries to the Malabar Coast or India. We have only to reiterate here what we have already said in another connection, that Western Europe knew of the existence of the Malabar Christian Church long before the arrival of the Portuguese, as it is plain from the Bull of Pope John XXII dated 1330 in which the Malabar Christians at Quilon are described as Nascarini and it is only natural to suppose that stray Missionaries found their way to this coast at a very early date. Rome's first Missionary to India Friar Jordanus visited Quilon Churches in 1321 and 1324 and has described his visit in his "Mirabilia." Apart from the record of Jordanus' visit to Travancore in the fourteenth century we have another equally authentic if not stronger evidence from another European traveller. John de Marignolli who was sent by the Pope on an embassy to China, on his return voyage in 1347 visited Quilon and remained there over a year; and he says that he lived there in the church of St. George belonging to the *Latin Communion*. The term Latin Communion used by him, we suppose naturally implies connection with Rome, for it cannot be thought for a moment, that the Nestorian Churches

Probabilities of an earlier Introduction.

of the Malabar Syrian Christians practised Latin form of worship. Moreover, when the first Portuguese adventurers landed in this coast, it is said that they were quite surprised to find a body of Christians in this remote corner of the globe ignorant alike of the Roman Pontiff, and of the *Latin language*. So, the church of St. George at Quilon which John de Marignolli found in 1347 could not have been part of the Syrian Church of Malabar, but a purely independent Latin Church founded by somebody and connected somehow with Rome.

Though the honour of commencing regular Missionary operations in this country belongs to Portugal, we have no reason to suppose that there were no Christian Churches claiming Latin connection prior to the coming of the Portuguese. The fact cannot be denied that there are at the present day many churches in Travancore and Cochin which still ~~claim~~ to have been founded previous to the arrival of the Portuguese. We shall now give a list of these ancient or pre-Portuguese Period Churches, though we must confess that we are unable to admit the claim without sufficient evidence. We doubt not that some day some enquiring Native Christians of this coast would be able to discover better evidence by their labours and researches.

Churches in Travancore and Cochin which claim to have been established prior to the coming of the Portuguese in this coast, and the date of their origin.

Churches belonging
to the pre-Portuguese
Period.

Cottecâte	..	..	..	..	520 A. D
Champil *	..	..	..	..	773 ,,
Ambacat	..	..	..	..	800 ,,

* This Church at present belongs to the Cottavam Diocese.

Enamcequel	..	..	..	..	860 A. D.
Pallai *	..	..	..	..	1002 „
Vadacancherry	..	..	..	..	1017 „
Canhur	..	..	..	..	1018 „
Jonihataende	..	..	..	..	1019 „
Arracalenguel	..	..	..	..	1100 „
Cherpunguel *	..	..	..	..	1111 „
Vetaianate	..	..	..	..	1113 „
Curpumpady	..	..	..	..	1150 „
Mattaur *	..	..	..	..	1226 „
Cottanavur	..	..	..	..	1324 „
Changanacherry *	..	..	..	..	1332 „
Pallyur	..	..	..	..	1390 „
Chonare	..	..	..	..	1468 „

Thus though there were a few churches as the results of earlier labours, the advent of the regular Roman Catholic Missions however in Travancore was only simultaneous with the advent of the Portuguese power in the east. The Portuguese Government were consumed with the desire of propagating Christianity while they yet held power, and they always avowed that it was one of the main objects of their eastern conquests. In 1497 the famous Portuguese navigator Vasco de Gama left Lisbon with four vessels, discovered the Cape of Good Hope and thence arrived at Calicut. There he was quite surprised to see, numerous christian churches not belonging to the Roman jurisdiction but having their own priests, Bishops and forms of Church Government. In the expedition of 1499 the Portuguese admiral Cabral was accompanied by eight friars who were sent to preach

* These Churches at present belong to the Cottayam Diocese.

Christianity to the natives with directions from the King to subjugate by war or use of arms every province that refused to listen to them. Vasco, who had during the first visit entertained the idea of reducing the native churches to papal obedience returned to Malabar in 1502 and brought with him five more Franciscan Friars. And the Syrian Christians of the western coast who had lately lost the head of their Church went to welcome Vasco and without an idea of the disagreeable results that would ensue begged him to assume the sceptre of their lost Metran. The Portuguese accordingly guaranteed them protection. Father Rhoteric is said to have settled at Quilon as early as 1503. The friars used the power entrusted to them so as to win over the local Syrian chiefs and their Christians. They built a convent and a small church and made the Syrians adopt their religion. In their excessive zeal they are said to have burnt some of the heretic churches that did not yield to the papal authority. The very appearance of the Syrian Churches in those days prejudiced the minds of the Portuguese who introduced reforms in styles of church building; Bishop Joaquim Neves says "the churches of the Syrian Christians before the arrival of the Portuguese in Malabar had little difference from the pagodas or heathen temples and were only known by the cross."

When Vasco de Gama came here on his first voyage, he took with him a native of this coast and educated him in Portugal and converted him to the Catholic faith. This convert joined one of the religious fraternities and was known as Friar Miguel. He returned to Malabar with Cabral and was deputed by that famous navigator to

The alliance between the Portuguese and the Cochin Rajah. Establishment of the Portuguese power in Cochin.

negotiate terms with the Cochin Rajah. Malayalam being his own mother tongue, Friar Miguel easily won over the Rajah whose steady friendship to the Portuguese much helped them to establish themselves in Malabar.

The friendship thus formed between the native rulers of Cochin and the Portuguese adventurers was not of a transitory character. The alliance proved beneficial to both parties, but more so to the Rajah of Cochin. The Portuguese crushed the power of the Zamorin, expelled him from Cochin and secured to the legitimate Rajah the ancient throne of Cochin; not only the Zamorin was crippled, but the numerous petty chiefs of Cochin who had revolted against their liege lord the Rajah of Cochin were subjugated and firmly placed under his rule.

In gratitude to the great and timely services thus rendered by the Portuguese to him and to his country, the Rajah permitted Albuquerque to form an independent settlement at Cochin, and to erect a fort and other necessary buildings for their protection. The Rajah himself often went to see the progress of the buildings. Francisco Albuquerque superintended the construction of the fort, and called it after his patron Saint James, Santiago Fort. But the Fort's civil name was Manuel Cotta or Fort Manuel after the King of Portugal. Cochin grew in importance as the chief port and centre of commerce on this coast and also as the seat of the Portuguese civil and military authorities. In fact, ever before Goa was built, Cochin had always been regarded as the chief and official residence of the Portuguese Viceroy, and the stronghold of the Portuguese power in the east; under a line of able administrators and governors, Cochin was much enlarged and beautified and it became one of the wealthiest commercial towns of the east.

When the building of the fort was going on, a small church was also built. It was dedicated to St. Bartholomeo, though latterly the large church of the Franciscans occupied its place. On the completion of the fort it was dedicated with a solemn religious ceremony; a procession was formed and during the service at the little church of St. Bartholomeo a Franciscan Friar named Gaston preached a very edifying sermon, and impressed on the audience a truth of much importance that "*on that day a door was opened for the true God to come to India and they must proclaim to the important natives the name of Jesus.*" Amongst the audience was the Rajah of Cochin who witnessed the whole ceremony with much interest.

As the civil establishments of Cochin grew, so also the religious establishments of the town expanded on all sides, and ecclesiastics and religious orders of every description settled in the town with increasing influence. The Franciscans built some handsome churches and one of them is still used as the church of the Protestants. The Dominicans and the Augustine monks had their convents and monasteries, and the ever active Jesuits had also their numerous establishments. We can now look back and thankfully say that all those noble institutions have accomplished a grand, a very grand work in the history of Christianity in this coast. And the claim of Cochin as the chief agent in the progress of the Catholic Church in Southern India will be now considered.

Not only politically was the influence of Cochin felt in the east, but in matters religious also, it became the chief centre of activity. The Dominicans, the Franciscans and the Jesuits who had established themselves in Cochin never confined

The Early Church
Establishments of Co-
chin.

Cochin the Mother
Church to South India
and Ceylon.

their labours to the narrow walls of Fort Manuel. But as true bearers of the cross, they carried the message from village to village, first on the sea coast, then to the interior, and then from city to city in all the ancient native kingdoms of Southern India. The chief Roman Catholic Missions of the sixteenth and seventeenth centuries in India emanated from Cochin. The religious fervour of the missionaries of Cochin took them the whole way through Travancore to Cape Comorin and from thence they travelled to Tuticorin, Negapatam, Madura and other towns on the Coromandel. They also crossed the sea and established Christian churches in the Spicy Island of Ceylon. Apart from the converts from the Syrian Church as noticed elsewhere, the classes of people from whom they secured a large portion of their early converts, belonged to the fishermen caste ; and it is remarkable that in Palestine also, the early converts to whom the Gospel was first proclaimed were fishermen. The labours among the fishermen of the coast are said to have commenced as follows. Some years before St. Francis Xavier came to India in 1532, one of the merchants of Cochin named D'Cruz in the usual course of his business, went to Tuticorin for the purpose of buying pearls. The pearl fishery of Tuticorin was carried on by these poor ignorant but hardworking fishermen who were very often cruelly treated by their Mahomedan masters and neighbours. The sufferings and oppressions which they were enduring touched the tender hearted D'Cruz who comforted them and directed them to look to Cochin for help. This advice was immediately followed. D'Cruz when he returned, took with him a few fishermen to Cochin and there taught them the rudiments of the Catholic Faith and got them baptised. When these converts returned, several armed vessels and a good number of

Catholic Priests were sent with them to Tuticorin. Within a few years thirty villages were baptised and churches were planted in all sea coast places. It was Father Michael Vaz who was the chief labourer, and it was he who baptised most of the paravas, or fishermen of the coast. It was however left for the Paulists and St. Xavier to accomplish greater results in the country. The work of the Paulists and the celebrated St. Francis Xavier in Travancore was so much blessed that a brief account of their labours need be given here.

Some of the old churches in Travancore belonging to the Portuguese period are said to have been
 'The Paulists,' built by '*Paulists*.*' They should not however be mistaken for the Paulicians or Paulinists of the early years of the General Church History. These Indian '*Paulists*' were the early Jesuits belonging to the College of St. Paul at Goa, from whence they were sent out as Missionaries to preach the Gospel in the adjoining territories and along this coast. They were commonly called *Paulistæ* or *Fathers of St. Paul*. Sometimes they are called '*Apostles*' from their claiming to be the first preachers of the Gospel to the Gentiles of India. In short, '*Paulists*' was another name for Jesuits who laboured in India chiefly on the Western or Malabar coast.

* Through the labours of the Secular Priests Michael Vaz and James Borba, a Seminary was established at Goa in 1541 and this was developed into a College after the arrival of St. Francis Xavier. The College was called St. Paul's College, because a picture of the conversion of St. Paul was placed over the altar of the church attached to the College. The College was richly endowed; and the Jesuits acquired an enormous amount of power and wealth and influence. In after times this College was superseded by a College of St. Roc on Mt. Rosary and the old College became their Novitiate.

Vide Whitehouse's '*Lingerings of Light*.'

The early 'Paulists' who laboured in Travancore were men of extraordinary piety, great skill and patient work. Their disinterestedness and generosity won them many converts from heathenism. They had at first great difficulties to contend with. In fact for nearly a century they had to carry on their work rather in a secret manner for fear of offending the Hindu priests, but in the beginning of the eighteenth century they obtained greater freedom through the influence of General D'Lanoy who was then all powerful in Travancore on account of his military victories and the acquisitions he had made for Travancore. He was the means of erecting several Christian places of worship in the country and of getting for them helps and privileges from the Rajah.

Apart from the general evangelistic work among the heathen, even at the very outset of the Portuguese Mission in Travancore special attention was paid to work among the Syrians for winning them over to the Catholic faith. Of these early Jesuit workers, Bernardine Ferrari and the native Priest Peter Luiz were the first preachers that were deputed for special work among the Syrians. First deputation of Missionaries to the Syrians. Xavier who chiefly laboured among the fishermen was also equally enthusiastic in devising means for the conversion of the Syrians. We have already mentioned how he acquired the friendship of Mar Jacob Abuna and wrote eulogistic letters about him. He further wrote to Ignatius Loyala entreating him "to send a powerful Jesuit preacher to perambulate the sixty villages of the Syrian Churches." Another preacher was Melchior Carnerio who was also specially sent to itinerate the Syrians in the interior and make proselytes. He is said to have induced the Cochin Rajah to apprehend a Nestorian Metran



ST. FRANCIS XAVIER.

labouring among the Syrians. Carnerio was latterly consecrated at Goa as Bishop of Nice. Though he had escaped a plot against his life at Cochin, he was violently put to death by the Mahomedans at Manomotapa in Africa.

The policy of Catholic Missionaries devoting their entire attention for the conversion of the Syrian Christians alone, was beginning to be condemned by sensible men. No country or race of men has exclusive claim on the labours of Christ Missioners. Christianity is essentially a Catholic Religion fit to be proclaimed to all.

This error was corrected and an important change in this partial proclamation of the gospel message was soon commenced. This system of preaching Christ to all classes alike was set on foot by that celebrated missionary St. Francis Xavier who unlike Robert de Nobile of Madura, chiefly sought the depressed classes.

Xavier was a Spaniard of noble descent and was born in 1506. He was the colleague and friend of Loyala and was led to religion by him. He was one of those six devoted men who took solemn vows in a solemn cell underground at a solemn hour of the night, to spend their lives in God's service. Under the leadership of the great Loyala they formed themselves into the "Company of Jesus" or as they are commonly called Jesuits who played such an important part in the political and ecclesiastical History of Europe and other chief kingdoms of the world. The great energy and self denial of this new brotherhood led King John III of Portugal to think that they were the best adapted for missionary work among the heathen. Xavier was the second of the first ten Jesuits whom King John took into his service.

The king was grieved to find that religion was declining in the colonies and he deputed Xavier to revive piety. Some friends tried to dissuade him, but he replied. "If the money and spices of the country can tempt merchants to disregard all dangers, shall missionaries be less heroic? Shall not the unhappy people learn the blessings of redemption? Their character may be barbarous, but though they were much worse, still God, who can out of the stones raise up children to Abraham can soften their hearts ! And if I am only able to win one soul to life, I would still consider myself rewarded for all the troubles and dangers with which you seek to terrify me."

Though the king fitted him out with all comforts and conveniences necessary for a voyage, St. Xavier never sought ease and comfort. With his disciples he visited the Portuguese colonies and in May 1542 landed in Goa. He sailed from Goa to Cape Comorin in October 1542 and shortly afterwards undertook his journey through Travancore with great and successful results. He preached the rudiments of Christianity to all. Though his converts in Travancore were mostly from the Paravars of the fishing villages and though he was ignorant of the vernacular languages, yet he committed to memory the Lord's Prayer, the Creed, Ave Maria and the Decalogue and travelled from village to village in Travancore bell in hand and taught the people to repeat these formulas in Tamil and baptised all who had submitted to do so. Many in several parts of the country had professed themselves Christians on his arrival, and Xavier was largely aided by the influence and prestige of the Portuguese Government, then all powerful in India. The Goa Government ordered a company of soldiers to accompany Xavier wherever he travelled and protect him ; and a few priests were also deputed to assist him in his missionary tours and evangelistic work.

An interesting episode is narrated in connection with Xavier's labours in Travancore, which shows that though he went about under the lovely garb of a Jesuit Missionary barefooted, wearing an old patched habit, and an old black cloth hat, he still carried with him all the courage of a noble Spanish Knight. Once a great band of dacoits issued forth from their mountain fastness, and poured down upon the plains of Travancore plundering the poor people and committing fearful depredations. The Rajah sent his forces to go and meet these marauders, but as they were inferior in number, there was no chance of their combating the enemy successfully. Xavier now resolved to save the lives of the Rajah's troops standing as their champion. "Raising the Crucifix aloft he rushed forward to meet the advancing foe and exclaimed in a voice of thunder, 'I forbid you in the name of the living God to pass further. Return to your homes and leave the land in peace.' Astounded by this apparition the superstitious multitudes broke and fled." There must be some foundation for this story, for the Rajah showed special regard and gratitude to Xavier. But more than the Rajah's friendship, Xavier depended on the protection afforded by the Portuguese Government. Like others in his day, Xavier believed that the authority and force of the magistrate might be used to induce men to profess Christianity. According to his published letters it appears that large sums of money were expended by the Portuguese Viceroy to secure the attendance of the natives at the sound of the bell and doubtless there was a feeling among the people that this new religion was far superior to the gloomy and unsatisfying paganism of former ages. Xavier founded many congregations and built a number of churches. It is said that in Travancore he baptised 10,000 men in one month and more

were rushing in until in consequence of the exertions in baptising, his hands became utterly exhausted. Some regard Xavier's words "in the Kingdom of Travancore, in the space of one month, I have made ten thousand Christians," as a piece of exaggeration, and suppose it to be the work of a copyist, for Xavier writes only "*Plurimos Christianos.*" But D'Orsey says that Roman Catholic writers Faber, Marshall and others do not doubt the ten thousand. Xavier had not the requisite number of priests to take charge of the new converts. In 1544 he therefore, went to Goa and returned with three priests whom he appointed to the three districts into which he divided the coast. Being thus unable to provide otherwise, he next trained the chief men of the villages and left the converts in their charge, just to supervise and see if the converts correctly repeated Sunday after Sunday the Creed, the Ave Maria and the commandments which they had been taught. Mr. Baierlein truly remarks "the poor Apostle Peter is quite thrown into the back ground in sight of such activity, and even the Apostle Paul cannot boast of such missionary success as Xavier who baptised his hundred thousands within three years." Though he had no reason to be dissatisfied with the results attained, yet Xavier after three years became weary of the work, and of the fruits of his labours, and he left India and travelled to Molucca. In 1549 he again returned to India and revived work and wrote to Loyala "the whole race of Hindus is barbarous and will listen to nothing that does not suit its barbarous customs. Regarding the knowledge of what is godlike and virtuous it cares but little. Most of them are bad, virtue is odious to them ; they are incredibly versatile, and inconstant, and believe in little or nothing. So far has sin and deceit become with them a habitude." And again to the same friend he wrote in despair "the natives

are; on account of the magnitude of their sins, quite unfitted to receive the gospel." In this depressed state of mind he went to Japan and when preparing for a voyage for missionary work in China, he died in the Island of Sancian in 1552. His last words were "O Lord in Thee have I trusted, I shall never be confounded." From that island his body was removed to Goa where it is still preserved.

There is not the slightest doubt that Xavier was a devoted and eminently pious missionary. In great humility he repudiates many extraordinary powers attributed to him by others and gives the whole glory to God. Many of the christian churches that fringe the coast of Southern India are monuments of his self-sacrifice and self-denial. "Protestant zeal is only contemptible" says Mr. Kaye "when it denies that Francis Xavier was a great man. Delusions he may have had . . . but the true nobility of his nature is not to be gainsaid He met the last summons with rapture and beneath a miserable shed he closed a life of agony and bliss, of humiliation and of triumph, with scarcely a parallel in the history of the world." Travancore has special reason to be thankful that this great Apostle of the East spent a valuable part of his life and labours in this country, and there is still a great church within this ancient native state which is so much connected with him.

Though Xavier's first church was built at Mampully near Anjungo yet his chief centre of labour
 The Kottar Church. in South Travancore was Kottar within a mile of the town of Nagercoil. At Kottar he had a dwelling house and a small church. Tradition says that the heathens set fire to Xavier's house and reduced it to ashes, but they were struck with awe when they saw the holy

man on his knees devoutly praying, not in the least touched by the flames. To mark the place, a cross was put up, to which miraculous powers were attributed. From the time the church was built on the spot, a lamp is kept perpetually burning. Even Hindus go there and make vows and pour oil. Miracles are recorded to have taken place there; and hence multitudes of devout Roman Catholic pilgrims from British India, Ceylon and Malacca resort to the annual festival at Kottar about December of every year.

The following description of the annual feast at Kottar as witnessed in 1700 and recorded by Pierre Martin S. J. in the *Letters Edifiantes* is taken from Chaplain Whitehouse's "Lingerings of Light."

"The Jesuit fathers who had charge of the churches on the coast were occupied from dawn, all through the day of the feast. Whilst they were employed in various ways Martin administered the communion to good Christians. At high mass, having ejected the heathen from the church one of the fathers mounted a pulpit placed at the church door, where he could be best heard by the multitudes within and without, and there pronounced the panegyric of the saint, enlarging in particular upon the miracles he had done and still did among them. He related one that had happened only an hour previously:—A heathen having a child affected in his eyes, and fearing he would become blind, applied to Xavier's image, and vowed eight fanams (40 *sous*) to the church if he should recover. The child was soon healed, and the father coming forward to perform his vow, presented the child to the saint; yet, grudging so high a fee for so speedy a cure, he only paid down *five* of the fanams promised and was going his way, but had hardly reached the door, when by clearer light, he perceived to his utter dismay



ST. XAVIER'S CHURCH, KOTTAR.

that the child's eyes were worse than ever again. Feeling that the saint was herein punishing him for his unfaithfulness to his vow, he returned, confessed his sin, again anointed the eyes of the child with the miraculous oil, and all was well once more. The Jesuit preacher directed the Christians present to learn hence, that God's arm was not shortened, and these miracles were wrought to confirm them in their faith; and he then exhorted the heathen who heard him to submit to that God, who thus manifested his Almighty power.

"Lotteries seemed to have flourished in this neighbourhood, and to have been a source of profit to the church at Kottar—as they are to Roman Catholic Churches now-a-days in Europe. Some of the heathen (Martin tells us) were accustomed to unite in a body to the number of 500 or even 600 persons, in a kind of lottery, putting in one fanam (8 *sous*) per mensem, and when the lottery was complete, the lots were drawn by a child from the urn in which they were deposited. In this way some, who before were very poor, are all at once placed in affluent circumstances. A heathen who had put in two lotteries came to Kottar, and vowed 5 fanams to the saint if successful in the first lottery. He published his vow to his companions, who were presently surprised to find him successful. He then returned to the church, and vowed 10 fanams, if the saint granted him success in the second lottery. He had such strong confidence in what he had done, that he told his friends that it was no use their hoping for the prize—the saint would certainly help him. The excitement hereupon greatly increased, and they began to lay wagers on the issue. Presently, to the wonder of all, he was again the winner. The Jesuit priests took occasion upon this, to persuade the man who had won the prizes, to change his religion and to believe in the God

through whom he had been so greatly favoured ; but he declined giving his consent thereto."

During the Portuguese ascendancy, Kottar was the richest of all the inland vicarages and at the beginning of this century when it was under Padri Carlo Frank (of Dutch extract) and Father Alexi it had seventeen churches or out stations.

The church at Kottar does not belong to the Christian people of that place, nor had they any inspection or part in the temporal administration of it. For, neither they nor their ancestors contributed anything for the construction of it, but the church for about three centuries was entirely the property of the Portuguese Bishops of Cochin, and was administered by a Vicar with a writer. The primitive or original church which still subsists was built by St. Francis Xavier between the years, 1542 and 1550 at the expense of King John III of Portugal. Afterwards the Bishops of Cochin caused a new and more spacious one to be built close to it. This new church was richly endowed with precious ornaments and utensils by the Kings of Portugal; with the decline of the Portuguese power the wealth of the church greatly dwindled. Since it had passed into the hands of the Carmelites under the supervision of the Bishop of Quilon about the middle of this century, it has undergone many changes and has been improved very much of late years, and the sanitation of the densely peopled surroundings is carefully attended to.

Now to revert to the progress of affairs in the Cochin Church. Having attained to such an im-

The Bishopric of
Cochin. Erected 4th
February 1557.

portant position as has already been stated,
Cochin was erected into an Episcopal See

by the Roman Pontiff. The Bishopric of Cochin became the

centre of further operations all round. The extraordinary zeal, piety and activity of the early Portuguese Missionaries, especially of those that were deputed to India under the Apostolic authority and of the Bishops and prelates of the jurisdiction of the Grand Master of the Equestrian Military Order of the Lord tended to the rapid extension of the Diocese of Cochin to the coasts of Travancore and Coramandel, and to the Island of Ceylon which, as already noticed, ere long became possessed with many handsome churches.

The principal primitive churches were built and endowed at the expense of the King of Portugal Don Manoel and his successors. The church at Cochin was commenced in 1503 under the direction of Alfonso de Albuquerque. The number of professing Christians and churches increased so rapidly that Pope Paul IV on the 4th February 1557 at the earnest request of the Portuguese King Don Sebastian raised the church of St. Cruz to the dignity of a Cathedral. It had had a staff of clergy consisting of a Rector and six other ecclesiastics, and now to govern and extend the church a Bishop was given them. Cochin being thus erected into a Bishopric, under the patronage of the said king and his successors rose to greater eminence still. The Padroadists assert that the patronage was not a gift or privilege bestowed by the Pope, but was a Right due to the Kings of Portugal for having expended their money in sending Missionaries to preach the gospel erecting and endowing the churches and doing such innumerable helps according to the Canonical Laws of the Roman Catholic Church. This becomes more evident when Pope Paul IV in his Bull of Institution and erection dated 4th February 1557 commencing "Pro-Excellenti" declares in unmistakable terms in the following manner:—
"Decernentes Jus Patronatus hujusmodi Sebastiano, e protempore

existenti Regi profato ex meris fundatione, et dotatione competere nec illi ullo unquam tempore quacum que ratione derogari posse, et si secus ei quoquo modo derogetur, derogationem hujusmodi cum inde secutis nullius roboris, et efficacie fore."

We shall later on refer yet to another view of this Padroado question, taken by the Propagandists and their friends.

In after years numerous other churches have been erected by the diligence and industry of those memorable Missionaries sent to this coast by the Portuguese Government. Those pioneers collected money from the people of the country and spent it for them. A good number of churches have been built at the expense of the Bishops of Cochin and of their Missionaries some of whom were men of means. Some private gentlemen and rich merchants also built a few churches by permission and under the jurisdiction of the Bishop of Cochin.

The exact relationship in which Cochin stood to the original Roman Catholic establishments in the East and their magnitude and respective jurisdictions, it is difficult to ascertain with any amount of precision. But the first ecclesiastical Primate of India is said to have been Vicar Thomas of the Order of Christ, the next being the Bishop of Funchal in the Island of Madeira, while the third was the Bishop of Goa.

Ever since 1515, all the foreign missions founded by the Portuguese in the East were made subordinate to the Archbishopric of Funchal in the Island of Madeira. But through the efforts of Franciscans who first sowed the seeds of Christianity in Goa, when Goa was raised to an Episcopal See in 1534 by Paul III, all the Portuguese possessions from Cape of Good Hope to China were placed under the spiritual

jurisdiction of Goa. Paul IV raised Goa to a Metropolitan Archdiocese in 1557 which in due course became Primatial of the East and now Patriarchal of the East. It is therefore plain that Cochin Bishopric from its commencement was subordinate to Goa.

The Episcopate of Cochin having been thus established, The Extension of the Bishopric of Cochin. under the vigilant protection of the King of Portugal and his Viceroy at Goa who also enjoyed the power of nomination generally confirmed by the Pope, an important line of Bishops ruled over Cochin, and they were for many years the only prelates that governed all the Roman Catholic Churches in Travancore, Cochin, Karnatic and Ceylon. There were no other ecclesiastical dignitaries in these territories to dispute their rights or interfere in their administration—a kind of monopoly it was. Cochin Cathedral also had its own chapel, houses and chapter of foreign and residentiary canons distinct from the rest of the clergy in the country, who formed not only a necessary council of the Bishops, assuming the rights of the rest of the clergy, but also took upon themselves the administration of the see during its vacancy, and the responsibility of electing a Bishop to it on such occasions as they actually did in one or two instances, to wit, in the case of Father ROUNGEL elected in 1646. The Cochin Bishop as already stated, became suffragan to the Archbishop or Primate at Goa whose temporal power at this time went so far that he took the reins of the Goanese Government, in the interregnums between the departure of a Viceroy and the arrival of his successor, and then the clergy had their turn in appointment to offices. At Goa the ecclesiastics are said to have been once so innumerable, that there were much fewer soldiers than priests.

These Bishops and their missionaries instead of choosing pagan heathen people in general as the chief objects of their Christian exertions fell into the same mistake as the Church of England Protestant Missionaries fell into in the enlightened days of the early part of this century. They directed all their exclusive attention not to the evangelization of the masses of the heathen population in the country, but to the conversion of the Syrian *Christians* in particular whom they were determined to redeem from their Nestorian beliefs and from the influence of foreign prelates from Antioch and Babylon. Some of these Christians no doubt denied the Divinity of Christ and would not worship images and they showed more reverence to the cross. Further, they had no other sacraments than baptism, Lord's supper and the consecration of houses, &c. It is no wonder then that the Portuguese Priests put forth their best endeavours to convert these Christians of alien faith and to bring them into a union with them. Whatever may have been the political supremacy of Portugal in Malabar and all India, the Catholic Missionaries never sought unconstitutional means to propagate their religion. They always obtained the full permission of the Sovereigns of Travancore and Cochin to preach the Gospel, and as a rule also obtained the sanction of those Governments before building any new churches within their territories. The prestige of the Portuguese conquerors strengthened and encouraged them, to lose no time in carrying the Gospel all round. The Kings of Portugal also made large contributions to the expense of these missionaries and to the building of many churches. Some of the wealthiest and most devout Portuguese merchants and inhabitants freely gave to this sacred cause which their priests pleaded. It must be conceded that but for Portugal and its Bishops in this coast,

Christianity would not have been so widely spread as it is at present. Among the labourers in this cause the Bishops of Cochin stand foremost.

The first Bishop of Cochin was Don. Father Jorge Themuda, O. P. or George Themuda of the Order of St. Domingos. He was nominated by Queen Donna Catherine Regent of Portugal and was confirmed by Pope Paul IV. He was consecrated at Lisbon in 1558 and arrived in India the same year. He laboured with much energy and success among the fishermen of Travancore in conjunction with the early Jesuits. He governed the Diocese of Cochin in all for about eight years *i.e.*, from 1559 to 1567 at which year he was transferred or promoted to the Archdiocese of Goa. He died in 1591.

It is difficult to trace the name of the second Bishop. *Don Father Henrique de Tavarra* O. P. also of the order of St. Domingos was the third Bishop of Cochin. He was selected by King Don Sebastiao and the appointment was confirmed by Pope Gregory XIII. He rendered much service at the Second Provincial Council of Goa in 1575. In recognition of his services he was translated to the Archdiocese of Goa in 1578. He died on the 29th of July 1593.

The fourth Bishop of Cochin was *D. Father Mattheus de Medina* of the Order of Christ. He governed the see for about 9 years and was latterly translated to the Archdiocese of Goa in 1588. He had not started for India up to February 1579.

D. Father Andre de Santa Maria O. S. F. N. was the fifth Bishop of Cochin. He belonged to the Reformed Order of St. Francis. Having been nominated by King Philip II, Pope Christo V formally confirmed him. He was consecrated

at Vypeen in 1588. For a short period of three years *i.e.*, from 1593 to 1595 he had also occasion to administer the See of Goa. But it was Cochin that he ruled the longest. For 28 years he ruled the Diocese of Cochin with marked ability and on account of old age he resigned his high office in 1616. He died on the 27th May 1617 and was buried at the Convent of Madre de Deus at Goa.

Don Father Sebastiao de Pedro of the order of St. Augustine was nominated by King Philip III and confirmed by Pope Paul V. He was the first Bishop of Mylapore, having been appointed to that Diocese on the 9th January 1606. In 1615 he was translated to Cochin as its sixth Bishop. Like his predecessors he also administered the Archbishopric of Goa from 1623 to 1625 when he was confirmed as the permanent Archbishop of that place.

CHAPTER II.

Though the labours of the Portuguese Missionaries among such people as the Paravars, fishermen, limeburners, &c., were partly successful yet they failed in their exertions to draw into the Papal Church, the ancient Syrians under the Bishop of Angamale who still asserted his ancient title of Metrapolitan of India and at this time is said to have exercised his jurisdiction over fourteen-hundred churches with their two-hundred-thousand souls, as Gibbon estimates. The Portuguese Bishops at first tried various measures of conciliation, failing which they relied on the influence and prestige of the Civil Government.

Archbishop of Goa's exertions to draw the ancient Syrian Churches under the Bishop of Angamale.

In 1545 Franciscan Friars were sent by the Archbishop of Goa to open a Seminary for Syrian youths. Two Colleges were accordingly established. The Franciscan College at Cranganore and the Jesuit College at Vaipucottah. The men trained at these colleges were afterwards ordained as priests ; but the Syrians refused to accept them for their churches. *

Catholic Colleges and the indigenous clergy.

The Jesuits had another College at Cadaturutta in the Wadəkankore territory established for the benefit of the Southern churches. Jesuits Francis Roz, Francis Garcia and P. Samaria were some of its first distinguished principals. The favourable position of this college gave them access to

* For a description of the Franciscan College at Cranganore and the Jesuit College at Chennum near Vaipucottah established with a view to win over the Syrian Christians by educating their clergy in the Catholic faith, vide Part I, Page 43.

the territories of the Rajahs of Porcad and Karunagapully, whose friendship they acquired. They availed themselves of the friendly disposition of the Native Princes and built many churches in their states about 1590. The Karunagapully Rajah gave the Jesuits in 1581 full liberty to censure and discipline their Christians in any reasonable manner they deemed fit.

A century afterwards, the Jesuits established another College at La Tope near Colachel in South Travancore.

All the above Colleges and Training Schools gave a sufficient supply of indigenous clergy to the Catholic Christians of Travancore.

The efforts made in the colleges for converting the Syrians were not very successful. The
 The Opposition. firm adherence of the Syrian clergy to their ancient church and their spirit of opposition provoked the indignation of the Portuguese who now resorted to the other alternative of bringing the authority and power of the Magistrate to bear upon their conscience without thinking for a moment that coercion by itself could not produce any good results in religious matters. The Portuguese however were men of excessive religious zeal which often carried them beyond bounds.

The ministers of Rome intercepted all correspondence with the Nestorian Patriarch. Several of the Bishops sent by the latter to Malabar are said to have ended their days in prison.

Mar Joseph the Syrian Metran whose influence against Rome, was very great, was seized and sent a prisoner to Portugal in 1558 and latterly to Rome where he died. Mar Simeon who had been sent to India by the Patriarch of

Mosul is also said to have been decoyed at Cochin and sent to Rome, and tried as-a heretic by the Inquisition. It is probable that he also ended his days in the Inquisition in Portugal.

The Syrians were now reduced to the condition of a people without a leader or Bishops and the Jesuits thought that this was the best opportunity to recover them; and so they sought the aid and power of the Portuguese Government in furtherance of their object.

The famous Archbishop Alexis Menezes' visit.

In 1595 *Dr. Alexis Menezes* who was about to proceed as Archbishop of Goa having been directed by a brief from Pope Clement VII to enquire into the faith and obedience of the Syrian Bishop and his flock and to recall these ancient Christians of Malabar to the unity of faith, proceeded to Cochin early in 1599, entered the city attended by the Portuguese troops, and summoned before him the Syrian Archdeacon George who at first boldly refused allegiance to the authority of the Church of Rome but at last tired out by the perseverance and zeal of Dr. Menezes and threats of the Portuguese Government, signed a document acknowledging the supremacy of the Pope. In spite of the repeated visits of Dr. Menezes some of the Syrian Churches did not join him and after a year's strenuous efforts, he had the happiness of regaining from the Nestorian heresy only a portion of the whole Christian population.

Now this able and zealous Portuguese prelate resolved to assemble a council or synod in order to give an appearance of legality to all his proceedings in the special commission on which he had been deputed to Cochin and Travancore.

The proposed synod met accordingly at Udiamperoor or Diamper near Cochin on the 20th June 1599 and was attended by the Archbishop of Goa, the Syrian Archdeacon, 153 Syrian Cattanars, a good number of the Roman clergy and a few chief Portuguese citizens. The Archbishop gained his end by the decrees that were passed condemning the doctrines of the Syrian Church and confirming those of Rome and establishing the Roman Sacraments and celibacy. The only pity of the affair is that the ancient and invaluable records and historical documents of the Syrian Church including the copies of the Syriac Scriptures were thoughtlessly destroyed. Soon after these proceedings a Latin Bishop was appointed and authorized to include the Syrians thus won over, within his jurisdiction. *

The Synod of Diamper under Archbishop Menezes 20th June 1599.

After the Synod of Diamper, the Syrian Churches passed into the hands of Rome and remained under its control for 50 years. We have mentioned that the Nestorian Bishop Mar Abraham died a few years before, and an Archdeacon acted as head of the Syrian Christians. The Roman Catholic Bishop of Angamale Father Rotz, on account of his long connection, with Malabar was naturally put in immediate charge of the Syro-Chaldaic Christians. As however Angamale was not a safe place for the bishop to reside, Cranganore was chosen as a more suitable place for Episcopal Residence. The Diocese of Cranganore was erected into a Bishopric by Clement VIII on the 4th August 1600; and into an Archbishopric in 1605 by Paul V at the instance

Erection of the Bishopric of Cranganore 4th August 1600 and 1605.

* For a description of the Synod of Diamper see Part I pages 49-51.

and under the patronage of Filippe or Philip II King of Portugal. The Portuguese Kings enjoyed this privilege and right of patronage for having built many churches and repairing and endowing others; for having established colleges and assigned pay to the missionaries engaged in evangelistic work in India.

Though Bishop Roz was created Archbishop *ad honorem* of Cranganore Suffragan to the Metropolitan of Goa, it should be noted that neither he nor his successors habitually resided at Cranganore. They very often made some village in the interior as their head-quarters.

From the foregoing description of the constitution of the Bishoprics of Cochin and Cranganore, it will be evident that while the converts from fishermen along the coast where the Portuguese traders and priests frequented and settled, and the churches built by them were placed under the care of the Cochin Bishop; the ancient Syrians or rather the converts from them to the Roman faith who followed the Syrian or Chaldaic rites and who generally lived inland were specially placed under the Archbishop of the Hills or as he was latterly styled Archbishop of Cranganore. The Christians of the Cochin Diocese belonged to the Latin rite and they were served by Jesuits, or Vicar and Friars of St. Thomas, subject to the Bishop of Cochin. Though the two Dioceses adjoined, they were independent of each other. The Archbishops of Cranganore never interfered with the Cochin Bishopric. Each Bishopric had its own peculiar privileges. New churches built in the Cochin Diocese for the new converts required permission from the Rajah; but the Syrian Christians in the Archdiocese of Cranganore were at

The respective jurisdictions of the Bishop of Cochin and the Archbishop of Cranganore.

liberty to build any number of new churches without such formal permission from the Rajah.

According to the original assignment, the Bishopric of Cochin consisted of all churches of the Latin rite on the coasts of Malabar and Coromandel as far as Pegu and included the churches in the Island of Ceylon. The Bishopric widened and widened until it soon became evident that such an extensive area could not be worked by one single Bishop. Pope Paul V therefore in 1606 made a second division and founded and separated the Bishopric of Mylapore and assigned to it distinct territories. According to this re-adjustment, Cochin Bishopric extended from Vypeen to Caidavel at Quilon, comprising all the coast territory within one league distance from the sea and including the Latin and Syriac Churches alike. It also further extended from Caidavil at Quilon all over the coasts of Travancore, Pearl Fishery, and Coromandel up to Tanjore within ten leagues distance from the sea and included Ceylon. The remaining churches were assigned to the Archbishop of Cranganore and Bishop of Mylapore. Some misunderstandings occurred between the Cochin and Cranganore Bishops in certain points, but they were amicably settled by the Archbishop of Goa.

We have said the first Archbishop of Cranganore was Francisco Rodriguez or Roz S. J. who was appointed soon after the Synod of Diamper over the Syro-Chaldaic Churches. He was a Catalan by birth and his distinguished services have been noticed in Part I. The successor of Francisco Roz was his own co-adjutor *D. Estevam de Brito*. He was also a Jesuit. After 1620 he was Bishop of Ascalon *i. p. i.* and succeeded

Division and re-adjustment of the Cochin Diocese 1606.

The Archbishops of Cranganore in the 17th century.

as second Archbishop. He governed the see for 17 years from 1624.

Brito was succeeded in turn by his own co-adjutor *D. Francisco Garcia*, Jesuit in 1641. Though he governed the Cranganore see for 18 years, he had the great misfortune to see the Syro-Chaldaic Churches subjugated to Rome by the indefatigable labours of Menezes and Roz, relapsing into the old Nestorian faith. In consequence of these adverse circumstances, he came and resided at Cochin in 1658. He died at the advanced age of 72.

Franciso Baretto S. J. to whom Cranganore, and afterwards Cochin Bishoprics were offered refused both in 1663.

One *D. Andre Freire* S. J. was next appointed but he had died before the Brief reached him.

It was next offered to *Manoel de Souza* an Oratorian; but he like Baretto refused the appointment.

The unfortunate Bishopric was next offered to *Francisco dos Reis Martello*, but he also declined the appointment. It was an equal failure when it was offered to *D. Jeronimo de S. Jacobe O. S. B.*; for he also declined the honour.

All the above Bishops elect, declined the appointment, because they foresaw troubles looming at a distance, both ecclesiastically and politically.

To complete the misfortune, Cranganore was taken by the Dutch in 1663, and they destroyed the town.

In the end *D. Father Diogo de Anunciacao* of the congregation of St. John the Evangelist, accepted the appointment and curiously enough is also said to have ruled as Archbishop for 7 years but he does not appear to have come to India. * Apparently, from Portugal he ruled his distant Indian Diocese.

* Vide "O Anglo Lusitano" of 28th October 1886 p. 4.

Practically Cranganore remained therefore without a Bishop to govern it for the next forty years, *i.e.*, till 1701 or Robeiro's consecration, though the neighbouring Bishops of Cochin under the direction of Goa had an oversight.

The names of Bishops Andre de Sta Maria, and Sebastiao de Pedro, who ruled the Cochin Bishopric in the beginning of the seventeenth century have already been mentioned. Cochin Bishopric also, during this century, shared the same fate as Cranganore. Political events over which the Bishops had no control, seriously affected the affairs of their dioceses. Mr. Whitehouse points out the remarkable fact connected with the Episcopate of Cochin that out of 21 Bishops "some were translated not very long after their appointment, others were chosen, but declined the honour; and others again were consecrated but never resided in their diocese;" So that few of the prelates only arrived in their diocese. Thus during the greater part of its existence the see of Cochin has been vacant! But when Mr. Whitehouse attaches the blame to Rome for this state of affairs, he in a way ignores the political affairs of the country. The Portuguese power was fast declining and the struggle with the Dutch had already commenced, and the Portuguese Bishoprics suffered the most. On the other hand the more remarkable fact is, that they survived these struggles and political strifes, and revived under all adverse circumstances, so that, even at the present day, there is enough to show the former greatness of the Portuguese and their Bishops in Travancore and Cochin.

Now to resume the account of the Bishops of Cochin, after Sebastiao the next or the seventh Bishop was *D. Father Luis de Brito de Menezes* of the Order of St. Augustine. He

was nominated by King Philip III and confirmed by Pope Paul V. He was the second Bishop of Mylapore, and from thence he was promoted in 1629, but as Bishop-elect of Cochin he died in 1629. When the see was thus vacant it was governed by one *Joao de Paiva* being elected to the office by the chapter. He was afterwards promoted as Administrator of Mozambique.

The eighth Bishop of Cochin was *D. Father Miguel Rangel* of the order of St. Domingos. He was nominated by King Philip IV and confirmed by Pope Urbances VIII. He was consecrated in 1630 and had the honour of governing Cochin for 16 years. He had also the honour of administering Goa during the brief period of 19 months from 16th March 1634. Bishop Rangel died on the 14th September 1646 at Cochin. He was the last diocesan who resided at Cochin or got admittance into the city. On his demise, the Bishopric of Cochin remained vacant for many years. It was chiefly due to the fact of the non-admittance at Rome of the nominations of Portugal during the war with Spain. The Holy See refused to recognise Portuguese ecclesiastical appointments of this period.

Like Cranganore, Cochin also had long to wait, before one could be made to accept it, or before one could be found. At first *Father Fernando da Encarnacao de Menezes* O. P. was made Bishop-Elect in 1637. He died in 1657 in Portugal before consecration.

The Diocese however was in the meantime administered by Vicars Capitular elected by the chapter.

The Portuguese Government next offered the appointment to *Father Joao Coelho* a Carmelite in 1650, but he seems to have been never consecrated. Similarly the nomination of *Matheus Gomes Ferreira* in 1659 ended in failure.

Failing in Portugal, King Joao I now offered the appointment to a missionary in India *D. Father Francisco Baretto* of the Society of Jesus in 1663, but he declined the appointment and shortly afterwards died. To make matters worse, Cochin was taken by the Dutch in 1663. As will be seen hereafter, the moment they occupied the town, they expelled the clergy and destroyed the colleges, convents and churches, except the cathedral which they converted into a store house; though the British Government after they took Cochin in 1803 converted the cathedral into a Protestant Church and put a Chaplain in charge of it.

After the Dutch occupation of Cochin the Bishopric was offered to Father Fabiao dos Reis a Carmelite in 1668, but he declined it and accepted the Bishopric of Cape Verde in 1671.

D. Bernado de Sta Maria Canon Regular, may be said to be the ninth Bishop of Cochin, but he resigned his work, though he was latterly in 1679 appointed to the See of St. Thome in Africa.

Father Antonio Serrao O. P. and Father Manoel d'Horta O. S. F. were next named but they also were not willing to accept it.

While so, *D. Father Pedro de Silva* of the Order of St. Domingos was appointed by King Pedro II. He arrived at Goa and acted in the vacant Bishopric and also acted as the tenth Bishop of Cochin, residing at Goa. He died on the 15th March 1691 without ever coming to his Diocese of Cochin.

The eleventh Bishop of Cochin was *D. Father Pedro Pacheco* also of the order of St. Domingos. He was nominated by King Pedro II and confirmed by Pope Innocentius XII. He was more fortunate both in regard to himself and in regard to Cochin. He was a descendant of the great Hero

Diago Pacheco who in 1504, with a handful of men held the Fort of Cochin against the attacks of the Zamorin (in favour of the Cochin Rajah) and defeated him ; Pacheco was the first to exhibit and prove the superiority of European over Asiatic troops.

Pedro Pacheco was appointed Bishop of Cochin, in 1694 and from that time for about 20 years uninterruptedly he governed Cochin. Though he usually resided at Goa, he came to Quilon and resided there for some time. He twice undertook visitation of his Diocese, once in 1699, and again in 1709. He died at Goa in 1713.

Some of the important Churches built during the Portuguese period 16th, 17th and 18th centuries.

Some of the Churches in Travancore and Cochin which were built chiefly through the instrumentality of the Portuguese power and the date of their origin.

Caduturty *	..	..	..	..	1500 A.D.
Puthenchera	..	..	..	..	1502 „
Elanhil *	..	..	..	..	1522 „
Valiatoray	..	..	..	..	1538 „
Kottar †	..	..	..	..	1543 „
Canjeracotta	..	..	..	..	1546 „
Rendagara	..	..	..	..	1550 „
Quilon or Tangacherry †	..	..	..	..	1555 „
Cattur	..	..	..	..	1558 „
Punatura . .	..	..	..	..	1566 „
Mudacurray	..	..	..	..	1600 „
Carringulum	..	..	..	..	1610 „
Pravitanam *	..	..	..	..	1614 „
Tutoor near Colachel	..	..	..	..	1616 „

* At present belong to Cottayam. † Now belong to Quilon Diocese.

Vellur	.. .. .	1616 A.D.
Talam *	.. .. .	1653 „
Punhulam	.. .. .	1660 „
Thoombavally or Tampoly Cochin		
near Allepey	.. .. .	1674 „
Anjengo *	.. .. .	1692 „
Mapranam	.. .. .	1700 „
Eatanatil	.. .. .	1714 „
Vallam	.. .. .	1725 „
Parapur ..	.. .. .	1731 „
Calyoarrampa	.. .. .	1737 „
Valey	.. .. .	1740 „
Arnatucaray	.. .. .	1754 „
Ollur ..	.. .. .	1755 „
Pudecate ..	.. .. .	1764 „

In connection with the Cochin Bishopric we have already referred to the Padroada question. But to enable the readers to understand more plainly how in Travancore and in most parts of the Indian Empire, we have a Portuguese jurisdiction or as it is very often called a Goanese jurisdiction or the Padroado jurisdiction, and the exact relation in which it stood and stands to the churches of the Propaganda Society some previous remarks are necessary. For, in several periods of the Travancore Church History we shall find that fierce contests have taken place between the Padroadists of Portugal and the Propagandists of the Holy See, and it is much to be regretted that in spite of many efforts, the evil effects of a double jurisdiction continue to the present day though not to the same extent as before.

* At present belong to Cottayam.

We have said that in former times the Popes animated with the desire to promote the propagation of the Catholic faith had granted to the Kings of Portugal a kind of religious patronage called *Jus Patronatus*.

Doubtless this is a privilege which the Catholic Church sometimes grants to sovereigns or influential personages and is invariably connected with certain obligations and responsible duties to be fulfilled by such Patrons.

Now speaking of Travancore in particular, or Malabar country generally, we may say that it was Pope Clement VIII who formally conformed and granted the abovesaid privilege to King Philip with the charge of providing with dotations and supporting the Catholic Churches, the Bishops and the canons of his Cathedral Seminaries. But in doing so the Pope seems to have distinctly declared at the same time that in the case of a non-execution of the said clause by the King the privilege or concession should of itself *ipso facto* become null and void. *

* Vide the Pontifical Bull "in Supremo Militantis Ecclesio Solio" 4th August 1600. This will be more fully explained later on as the events occur.

CHAPTER III.

In the earlier years of the 17th century political changes of an important character occurred in Europe which seriously affected the peace of the Travancore and Malabar churches.

Unable to bear the maddening haughty conduct and tyranny of that eminent Spanish Statesman, Count de Olivares who administered the affairs of the United Kingdom of Spain and Portugal for twenty years under the feeble Philip IV, in 1639, the Portuguese prepared for a revolt against Spain and carried on the conquest with a spirit worthy of the people determined to be free. In 1640 the Portuguese rose in insurrection, murdered Vasconcelos Secretary of State, flung the regent Duchess of Mantua into prison, disarmed her bodyguard and proclaimed the Duke of Braganza as King Don John IV of Portugal. Thus assisted by their allies the French and English, the Portuguese again achieved their independence; and cities and fortresses throughout the kingdom surrendered to the claims of the House of Braganza.

During this war with Spain the Court of Rome would not acknowledge the independence of Portugal, and though John of Braganza was a brave and prudent prince, the Pope refused to recognize the episcopal nominations by the Portuguese Kings; this naturally affected the episcopacy of the Hills of Malabar. In Travancore the ecclesiastical affairs miserably fell into confusion and were thrown quite out of order.

Pope's refusal to accept episcopal nominations by the Kings of Portugal.

Taking advantage of this state of confusion, an ambitious

Thos. de Campos of Cranganore goes to Rome and Portugal and vainly endeavours to be the Bishop of Cranganore.

Syrian Archdeacon of the Archbishopric of Cranganore named Thomas went to Goa and from thence to Portugal and Rome and endeavoured much to obtain for himself the nomination to the Bishopric of Cranganore. Having been unsuccessful in his attempt he returned vexed, influenced the Jacobite Syrians in the flock of the Romish Church, and with a part of those Christians, rose against the innocent Archbishop of Cranganore Don Francisco Garzia an elderly prelate of 80 years, and got himself consecrated Bishop in the Church at Allangad by 12 priests of the Syrian rite and exercised all episcopal functions.

At the Synod of Diamper the Portuguese Priests did not

Council of Allangad 23rd May 1653. Formal Separation of the Syrians from the Roman Catholic Church.

hesitate to introduce among the Syrians some of the customs of the oriental churches much against their will. The Syrians keenly felt the apparent bondage they were in, and as they by degrees found the arbitrary conduct of the Portuguese insupportable, they raised a violent protest against them, and in a tumultary congress held at Allangad on the 22nd May 1653, they made a solemn oath that, from that day forwards they would neither acknowledge nor obey Portuguese prelates. They authorized 12 of their priests to consecrate Thomas de Campos their Archdeacon as their Bishop and at last formally separated from the Roman Catholic Church and resumed their independence. Missionaries from Babylon came to their help and in consequence of this, about 40,000 persons in 53 churches forsook the Roman Catholic communion and constituted the present Syrian Jacobite Church proper. Their Catholic friends branded

them with the name of "Puthenkuttu" *i.e.* 'new Christians of whom we have given a detailed account in Part I of this volume. Thomas de Campos seems to have done all this by dishonestly inducing the people to believe that he obtained the Pope's permission for the purpose, and had with him His Holiness's Brief sanctioning his nomination as Bishop and also the tiara.

Thus after the lapse of nearly 55 years, missionaries from Antioch and Babylon who were eagerly awaiting the decline of the Portuguese Empire in the East, now by the in-roads which the industrious Dutch made upon it, succeeded in drawing back a good portion of the Syrian community into schism and expelling the Jesuits from Malabar.

The above unpleasant occurrences reached the ears of Pope Alexander the VII who lost no time in seeking remedies to mend matters and to erase the erroneous impression the Christians were under, with respect to the sanction and brief shown by de Campos.

What was now aimed at was to reduce the Archdeacon and his followers to papal obedience. His Holiness consulted His Majesty the King of Portugal and with his concurrence appointed the Discalced Carmelites to continue the work of the Jesuit Missionaries in Malabar.

The Congregatio de Propaganda Fide (or the College for propagating the Faith) which was organized in 1622 by Pope Gregory XV and perfected by Urban VII in 1627 took great interest in Indian Missions and rendered great service in sending out to Malabar a good many missionaries from this time forwards,

The first two Discalced Carmelites that were selected by the Roman Pontiff for this scene of confusion in Malabar were

Pope Alexander VII sends Revd. Fr. Jacint de S. Vincencis and Revd. Father Jose de Santa Maria the first two barefooted Carmelites into Malabar as Apostolic Commissioners.

Revd. Father Jacint de S. Vincencio and *Father Jose de Santa Maria* a descendent of the noble Sebastiano family. The Pope in 1656 deputed them in the capacity of Apostolic Commissaries with full powers conferred on them to remedy the existing evils in the ancient church of Malabar.

These two barefooted Carmelites sent to supersede the Jesuits in Malabar arrived at Surat the same year. But the Jesuits who believed themselves to be the lawful ecclesiastical masters of India, refused to admit them into their churches and when they reached Cananore in 1657, they were warned that they might expect great opposition from the Portuguese. The Syrian Archdeacon shortly afterwards issued orders, rigidly excluding them from admission into churches under his authority.

The Carmelites however continued to become friendly with the Syrian people, especially with those in the South, although from the Jesuits they still encountered great opposition. The meeting of the Syrians and the Carmelites at the Church at Repelim on the 4th Sunday after Easter 1657 and the important events that followed it have been narrated in the Syrian History in Part I and need not be repeated here.

Fathers Vincent and Joseph the above named barefooted Carmelites entered Malabar about 1660 and there laboured so assiduously among the Christians that within a short time they recovered about 30 Syrian Churches and continued the works of the Jesuit Missionaries who had begun a noble work in this coast long ago.

Sometime after this one of the missionaries Father Jose de Santa Maria returned to Europe in order to give an account of his comission. At Rome he narrated the results of their missionary labours. Highly satisfied at the success of the

Consecration of Fr.
Joseph of St. Mary as
"Vicar Apostolic of
the Hills of Malabar."

Malabar Mission, the same Pope His Holiness Alexander VII was pleased to consecrate Father Joseph of St. Mary as Titular Bishop of Hierapolis (in Asia Minor near Laodicea of old and Ephesus 29 Long. 38 Lat.) and "*Vicar Apostolic of the Hills in Malabar*" whose head-quarters being Veerapoly in Travancore the Bishop was virtually Bishop of Veerapoly. The consecration took place on the 15th December 1659. Father Joseph was also appointed Apostolic Administrator of the Bishopric of Cranganore whose Archbishop, Don Francisco Garzia died in 1659.

With buoyant hopes of making himself further useful, the newly consecrated Bishop Jose de Santa Maria arrived in Malabar in April 1661, but a series of political troubles began which seriously disturbed the peaceful state and administration of the churches hitherto under the protection of the Portuguese Government. Some years since, the Portuguese power was undergoing decay, and along with this the political props of the Portuguese hierarchy were mouldering and crumbling to dust; while the Dutch sway was waxing strong year after year until ere long, it consolidated into a chief power extending its dominions over parts of India and East Indies.

At the time when the Dutch occupied Cranganore in 1662, there lived in that fortress, a Jesuit Archbishop. They also found that the place was the chief seat of learning, science and religion in Malabar. There was a noble Jesuit College with a splendid library, whilst within the fortress walls a magnificent cathedral reared its stately head, and around it were the gorgeous and costly tombs of the Archbishops and Bishops who had formerly held sway over this famous citadel.

The Dutch at Cranganore.

Beyond the walls at Palliport was the College of the Christians of St. Thomas founded by the Franciscans for the instruction of the youths of that denomination in the Syriac language. What became of the various books the Dutch must have obtained at Cranganore, history does not disclose; the searches of Day and others proved fruitless. The Syrian College first mentioned was subsequently converted into a Leper Hospital and the masters and pupils removed to Changanacherry which from that period they curiously enough continued to call Vaipucottah. After the advent of the Dutch, many institutions such as this took the names of their original stations with them. Hence certain Roman Catholic stations which bear certain names now are not the same and identical places which had formerly in the time of the Portuguese borne those designations. No trace now remains of the buildings within the Fortress of Cranganore. They seem to have been utterly destroyed.

In the year 1663 the town of Cochin was surrendered to the Dutch and the political power of the Portuguese fast declined. The Dutch after the capture of Cochin were masters of this coast. They peremptorily ordered all European Roman Catholic Ecclesiastics to quit the coast and adopted every measure to put down the predominance of the Portuguese. It was in their anxiety to establish themselves, and to monopolize the trade in the East, that they promulgated the decree that no man of the Portuguese nationality would be permitted to reside within Cochin and its dependencies, either for any secular pursuits, or for ecclesiastical purposes. Perhaps the Dutch were prudent and politic in putting such restrictions upon their European rivals.

The Dutch at Cochin.
Expulsion of European Roman Catholic
Ecclesiastics.

Consequent effect upon the Churches. Arrangement of the Triple Powers regarding recruits to Malabar.

In consequence of this hard decree some of the Latin Churches hitherto administered by the Portuguese Bishops of Cochin were deplorably abandoned. This unavoidable desertion of some of the Latin Churches by the Portuguese led Pope Alexander VII to adopt the other alternative of constituting the above mentioned Italian Father Jose de St. Maria Vicar Apostolic of Malabar as the ordinary Bishop of Cochin. Subsequent to this, three of the greatest powers of Europe *viz.* the Pope, the United Powers of Holland, and the Emperor of Germany, seem to have made a formal agreement among themselves, that thence forward none others but only, Italian, and German Priests should be sent to Malabar. From this time down to our own days the Malabar Mission is regularly recruited mostly by Italian Missionaries. The Bishopric of Cochin which had always contained about ten European Priests, after it passed into the hands of the Vicar Apostolic under the arrangements just referred to was for sometime managed by only three European Missionaries who permanently resided in Travancore and formed the great centre or nucleus of the vast Verapoly Mission. They were the Bishop and Vicar Apostolic, the Vicar General, and the Vicar for temporal affairs.

Chapter of the Cochin Cathedral Revd. Fr. Diogo Lawrence. How Madeicara near Quilon became the seat of Bishop.

At the time when Cochin fell into the hands of the Dutch, the administration of the Bishopric was carried on by the chapter of the cathedral see of the city, as there was no resident Bishop there, since the demise of Bishop Miquel ROUNGEL some 15 years back. Previous to its dispersion however in 1646 when Bishop ROUNGEL died, the chapter of the cathedral of Cochin by virtue of their power to

administer the bishopric when vacant and to appoint an Administrator thereto provisionally, nominated as Governor of the Bishopric the *Revd. Father Diogo Laurence* Canon of the see of Cochin and Vicar of the Parish of Tangacherry Fort near Quilon. Governor Father Laurence fort he first time took up his residence at Madeicara near Quilon and that place ever since became the ordinary residence of the Bishops and Ecclesiastical Governors of Cochin.

When the Dutch entered Cochin, the chapter then administering the affairs was abolished, and naturally the Archbishop Primate of Goa assumed the exclusive right of nominating the Episcopal Governors to the see of Cochin ever since.

As it has already been described, there were at first two ecclesiastical ordinaries, one was the Archbishop of Cranganore, and the other the Bishop of Cochin; the diocese of the former extended from Cananore to some parts of Cochin and Travancore and contained all Syro-Roman Catholic Churches in the interior and that of the latter from Cochin to Saraganee, Suranam, and Ceylon chiefly embracing Latin Churches on the coast. The Vicars Apostolics of Veerapoly on the other hand were at first only missionaries sent to propagate the Roman Catholic religion among the heathens. After fulfilling this primary object of their mission they were at liberty to minister to Catholic Churches left without Pastors. This may be plainly seen if we read the authentic bulls granted by His Holiness the Pope for their guidance. The Bishops of Veerapoly however vigilantly extended their power and jurisdiction year after year until now it constitutes by itself an archbishopric of huge dimensions, in fact, the greatest in

Original jurisdiction of the Bishoprics and the meaning of their constitution.

India. This so happened especially because the civil authorities in latter times paid more attention and regard to the Bishops of Veerapoly and to the ever increasing Italian Carmelite Missionaries, than to the Native Priests of Cranganore. The events of the Great Schism of 1838 (*Post*) also greatly enhanced their power. And moreover by the tenor of the later orders of the Pope the Vicars Apostolic in Malabar, might have *as much jurisdiction as might be given them by the temporal Princes*.

No doubt all were under the Pope's authority, but the difference between these ecclesiastical officers was the Bishop of Cochin was by Right of Canon Law the Legal Prelate with *ordinary* jurisdiction, whereas the Vicar Apostolic of Veerapoly was a delegate with only *extraordinary* and *provisional* jurisdiction for extraordinary and special cases.

On the defeat of the Portuguese on the 6th January 1663, the Dutch fully secured possession of the Cochin town, and when their power was sufficiently established on political grounds they refused permission to the Carmelite Missionaries to exercise their nominal functions in Malabar in the same way as they refused permission to the Portuguese Priests sometime before. Hence the above named Bishop Don Father Jose D. St. Maria, Vicar Apostolic of the Hills of Malabar was obliged to return to Rome under the plea that the Dutch refused to permit him to live in Malabar. Prior to his departure however Bishop Joseph by virtue of the Apostolic Commission or extraordinary powers he had received *ad-hoc* from the Pope, consecrated on the 31st January 1663 as Bishop of Megara in Goa and Vicar Apostolic of the Archbishopric of Cranganore a Syriac Priest of Koravalangad

Bishop Joseph's return to Rome owing to Dutch prohibitions.
Consecration of Parambil Alexandrius.

called Alexander de Campo generally known among Syrians as Parambil Chandy Cattanar. He governed the Diocese till 1676.

Parambil Alexander was ruling over about 80 churches that were recovered from the Schismatic Jacobite Syrians by the exertions of Father Joseph of St. Sebastian; and the Carmelites after him increased their number daily.

At the time when Bishop Joseph consecrated Father Alexander, he also selected five of the Syrian Cattanars, and gave them special training in Roman theology and rituals and appointed them to be the Native Bishops' immediate assistants. As Bishop Alexander confessed that he accepted the honour of consecration in the hope that the Pope will confirm and esteem him, Bishop Joseph delivered to him the writings from the Cardinals of the Propaganda Society at Rome.

Ere long the Dutch were convinced that the presence of the Carmelites in no way endangered their political power though time was not come to think similarly of, or to extend the same liberty to, the Portuguese Priests. They therefore cancelled the prohibition. The Court of Rome soon after sent a Carmelite named Cornelius for the assistance of Bishop Alexander and he arrived in company with the famous Matthew de St. Joseph who in obedience to the prohibitory orders of the Dutch had quitted the Malabar shores. Friar Matthew latterly settled in an interior village and by his literary and scientific pursuits greatly pleased the Dutch Governor and through him acquired permission and privileges to the Carmelite Mission in Malabar. The Carmelites under the protection thus afforded once more renewed their labours.

Disabilities of Carmelites removed by the Dutch.

and by their steady residence in the country have continued to the present day that noble work of civilizing and instructing not only the Syriacs but also the Latin Christians that have been entrusted to their care by the Holy Father.

Till the year 1673 the Carmelite Missionaries had no separate dwelling houses at Veerapoly. In that year Matthew of St. Joseph at his own expense erected a church and built a house at Chattiat. The permission to build the church was granted engraved in a copper-plate, by *Hendrick Van Rheede* the Dutch Governor of Cochin, in recognition of the great services rendered by Father Matthew in the compilation of the immense botanical book *Hortus Malabaricus* in which the Governor was engaged. By a written order from Kodavachoorpolay in 1674 the church was transferred from the ordinary jurisdiction of Metran Alexander into the hands of the discalced Carmelites, who had now assumed the direct management of the mission.

The same year the church at Veerapoly and the Seminary were founded. It was during the weak administration of the Native Bishop Alexander de Campo that the vigilant Carmelite Missionaries held great controversies with him, took advantage of his wavering and weak character, and forthwith established themselves at Veerapoly though their permanent establishments at that station commenced only in 1696. At this time some more Carmelite Missionaries by name *Angelo Francisco*, *Angelo of the Order of St. Mary*, *Bartholomew of the Holy Ghost*, *Celestina of St. Ludovico*, *Peter Paul of St. Francis* and *Armand of St. Elias* arrived to recruit the mission and with them a clergyman named *Bartholomew Hanah* a Native Syrian and a student in the



ARCHBISHOP ALEXANDER DE CAMPO.

The following is the Portuguese writing at foot of the old oil painting at St. Mary's Church at Koravilangad.

“Sr: Dom Alexandre De quamos Bispo Da Serra, Natural de S. M. Mayoo; Filhs de ioyze E de ignacia, Falcew Oss de Dezembro quarta Fra Na Era de 1687 com usu dosos S. Sacramentos E Sipultado na Capella morda Igreja S. M. Noayoo comos funerais licitos E. pertinceutes an Estado Episcopal.”

(ENGLISH TRANSLATION.)

Lord Dom (Mai) Alexander Di Campo, Archbishop of Malabar, Native of Holy Mary Majoo (a title given by the Portuguese to Koravilangad Church) son of Joseph and Ignatia, died on Wednesday, 22nd December, 1687, having received the Holy Sacraments and buried in the sanctuary of the Church of the Holy Mary Majoo (Koravilangad) with the due funeral ceremonies appertaining to the Episcopal Church.

Propaganda College at Rome was sent as Syriac Malpan or Professor. From the time the Veerapoly Church was formed an average of about 400 heathens were annually converted and baptized into the Catholic Church.

When the affairs in Europe changed, the change affected Malabar too. In 1668 the peace of Lisbon was signed and the independence of Portugal was acknowledged, Spain having recognised the royal claims of the House of Braganza. Soon after this, negotiations were carried on with the Pope to acknowledge the House of Braganza. In 1670 Portugal accordingly became reconciled to the Pope who permitted the Portuguese King to nominate Bishops for Malabar.

The Peace of Lisbon.
Portuguese nomination
recognized by the
Pope.

The cause of non-recognition by Rome of the nominations of Portugal having been thus removed in 1676, *Don Raphael de Figuerdo Salgada* a Portuguese Priest of the Cathedral Church of Cochin Fort was nominated Bishop of Adrimetto in Africa and Vicar Apostolic of the Archbishopric of Cranganore and he governed it well till 12th October 1695 when he died and was interred at the Theccan Pallippuram Church.

Bishop Raphael de
Figuerdo Salgada.

When the native Metran Alexander above mentioned advanced in age, Raphael de Figuerdo Salgado was appointed his co-adjutor. Bishop Raphael was an East Indian. His refractory ways brought on him the opposition of the Dutch Governor. His own priests also disliked him. Father Laurence Maria preferred against him serious charges which were severely noticed by Rome. At first Bishop Raphael did not respect and esteem Metran Alexander and the consequent displeasures

Alexander and Ra-
phael.

would have grown worse but for the timely intercession of the Carmelite Missionaries who earnestly begged Bishop Raphael for justice sake to live in peace with Metran Alexander. Peace was accordingly restored. Bishop Raphael visited all the churches in a more agreeable way and latterly commanded much respect from the growing Christian population. In 1676 the first year of Bishop Raphael's rule, Metran Alexander died and was interred in the Koravalangad Church.

When Bishop Raphael was only acting as Vicar Apostolic the permanent incumbent of the see of Malabar was one *Thomas de Castro* a native of Goa who was appointed in 1675. For the time being his rule nominally extended over Travancore, Tanjore and other provinces "intra Gangem," but he seems to have never visited his dioceses in Travancore, Malabar, or other provinces.

After the death of Bishop Raphael in 1695, *Don Diogo de Anunciaco* was nominated Archbishop of Cranganore by King Don Pedro II and confirmed by the Pope. Archbishop Diogo delaying a little, sent his commission earlier to Archdeacon *Matthews de Campo* nephew of Alexander de Campo authorising him to govern the archbishopric till his arrival. In those days it took such a long time for despatches to and from Europe to be received, that the wishes and orders of the Pope did not reach Malabar in time.

Impatient to assume the direct ecclesiastical authority over the Syrian Christians of Malabar, the Carmelite Missionaries of Veerapoly fully realising the critical position in which the churches were now placed without regular Bishops over them

Bishop Thomas de
Castro.

Archbishop Diogo
de Anunciaco.

Carmelite Represent-
ations to Rome.

represented to the Propaganda Society at Rome that the Archbishop of Cranganore, and the Bishop of Cochin were long absent from their respective dioceses to the great detriment of churches and injury to the cause of Christianity in this land, and they further prayed that until the bishops should return to their churches, His Holiness would be pleased to despatch a brief making one of the Carmelite Missionaries of Veerapoly as Vicar Apostolic of Malabar.

The request was of course not refused. The Propaganda Society was only too eager to extend its jurisdiction and powers; and the Society took due notice of the representations of the Carmelites, advocating the direct interference of His Holiness to check such disorders in the church, and at last obtained a brief from Pope Innocent XII under date 30th February 1700 ordaining *Father Angelo Francisco de Sta Theresa* Bishop of Metallapole and Vicar Apostolic of Malabar until the Archbishop of Cranganore and the bishop of Cochin would repair to their dioceses.

It was thus that the Carmelites of Veerapoly happened to administer Cranganore and Cochin for a time under formal authority from the Pope and succeeded in expelling from Malabar the Jesuit Missionaries of the College and Seminary of Ambalacad.

Father Angelo who was thus, constituted Vicar Apostolic, was a native of **Piedmont** in Italy and for about 23 years a zealous and laborious Carmelite Missionary at Veerapoly. He ruled the Church with much skill till his death in 1712. He was held in great esteem by the Syrians who called him Mar Thoma. According to the above said brief, Father Angelo was consecrated at the Allangad Church curiously

enough by an Oriental Bishop named Mar Simon Bishop of Aden, under the following circumstances.

At Aden Mar Simon was seized by the Mussulmans, who were actuated by the Nestorian commotion, but he escaped from their hands through the efforts of a Capuchian Missionary John Baptist Dor Lyons and arrived at Surat. There he remained under the protection of the Franciscan Monks who knowing the necessity for a bishop to consecrate the Vicar Apostolic of Malabar informed the Carmelites of Veerapoly of the arrival of Mar Simon at Surat. As desired by them Mar Simon was brought in a French vessel to Malabar where Angelo Francisco was consecrated by him at Allangad. After this the same vessel which brought him to Malabar took him to Pondicherry in company with the Capuchian Missionary Francisco Marian Detoer. There he lived till 1720 and died in good old age. The fact is said to be recorded in the Church Book Register at Pondicherry. Some writers throw doubt in the consecration of Bishop Angelo by Bishop Simon.

These nominations and dispositions from the Pope made

no effect on the Bishopric of Cochin, though they seriously interfered with the Archbishopric of Cranganore, which had no Bishop to govern it from 1659 to 1701.

Effect of Papal dispositions on Cranganore John Robeiro the Jesuit Bishop.

When Vicar Apostolic Angelo Francisco was governing the Veerapoly Churches, Don John Robeiro a Jesuit, and Rector of the Ambalacad Seminary, was consecrated on the 5th December 1701 as Bishop of Kodungaloor, or Cranganore which bishopric was vacant for the last 42 years since the death of *Garcia* in 1659. Soon after Bishop Robeiro took charge of his diocese, he sent a letter to Vicar Apostolic Francisco

claiming that all the St. Thomas Christians belonged to his jurisdiction should be restored to him. The Vicar Apostolic accordingly sent a circular to the christians of all the Churches that they should meet at Veerapoly on an appointed day. When the Vicars and elders of the churches met, the Vicar Apostolic Francisco removed his cross mitre and all emblems of priesthood and addressed them saying, "From this moment I am not your shepherd. As your legitimate shepherd, the Archbishop of Cranganore has arrived, you must obey him henceforth."

These touching words affected all the audience. Some shed tears, and others sorrowed, but all with one voice sent a memorial to His Holiness the Pope, praying that they might be allowed to continue to remain under the control of the Vicar Apostolic and the Carmelite Missionaries. Further under the leadership of Abraham Gevergheese Thoma they signed an agreement at the *Kadathurthy Church* on the 20th June 1704 to the effect that they should all firmly adhere as hitherto to the Spiritual Government of the Vicar Apostolic till sanction or advice should be received from His Holiness. The same year the Jacobite Syrians from the Edapoly Church of Mar Geverghese are said to have sent another memorial to Rome saying that their church would prosper better if placed under the joint control of Mar Thoma and the Vicar Apostolic and the Carmelites.

The Vicar Apostolic and the Carmelites, much worked against Archbishop Robeiro's power. They also endeavoured to foment the jealousies of the Dutch, and are even said to have offered large sums of money to the Rajahs of Travancore and Cochin and other chiefs in Malabar so that they might use

Dutch jealousies
fomented.

their power to put down the authority of the Portuguese ecclesiastics. They are also said to have given hopes to the Schismatic Syrians, that they would obtain leave from the Pope to consecrate their Bishop, in case they would write to the Pope in favour of the Carmelites and against the Jesuits.

Thus, all the refined politics of the Italians were employed with a view to arrest or cripple the power of the Portuguese. The persecutions directed against Archbishop Robeiro, were so numerous and severe, especially those done by the Carmelites led by Father Inocencio de St. Onoforo, that the accounts of them seem incredible but for the incontestible documents in the archives of Cranganore and Veerapoly.

The Dutch also being likewise inflamed by the Italian Missionaries, opposed the Portuguese Bishop Robeiro. The Portuguese cause was further injured when the Vicar Apostolic Angelo Francisco of Veerapoly in 1709 was given jurisdiction over Kodungaloor and Cochin Missions. This procedure was necessitated, by the mandates of the Rajahs of Travancore and Cochin who at the request of the Dutch prevented the entrance of all men of Portuguese nationality into their territories. Seeing that the Christians were thus deprived of the services of the Portuguese Bishops, His Holiness authorised the Vicar Apostolic of Veerapoly to extend his jurisdiction wherever the native princes permitted them.

But Archbishop Robeiro in spite of the opposition of the Carmelites of Veerapoly continued to govern the Archbishopric of Cranganore, with the exception of a few churches. And latterly enjoyed the protection of the two Rajahs, the Dutch, the British Factor Robert Adams and the Zamorin and he governed the diocese so well till his death in 1715.

Veerapoly gradually
extending jurisdiction
over Cochin and
Cranganore Churches.

As time advanced, the Catholic Christians observing the opposition of the princes and rulers of the country, against the Portuguese owing to their political downfall, did not submit to their authority but preferred to attach themselves to Mar Gabriel the Nestorian bishop or the Jacobites, and as the Pope's brief authorising Vicar Apostolic of Veerapoly to extend his power over other Sees, delayed, sixteen churches sided with Mar Gabriel the Nestorian. Some of the remaining churches waited till the end of the year and when the brief from Rome came, they joined the Carmelites.

It was indeed a misfortune greatly felt by the Vicar Apostolic and the Carmelites, that so many churches without waiting for the Papal Brief sided the Nestorian Metran and the Jacobites, though *Vicar Apostolic Angelo Francisco* was timely commissioned to extend his jurisdiction over the Bishoprics of Cranganore and Cochin.

The new brief which the Carmelites obtained from Pope Clement, for their Vicar Apostolic the Bishop of Mettapolis, under date 13th March 1709, sanctioned him to take over the churches within the Archbishopric of Cranganore and Bishopric of Cochin, if those Bishops could not, and were unable to, freely exercise the jurisdiction granted to them under certain conditions by Pope Innocent XII in his Apostolic letter or brief dated 28th February 1700.

Now many of the churches submitted to Veerapoly and when *Angelo Francisco* before he set out on his visitation tour went to interview the Rajah of Cochin, he was accompanied by 3000 Christians. Though there were thus heavy accessions to Veerapoly the Jacobite opposition was still great.

Sixteen Roman Catholic Churches siding Mar Gabriel the Syrian Metran.

Papal Brief of March 1709.

Hearing that the Kodathurty Rajah opposed the Roman Catholics and sided with Archdeacon Thomas to whom he intended to give away the *Koravalangad* Church, the Vicar Apostolic and Father Innocent hastened to the spot; Francisco remained at Kodathurty and sent Innocent to Koravalangad.

Innocent hastily reached *Koravalangad* and shut the doors of the church and took possession of the pictures. And while holding them in hand and standing in the portico of the church, the Rajah's men arrived thither, and were ashamed to find that they had no means of ingress. Following this, the Christians of Alangad hailed the Vicar Apostolic into their church. When he visited the Alangad Rajah, he not only received him well, but escorted him in grand procession in company with the Eliah Rajah and troops to the Church at *Chennamangalam* from which he proceeded to *Kanjore* and *Maliatoor* and other churches in all of which he was acknowledged and received as their Bishop. When he was returning to Veerapoly from Maliatoor, he died on the way on the morning 17th October 1712, after giving death-bed exhortations to numerous Christians and concourse of priests and deacons. The tradition among the Catholics says that heavenly music was heard at his death bed, and his dead body emitted a sweet fragrance, and on the roof of the room where he lay he saw a great light flashing across with prayers written in it. All Christians wept for Bishop Francisco, and many influential and eminent natives also lamented his death and especially the Alangad Rajah who is said to have hastened to the death-bed of Francisco at Veerapoly and implored his last blessing. The Rajah further begged that he might be allowed to bury the remains of the Bishop

Father Innocent at
Koravalangad. Death
of Bishop Francisco.

at Alangad but the Carmelites interred him in their own church at Veerapoly.

Seeing that this was the best opportunity to draw away all Christians to him Mar Gabriel the Metran made strenuous efforts, but Pro-vicar Apostolic Father Innocent at Muttam Church, Father Reynold the Carmelite at Kadathurthy Church, Father Peter at the Churches of Angamalai and Alangad for a year and a half kept strict supervision over all the Christians and reduced them to firm obedience to His Holiness the Pope.

On the 31st January 1714, Bishop *John Baptist Multedi* of the order of St. Theresa a native of Genoa and a brother of *Bonaventur* the general of the Carmelite Society was appointed Bishop of Lymira and Vicar Apostolic of Malabar; and according to the writings of the above said Pro-vicar General Innocent and Paulines it would appear that he was consecrated by Father Maurice Vicar Apostolic of Bombay in the Island of Karwar on 14th April 1717, and that he arrived in Malabar on the month of March 1718 only and assumed charge of the churches.

In 1722 when Archbishop Don Antonio Pimentel came for Cranganore, the Carmelites made fresh efforts to prevent his entrance into the country and are even said to have gone to the extent of offering money to a venal Governor of Cochin, who actually despatched a party of soldiers with an officer to Ayacotta, with orders to apprehend the Archbishop and deport him to Batavia by ships then lying on the roads of Cochin. But the Archbishop was wiser in his generation. He knew

Bishop John Baptist,
1714.

Archbishop Pimentel
1722.

how to elude from the notice of his enemies. With much vigilance he forthwith repaired to Cochin and appealed to the Governor. Now the Governor being convinced of the justice of the case, began to oppose the pretensions of the Carmelites grounding his reasons on the spirit of the brief of 28th February 1700 and another of 31st January 1714. Thenceforward the Governor himself greatly endeavoured to establish the independence of the Archbishop of Cranganore and the Bishop of Cochin and to put an end to all these disputes among Christian missionaries.

John Baptist, the Vicar Apostolic ruled over the churches for 34 years, did much good and died on the 6th April 1750 at the advanced age of 76 and was interred at St. Joseph's Church at Veerapoly. A successor was once provided for but he having died a second man was consecrated. On the 11th December 1734, Innocent of St. Leopold had been appointed co-adjutor of the above said Bishop John Baptist with right to successors. He was a native of Hungary of the House of Calunitus and brother of Cardinal Calunitus, Metrapolitan of Vienna. He loved the Malabar Christians much, was liberal towards the poor, greatly exhorted the people and particularly preached the doctrine of confession. He was also very kind to the pagans willing to be converted to Christianity, and was a great favourite with the native princes. He procured money from home, built a house at Alangad for the use of Missionaries studying Malayalam, enlarged the houses at Veerapoly, and Muttencherry, and deposited some money the annual interest of which over Rs. 100 was spent towards the expenses of those that came to study and embrace the Catholic religion. This help ceased only at the time of

Bishop John Baptist's
death.

Joseph II Emperor of Austria. But unfortunately this liberal and zealous Prelate died at Veerapoly on 31st October 1735.

When John Baptist was very old, and stood in great need of an assistant the Pope on the 15th January 1746 appointed Father Florence of Jesus of Nazareth Bishop of Areopolis and co-adjutor of the Vicar Apostolic of Malabar. On 20th April 1747 he was consecrated at Karwar by Bishop Father Innocent of the Presentation Vicar Apostolic of Bombay. He was a man of firm character, and during the troublous time he lived, he showed undaunted courage, and with a steady hand guided and protected the Christians under him.

In 1756 Salvador dos Reis of the Society of Jesus was appointed Archbishop of Cranganore and Bishop Salvador forwarded his letters patent of appointment by the Holy See to Bishop Florence of Veerapoly. Florence after perusing the documents sent a bold reply that Archbishop Salvador was quite at liberty to gather all Christians that liked his jurisdiction but maintained that to force unwilling Christians to his obedience was against the express wishes of the Holy See and would be quite unbecoming a virtuous man.

CHAPTER IV.

But upon conquest and annexation Travancore at this time began an aggressive policy. In 1761 under the leadership of his able generals Martanda Pillay and M. de Lanoy Rajah Varmah of Travancore warred with the many neighbouring petty Rajahs and extended his dominions as far as Cochin and when he was returning victorious, he entered the House of Veerapoly. He was received well and was much impressed with the abilities and virtues of Bishop Florence and as a memento of his visit, freed the Convent and Mission lands from taxation through Lanoy's influence. It was this Vicar Apostolic Florence who built the Seminary of Veerapoly and the boarding house for Catechumens and enlarged the hospice and oratory of the Carmelites in the suburbs of Cochin. He died on the 26th July 1773 and was interred in St. Joseph's Church Veerapoly.

Information about the death of Bishop Florence reached Italy only in 1774 and at this time there happened to be in Italy a Priest named Francisco of Sales of Mater Dolorosa a Carmelite who from Travancore had proceeded thither during the time of Bishop Florence. The Holy See appointed Father Francisco as Bishop of Germanica and Vicar Apostolic of Malabar in 1774. He was consecrated in Paris and reached Malabar only 13th October 1775. But without ruling many days left this in 1780 and entered the Convent at Mount Carmel in Palestine and died there in 1787 aged 56. He was a native of Savoy.

Travancore Rajah's
visit to the Veerapoly
House.
Florence's death.

Bishop Francisco de
Sales.

After the departure of Francisco, Father John Mary of St. Thomas a Carmelite Missionary was appointed Bishop of Castoria and Vicar Apostolic of Malabar, on 23rd December 1780; but before coming to Travancore he died at Madras while staying with the Capuchin Missionaries there. He was detained in the Coramandel Coast as he was eager to assist the Christians who were suffering much during the wars in the Carnatic.

After this, on 30th March 1784, Aloysius Mary of Jesus a native of Rome and a Missionary in Travancore was appointed Bishop of Usula and Vicar Apostolic of Malabar. He was consecrated at Pondicherry on 25th September 1785 by M. Brigot Bishop of Fabraca and superior of the Pondicherry Mission and arrived at Veerapoly 10th February 1787; but he ruled from 15th January 1786 as his diaries testify.

He was a prelate of pacific temper, liberal and affectionate to the people under his jurisdiction and the people venerated him much; and while he was thus peacefully ruling, *Jose Cariatil Metropolitan* who had travelled to Rome and other places, under the patronage of the Queen of Portugal now reached Goa in 1786 with his associate Periamakel Thomas Cattanar. On hearing of the arrival of Cariatil Metropolitan, the Vicar Apostolic was very hopeful that thereafter there would be no fresh schisms amongst Christians as he would keep in peace all of them; under this hope he prayed for his speedy arrival. But Cariatil Metropolitan fell ill with ague at Goa, and died there on 9th September 1786.

The Vicar Apostolic still more rejoiced to hear of the arrival of Revd. *Thomas Periamakel* on 29th December 1786 with letters patent from the Archbishop Primate of Goa

Don, Father Manuel de Sta. Catherine, as Governor of Cranganore. Much cause for future union and peace amongst these Bishops seemed apparent, for Governor Periamakel in 1787 went to Veerapoly, saw the Vicar Apostolic and the Missionaries and assured them that it was his earnest wish that all should live in peace. And he returned to Angamale by way of Alangad.

In spite of the above professions displeasures soon arose: for Periamakel Thomas while he was appointed at Goa as Governor of Cranganore, it is said that he had hopes given him that should he gradually expel from this shore the Vicar Apostolic and the missionaries, he could hope to be promoted as Metropolitan. Indulging in this ambitious hope Periamakel Thomas befriended all the Portuguese Priests, and sought every means to resist the Vicar Apostolic and his adherents.

Thomas Periamakel on reaching Angamalai convened a
Angamalai Convention and Periamakel. great council of the priests and laymen of his Diocese. They mutually confessed each other's faults, and gave vent to their common grievances against the Vicar Apostolic of Veerapoly. Periamakel further gave an account of his travels in Europe and at last produced a Malayalam translation of a communication said to have been sent by the Carmelite missionaries to Rome and Portugal, requesting that Cariatil Metropolitan and Periamakel Thoma should not be allowed to return to Malabar.

On hearing this, the laymen and priests were sore enraged against the Carmelites, and at the spot signed a deed of agreement that they would never more accept the Carmelites. The document was circulated from church to church to enlist

more signatures. This same document was latterly submitted to the decision of the Maha Rajah of Travancore. The Government authorities after duly investigating the facts and the charges brought against the Carmelites, and seeing also the evidence sent by the Pondicherry Governor *David Deccosinhi* and the Marine General *Franciscos Demorayim*, discredited the paper, though the Portuguese Bishops still assert that Travancore Sirkar issued certain decrees in their favour, and they also say that in the archives of the Rajah of Cochin at Triponantora, a Royal order was found and this document tends to show that Cochin disowned the authority of Veerapoly. Though we have no conclusive evidence as yet, it would seem that for about 12 years from 1787 almost all the Syrian Churches "without even excepting the Parochial Church of Veerapoly" remained under the chief management of this Governor of the Archbishopric of Cranganore who was nominated and sent here by the Archbishop Primate Don Father Manuel de Sta. Catherina, and that therefore the Vicariate Apostolic of Veerapoly was reduced for a time to only about ten Latin Churches situated round the town of Cochin.

Governor Periamakel Thomas, died on 20th March 1799.

During the life time of Thomas, the Schismatic Syrians sent Pandory Paulos of Puthencheru to Bagdad. The Patriarch was absent at Rome at the time, but the acting Metropolitan Mar Johannan Ormez consecrated Paulos, gave him the name of Mar Abraham and sent him back as Metropolitan of Malabar. But as Governor Thomas and Vicar Apostolic Aloysius Mary commonly called Louis Mariam guided the Christians more prudently and to their satisfaction, Paulos Mar Abraham did not gain many adherents.

Mathoo Tharagon
and the Chengana-
cherry Meeting.

But after the death of Thomas, the Schismatic Christians headed by one *Thachil Mathoo Tharagon* convened a council at the church at Chenganacherry and accepted Mar Paulos Abraham as their Metropolitan; Mar Abraham acted according to the wishes of Tharagon and made his own arrangements for the government of the churches. The Schism was now complete. However when the Rev. Dr. Louiz de S. Jose Ribamar of the order of St. Francisco arrived as Governor of the Bishoprics of Cochin and Cranganore, he appointed Thatchil Ittyra Malpan the brother of Mathoo Tharagon as Governor. If the others had also approved this appointment, peace would have prevailed. But Tharagon and his partisans had it all their own way. The displeasures very soon became open attacks and on the occasion of a marriage in Tharagon's house in June of that year, several priests and laymen discussed whether the appointment of the Governor was valid or not and decided that it was not valid. But as Tharagon insisted, all re-appointed the same man. The churches in Cochin territory and those under the Vicar Apostolic however did not recognise Paulos or Thatchil Ittyra.

During the time of Rama Varma Rajah who rejected the document above referred to, many important events occurred in connection with churches.

In 1774 Pope Clement XIV hearing of the very favourable reports from the Carmelite Missionaries recounting numerous benefits and helps they had received at the hands of the King of Travancore, sent to His Highness under date 2nd July in the 6th year of his Pontificate, a congratulatory letter thanking him for the helps rendered to his agents.

Pope Clement XIV's letter to the Travancore Rajah and the Deputation and reception.

This letter of His Holiness reached Veerapoly only in 1780, when two famous missionaries, by name Paulinus and Clement of Jesus, carried the epistle to the Maha Rajah at Trevandrum, and the following extract from Paulinus' travels gives an interesting account of what happened on this occasion.

“During the course of his travels, Francisco Paulinus of St. Bartholomeo had several opportunities of becoming acquainted with the manners and customs of the people of Malayala, and his book contains accounts of several interesting interviews he had with the reigning prince of the country. Having procured letters of introduction from M. Adrian de Moens the Dutch Governor of Cochin, and Mr. John Forless Governor of Anjengo, who both professed acquaintance with the Rajah; Batholomeo set out from the former place for Trevandrum, on the 20th of June 1780, previously acquainting the minister of his intended visit, the object of which was connected with certain missionary affairs, into which it is needless to enter in this place. Taking with him according to established etiquette a few presents consisting of two European paintings, a large mirror, fifteen pounds of red sandal wood, and twelve bottles of Persian rose water, he arrived at the court, when as he relates; ‘As soon as we made our appearance before the gate of the castle, the guard presented his arms, and the minister sent a guide to conduct the persons who bore our palanquin to the door of the Palm-garden in which the King resided. Here our coolies or palanquin bearers, were obliged to remain behind us, lest being people of the lowest caste, they might contaminate the Royal-palace. At this door we were received by the King's Commander-in-Chief, who conducted us through the Palm-garden, to a second door, where the King was waiting for

us. He received us standing and surrounded by a great number of princes and officers. Near him stood his son with a drawn sabre in his hand; in a shady place were three chairs, one of which was destined for the King and the other two for me and my colleague. When we had all taken our seats, the attendants formed a circle around us. I then produced the Pope's letter, which I had hitherto carried in a pocket-book richly embroidered according to the eastern manner; raised aloft, applying it to my forehead, in order to show my respect for the personage in whose name, I presented it, and delivered it to Sambradi Keshawa Pilla, the Secretary of State. The latter handed it to the King, who also raised it up, and held it to his forehead as a token of respect for His Holiness. At the moment when the Pope's letter was delivered there was a general discharge of the cannon of the castle. When the King had conversed for sometime on various topics, he ordered his Minister and Secretary to give such an answer to our petition and such relief to our grievances which had been specified on an Ola, that we might return home perfectly satisfied and easy. For my part I could not help admiring the goodness of heart, affability, and humanity of this prince, as well as the simplicity of his household establishment and way of life. At that time, he and all the persons of his court according to the Malabar mode, had nothing on their bodies, but a small piece of cloth fastened round the loins, and the only mark of distinction by which royal dignity could be discovered, was a red velvet cap with gold fringes.'

"Highly gratified at so courteous a reception by the Rajah, Bartholomeo remained a few days at the capital, during which time His Highness appointed a Brahmin to serve him in the capacity of house-steward together with another

official, who daily brought him a service of dishes prepared after the Malabar manner and which were paid for out of the Royal treasury. The Rajah evinced a great desire to become more familiarly acquainted with the English language already speaking it exceedingly well. For this purpose he endeavoured to retain Bartholomeo a still longer time at his court, but such a proceeding was by no means palatable to the Brahmins who did not relish the favour with which the European missionary was being received, and they covertly procured his removal from the country. But the cause which Bartholomeo had at heart was neither stifled nor discouraged by this abrupt termination of his visit. He had acquired even during that short interview, some rights he claimed for his Christian flock, who were being treated with injustice by the native officials of the district, and he had a verbal assurance from the Rajah, that he would take under his protection the missionaries and Christians in general, who had been recommended to him by His Holiness.

“Pope Clement the XIV, must have been rejoiced at the urbanity, and complaisance of a heathen prince. The next step was to send him out his own portrait, at the receipt of which the Rajah expressed the utmost satisfaction. The bearer of the papal gift received a *douceur* of 100 Rupees ; and Bartholomeo concludes cheerfully, with the hope that henceforth Christianity will acquire new strength ; and be again raised to its former state of respectability.”

Highly pleased at the honour done to him by the Pope the Maha Rajah forwarded a portrait of his, with a letter to H. H. Clement XIV, which reached the hands of his successor

Further exchange of presents between the Rajah and the Pope.

Pius VI who in return sent a portrait of his, to H. H. Rama

Varma Rajah with a letter dated 24th February 1790 in the 6th year of his Pontificate.

In the same year 1790, H. H. the Rajah of Travancore is said to have issued an order commanding the church at Mampoli to be delivered over to Veerapoly.

The letter and portrait of Pius VI above referred to reached Veerapoly in 1793 and the same year, 20th April it was in great ceremony carried to the Rajah who with all officers of state received it under a salute of 21 guns.

Similar letters seem to have been sent from Europe by Pope Gregory XIII to H. H. the Rajah of Cochin.

Now Mathoo Tharagon being convinced that by acknowledging Pandory Paulos as Metropolitan, and by the documents and circulars he sent to Government, he only seriously injured the cause of the church, voluntarily went to Veerapoly, confessed his faults to the Vicar Apostolic Aloysius or Louis Mariam and asked pardon of him.

Pandory Paulos Metropolitan also in his turn on 4th January 1802 voluntarily went to Veerapoly. There he was received well and treated as a friend by the Vicar Apostolic who also rendered him much pecuniary help.

We have already quoted from Paulinus and have shown how much we are indebted to his observations. He is otherwise called Paoli and often Father Bartholomeo. In some books he is called Paulini de St. Bartholomei. He rendered eminent services to the Travancore Church at a very critical period of its history and the best part of his manhood was spent in and for Travancore. Of all the Roman Catholic

The great and learned Father Paulinus.

Tharagon reconciled.

Missionaries, nay, perhaps of all Christian missionaries of whatever denomination who had the honour of serving Travancore; we doubt not Father Paulinus was the most renowned for his learning and erudition and he had also a great fame among the savants of Europe. It is therefore only becoming that we should make grateful recognition and honourable mention of his missionary career. It would be a valuable addition to the literature of Travancore, if some one would attempt writing a detailed biography of this eminent missionary and translate some of his important works. We can only give here a very brief sketch of his life.

Father Paulinus was born in the town of Hoff in Lower Austria or Germany in the Diocese of Tauvin in Pannonia, on the 23rd of April 1748. His real name was John Philip Werdin. He studied at Prague and acquired a knowledge of some of the oriental languages at Rome. He took his vows as a monk on the 21st July 1769. When he had finished his studies, he asked permission that he might be sent as a missionary for the conversion of the heathen. He was accordingly sent by his superiors to Malabar.

He arrived at Veerapoly in 1777 and remained in Travancore for over 13 years. He was so well versed in the language, customs and antiquities of Travancore and Malabar that the observations he made in his writings give valuable information about the country, and throw considerable light on the state of Christianity in Malabar in the last century. His fame reached Europe and he was made a member of the Royal Academy of Science of Paris, and other learned institutions. For his great services to the Roman Catholic Church he was dignified with the title of Vicar

Apostolic and afterwards he was raised to the position of an Apostolic Visitor. When the Propaganda Society wanted some information he was recalled to Europe about 1790 to give an account of the Indian missions. He was further employed at Rome to correct some elementary works which the Propaganda Society was preparing and publishing for the use of missionaries. He was latterly appointed to the important position of Secretary of the College of the Propaganda. When the European war broke out and the French invaded Italy he removed to Vienna in the interests of his college as he was its Secretary at its dispersion. In 1800 he returned to Rome where after holding many important offices of trust he died in 1806 in the Convent of St. Mariae de Sale. He wrote in all about twenty four volumes and for information about his more important works on Sanskrit Grammar, Travels, Brahmanical Systems and Antiquities, for description of Christian churches and for Sermons,&c. see Part IV of this volume Chapter the literary labours of the Christian missionaries of Travancore.

After the destruction of Cranganore by the Dutch in 1663

Archbishops of
Cranganore during
the 18th century.

the affairs of the Archdiocese were very irregularly managed and the first bishop who decided to live within his diocese was *D. Joao Robeiro S. J.* He permanently resided in Cranganore for more than seven years from 5th December 1701. His successor *Archbishop D. Antonio Pimentel S. J.* lived among his people and ruled the churches for more than eleven years from 1721. He was followed by *Archbishop D. Joao Aloysio de Vasconcellos S. J.* (1735) who also resided in his diocese for about three years. The next Archbishop of Cranganore was *D. Salvador dos Reis S. J.* (1756). He governed the see

creditably for about twenty-one years. After him the Archdiocese was administered successively by Pedro Figueiredo of the Oratory of Goa afterwards the first native Inquisitor in Goa, Father Jose a Soledade, O. D. C. afterwards Bishop of Cochin and Father Manoel de Francisco O. S. F. (a native Damaun). The next Archbishop was an important person in many respects; *D. Jose Cariatil* was a native of the Malabar coast. His adventures we have already narrated. In 1779 he went to Portugal and while there he was greatly patronised by the Queen who sent him to Rome. He was appointed Archbishop of Cranganore in 1782 and was consecrated in Europe. He reached Goa in May 1786, but unfortunately died there in the Archbishop's Palace of St. Ignaz on the 9th September following, before he was able to set foot in his diocese. It has already been explained that as an immediate arrangement they appointed an Ecclesiastical Governor for Cranganore. The Very Rev. *Thomas Periamakel* who was the companion of the deceased Archbishop Cariatil to and from Europe and who was also a Cattanar was appointed by Archbishop Sta Catharina to administer the See as Ecclesiastical Governor. He was succeeded temporarily by Father *Joquim de Sta Rita Botelho O. S. F. R.* who governed the diocese from the 19th February 1820 to 23rd of January 1823, *i.e.* till the arrival of the permanent Bishop *D. Father Paulo de S. Thomas Aquino O. P.* who was appointed on the 3rd December 1816, preconised 16th January 1819 and was consecrated in the College of St. Thomas at Goa by Archbishop S. Galdino on the 4th March 1821. He took charge of his diocese on the 23rd of January 1823 and died at Olicare near Quilon on the 19th December of the same year, and was buried in the Church of St. Anthony at Chenganacherry.

When Bishop Pedro Pacheco of whom mention has already been made died in 1713, one Father Francisco dos Martyres, who was then on his way to Europe was nominated Bishop, but he died during his journey and before the arrival of the Papal Bulls.

The Bishops of Cochin during the 18th century.

Consequently, *D. Francisco de Vasconcellos* of the Society of Jesus was appointed Bishop of Cochin by King Joao V and confirmed by Pope Clement XI. He was consecrated at Calicut by the Archbishop of Cranganore Don Antonio Pimentel in April 1722. For sometime he resided at Quilon, but since went southward and for many years lived at Anjengo and at Mampolli. As resident Bishop he governed the see for about 20 years. From Travancore he was promoted as Archbishop of Goa, and took charge of that office on the 20th December 1742. While governing Goa, he died on the 29th March 1743, and was buried in the Church of Bon Jesus (Goa):

Bishop Vasconcellos was succeeded by the much famed *D. Clemente Jose Collaco Leitao* also of the Society of Jesus. He was nominated on the 7th March 1744 by King Joao V and confirmed by Pope Benedictus XIV. He was consecrated at Goa on the 11th of December 1746 by the Archbishop Primate Don Lorenzo de St. Maria, and took possession of his Bishopric at Anjengo on the 25th of February 1747. He resided at Anjengo and for thirty years governed the church with much benefit to the people, and great credit to himself. Unfortunately he did not agreeably pull on with the early British authorities in the Anjengo Settlement. In November 1750 he repaired to Goa and from thence to Bombay in order to obtain peace to the Roman Catholics of Anjengo who are

said to have been molested in their religion by the then Commercial Resident and chief of that Settlement *Thomas Byfield Esq.*, who belonged to the Puritan Sect. This Bishop latterly went and lived at Puthenthora and finally at Quilon where he died on the 15th January 1771, and was buried in the Church of Mudacara in that town.

The next *i. e.*, the fourteenth Bishop of Cochin was *D. Father Manoel de Santa Catherina*, of the order of Discalced Carmelites. He was appointed by Queen Donna Maria I and confirmed by Pope Pius VI. It is strange that though he ruled the Diocese for five years he never visited the same. He was appointed administrator of Goa on the 13th October 1779 and he took charge in February 1780. He was also finally promoted as Archbishop Primate of the Orient on the 19th July 1783 and took charge of that high office on 21st November 1784. He died while on visitation to the Province of Salesette on the 10th February 1812 aged 87 years.

When the last Bishop was promoted to Goa one *Don Father Jose de Solidade* of the O. D. C. was appointed by Queen Maria I and confirmed by Pope Pius VI. He came to India with Bishop Father Manoel de Sta Catherina and was appointed by that prelate, Governor of the See of Cochin in place of the Very Revd. Caetano Francisco de Couto, a secular priest and native of Panjim. After he had been appointed Bishop of Cochin he was consecrated at Goa by Archbishop Sta Catherina on 21st November 1784. He assumed charge of the Bishopric at Quilon on the 3rd April 1785 and permanently resided in his diocese and governed it for about fifteen years. On the 3rd March 1799 however he was recalled by the Court of Portugal. It is not definitely known why he was called back.

After the ~~retreat~~ of Bishop Jose de Solidade to Portugal, ~~the~~ Bishopric of Cochin was governed by a long line of "Episcopal Governors." They were not bishops ordinary as will be seen from the detailed description of their powers given below. Just to show however the line of succession, we shall here give some brief account of these ecclesiastical rulers. For about five years, *i.e.*, from 1st April 1799 to 28th December 1803, one Revd. Dr. Father Luiz de S. Joze Ribamar a Franciscan governed Cochin. After him Revd. Father Joze de S. Joaquim was appointed at first Vicar General, and then Governor from 21st April 1806. He was followed by a Dominican named Revd. Dr. Father Joze de Patrocinio Telles, but he died after a few months on the 3rd September 1806, and so his predecessor in office Bishop Joaquim supplied the vacancy till the successor came *i.e.*, for three years from 12th December 1806 to 7th March 1810. During his absence a Padre named Francisco de Miranda acted as Vicar General and after him Revd. Dr. Father Thomas de Noronha a Dominican acted for sometime. From 29th April 1810 to 15th August 1811, Revd. Dr. Father Joze de Virgene Maria Porcincala (a Dominican), ruled the Diocese. And after him the Revd. Dr. Father Domingos de Conceicao of the Refined Order of St. Francis acted till the arrival of another.

But the most distinguished Governor was *Revd. Father Dr. Manoel de Joaquim Neves* of the Dominican order. He took charge of the Bishopric in a Church at Anjengo on the 24th November 1811. He was also Governor of the Archbishopric of Cranganore from 10th April 1806 to 12th February 1810. In both capacities he greatly distinguished

himself in Travancore. He also held the situation of Vicar General of his congregation of St. Domingos in India. He ordinarily resided at Mudacara in Quilon. As his name would occur in connection with many ecclesiastical affairs in Travancore hereafter, we refrain from writing more about him in this place. It is not clear who took immediate charge from Father Neves. But one *D. Father Thomas de Noronha O. P.* was appointed to the Cochin diocese on the 3rd December 1816, preconised 16th January 1819 and was consecrated at Goa in the College of St. Thomas on the 4th March 1821 by Archbishop Father Manoel de S. Galdino. This prelate is said to have taken a prominent part in the political agitations of the time, and that he very unwisely sided with the Europeans and Eurasians against the natives of Goa. The Europeans of Goa sent him to Portugal and Brazil in 1822 as their representative. While there in 1825 he was appointed to the Bishopric of Pernambuco and preconised, 1828. But he resigned his office in 1829 and returned to Lisbon. In 1839 he went again to Brazil and there died on the 9th July 1847. Like some of his predecessors he never set his foot in his diocese of Cochin which was all the while administered by the Archbishops of Cranganore.

From 1821-23. *D. Father Joaquim de Sta Rita Botelho*, of the reformed Order of St. Francis administered Cochin. He was born at Panjim 30th October 1781. In 1839 he went to Portugal and while there on the 28th February 1840 he was nominated as Bishop of Cochin. In March 1842 he returned to Goa and was appointed Governor of the Archdiocese by Archbishop de Silva Torres on his return to Portugal in 1849, and in 1851 he was elected Vicar Capitular. It is said that his nomination as Bishop of Cochin was never

confirmed by the Pope. He departed this life on the 8th February 1859 while staying at his residence in Betim Goa.

The Ecclesiastical Governors either of Cochin or of Cranganore, exercised their ordinary jurisdiction and performed all functions of their office except those that necessarily required the episcopal character such as ordaining clergy, consecrating the holy oil. To direct their conduct generally, there was no Synodal constitution attached to the Bishopric or any special law provided therein for the observance of the clergy. They simply followed the common Canonical Law regulated according to the nature or circumstances of the case. In case priests were proved to have misbehaved, the power of the prelate over the clergy not only extended to mere suspension, but in more serious cases he was at perfect liberty to excommunicate any of them. It should however be borne in mind that dispensing this kind of extreme punishment involved difficulties. It was not always practicable especially in the case of the native clergy who were surrounded on all sides by their relations and friends in the country; and when the least trouble occurred to them, they came forward to champion their cause, and to give endless trouble to their superiors. It is said that such difficulties were once experienced by the Veerapoly authorities to a greater degree. In matters of appointments of the clergy to the different situations, the Ecclesiastical Governor was perfectly free. According to his discretion he could appoint any priest to any station. The priest derived his authority and necessary jurisdiction entirely from the Governor, and exercised it according to the nature of the commission. As already stated since the Synod or chapter was abolished on

Powers of Ecclesiastical Governors.

the entrance of the Dutch into the town, it was not possible to verify the commissions, &c., for a legal presentation to any benefice.

From the accounts already given regarding the Bishops of Cochin and Cranganore, the connection subsisting between them and the Archbishop of Goa has in a way been pointed out. But to understand the exact relationship in which these various ecclesiastical dignitaries stood to each other, and the extent of their authority, it is necessary to enter into further details. The Archbishop of Goa was as he is now the Primate and Metropolitan of the Bishop of Cochin who was his suffragan but withal, the former exercised no particular right over him. The abolition of the Chapter of Cochin on the entrance of the Dutch into the town gave occasion for a new right to be vested in Goa, for since that time the Archbishop of Goa had the right of appointing Episcopal Governors when there was no legitimate Bishop. He had also the power of removing them under good cause of a serious nature proved and justified according to facts. He was also at liberty to receive complaints from Christians who thought themselves aggrieved by the action of the Governor and to decide them on appeal but on no account could he receive cases in the first instance, and exercise original jurisdiction. He was further absolutely prohibited from interfering in the internal Government and economy of the Bishopric. In the same way there was no sort of obligation imposed on the part of the suffragan Bishop of Cochin or the Ecclesiastical Governors to submit any regular reports to Goa or to wait for instructions and orders therefrom. But this did not prevent the Governors

Nature of the control exercised by Goa over Cochin Bishops and Governors.

from applying to Goa and obtaining supply of priests when there was need for them. Whatever special powers the Archbishop of Goa was capable of granting to the suffragan Bishop or Governor, were readily obtained when there was occasion for the use of such extraordinary powers. Similarly if there were difficulties peculiar to Malabar or Indian Church in any matter, the Archbishop was freely consulted, and his views were obtained. Though these were the powers enjoyed by Goa in the beginning of the century, things have not been much altered since, and we believe the nature of the control exercised by Goa at present in Cochin and Travancore is much the same as it was in the beginning of this century.

Having already explained the nature of the control exercised by the various bishops and the extent of their respective jurisdictions, it is only necessary to add here a few general remarks on the nature of the discipline prevailing in Churches and the sources of their income and support. From time immemorial the Rajahs of Travancore have had granted to the vicars of the Roman Church in the country the privilege of being arbiters in matters of civil and criminal litigation among the Christians under their control. Generally, the clergy regulated the discipline of the Churches and chastised Christians in the best way they deemed proper. Not content with being mere arbiters in matters of civil disputes among Christians, they went a step further and often inflicted corporal punishment on the erring members of their flock. This practice of inflicting corporal punishment continued till about the end of the eighteenth century. It was Bishop Don Jose de Solidade who first discountenanced this

practice, and prohibited it by a decree dated 15th December 1795. The Ecclesiastical Governors who succeeded him in the Cochin Bishopric, did all they could to put down the practice. Bishop Joaquim Neves renewed the command and issued fresh circular letters to all the Vicars and Missionaries within his jurisdiction, prohibiting the use of such criminal powers which he very properly thought suited better a bygone age. But inspite of the best endeavours of the Roman Catholic Bishops, stray cases often occurred, especially in country parishes where the Vicars had their full sway, and took the law into their own hands. We have only to cite the instance which Mr. Ringeltaube records in his journal for 1806,* when, on his return trip from a visit to Col. Macaulay at Cochin, he halted at Alleppey. At Alleppey Mr. Ringeltaube and a brother European accidentally witnessed the rare scene in which a corporal punishment was being inflicted on a Church delinquent in front of the Church as a lesson to others. A poor condemned woman was tied to a tree and while the Catechist was flogging her, the native Priest stood by conducting the punishment so that the decreed number of stripes might not be exceeded. Mr. Ringeltaube is known to have had friendly interviews with Bishop Raymond. As the people and the country improved, these unsuitable usages became relaxed and died a natural death. It was once common to see persons charged with contumacy and other cognate offences being made to hear the mass in the Church, with a Cross upon their shoulders, either prostrate or with open arms. Other kinds of personal punishment were ordered for other kinds of offences. In some cases punishments were

* Vide Part III

restricted to the mere deprivation of sacrament or to personal and local interdicts. In other cases the offenders were enjoined to do acts of penance or to perform other prescribed pious acts. Very often the evildoers were mulcted and the amount of fine realised was applied to defray the expenses of the Church. As a rule the Church never took cognizance of private or domestic faults unless and until they became public scandals. Once these private sins were known to the public, the accused were summoned and a few Arbitrators presided over by the Missionary, investigated into the nature of the offence in a summary way and adjudged punishments, though they never professed to do any thing contrary to the prevailing law of the country. Only in very serious cases the offenders were punished with excommunication as now.

Happily, the objectionable forms of corporal punishment have now entirely disappeared from the Travancore Churches. There are definite Legislations in the country and the present law of Travancore would not permit such liberties being taken by private bodies on the subjects of the State.

But in matters of doctrine the Bishops still exercise careful supervision. With much unwillingness the clergy are often obliged to pay scrupulous attention to the caste prejudices, customs and usages of the different Hindu Castes who have embraced the Roman Catholic faith. Western education and civilization are however doing their work to break down these barriers among Christians as among non-Christians.

In the supervision of the temporal affairs of the Church much discipline is also exercised. For the good administration

of Church revenues and to correct abuses likely to spoliage Church property strict rules and decrees have been passed. And now the chances of mismanagement are less than ever before.

It has been said that when the Portuguese Government took a lively interest in the propagation of Christianity in the East it also undertook to support the Ecclesiastical Establishments in this Coast. In common with others, the Travancore clergy received stipends from the Goa Government. The Royal Treasury at Goa paid a subsistence allowance of Rs 750 to the Ecclesiastical Governor of Cochin and the 28 Vicars on the coast of Travancore and Coromandel received 108 Rupees each per annum, and 15 Missionaries in Ceylon also received similar salaries.

But certainly this was not sufficient for the entire support and expenses of the Churches and hence other sources of Revenue for the Church were devised. In most of the Coasting Churches fishermen formed the bulk of the Christian Community and they were taxed with what was called *Tithes on the fishing nets. i- e.* one tenth of the fish caught in every net was given over to the Church and the sale proceeds realised. This was no burden to the fishermen. They contributed much to the Church in this easy form. And this has become a national custom with them, and prevails to this day in all the coasting villages. The Trustees of the Church take charge of the fish delivered daily and effect sales. Besides this, on occasions of great festivities, Christians make voluntary contributions to the Church. A certain portion of the cocoanuts cut in the garden, cocoanut oil for the Church lamps, and similar garden produce are also freely

given. In important historical Churches like the Kottar Church, the vows of the pilgrims and their offerings bring in a handsome income. In inland villages a certain day of the week is fixed by the priest and on that day only two or three fishermen go to coasting villages and buy fish. The income derived is given to the Church. Not a pie is taken by the fishermen except the cost *i. e.* the actual amount they paid for the fish. Wherever the custom of giving dowries to the bride prevails, a certain proportion is given to the Church. Stipends of the sepulchre or grave fees also go to swell the funds of the Church.

The Clergy were and are permitted to receive stipends for masses, funerals, festivities, and other Ecclesiastical functions, on the ground that they are not sacraments. The kind and mode of contribution differs in different parts of the country, and the several Christians are allowed to continue the usages observed in their respective villages from time immemorial. There is no fixed rule from the Bishops applicable to all Churches alike : though the Clergy are not permitted to receive any contributions for the administration of sacraments as we have said, yet it is considered lawful for them to accept any voluntary offer which the sponsors may make after the Baptism, or in the case of the marriages of the rich people when they give contributions in appreciation of the duties performed by the officers of the Church.

CHAPTER V.

The South Travancore R. C. Church.

Under such vigorous Church organizations and discipline as referred to in the preceding pages, not only the Churches of the North increased, but the Churches of the South also attained much strength and permanency. The progress of the Roman Catholic Missions from Quilon to Cape Comorin is a remarkable record. The permanent results of the work of the early labourers are still seen. When Quilon was occupied by the early Jesuits, they formed three congregations there, and attached to them they also erected a monastery and chapel and adorned them. They are also said to have founded a distinct Christian Village along the sea-shore for their fishermen converts and surrounded it with a wall mounted with cannon. From Quilon they extended southward towards the Cape and easily occupied the whole coast "sacred ground to them from its having been the scene of Francis Xavier's labours." The first Churches built by Xavier at Mampully and Kottar were very modest and humble buildings. In fact all the early Churches were built of palm trees and leaves surmounted by a simple cross. They were called by the Portuguese '*Ramadas*'. These *Ramadas* were gradually superseded by stone Churches. "You see the shore" wrote Baldeus a Dutch clergyman and author of great repute in Ceylon and India in the 17th century 'all along as far as Comyrn and even beyond it to Tuticoryn full of little Churches, some of wood, others of stone'. A century after this, Paoli tells us that between Quilon and Cape Comorin there were altogether seventy five congregations; some

large, some small, some poor, some rich."* South Travancore Churches gained much importance and strength only during the time of General De Lanoy through whose influence with the Rajah many favours were obtained for the Church. Lanoy's headquarters were at Fort Oodagerry which he himself had planned and built and which to this day stands intact as a monument to his glory. He and his family lie buried in the ruined Church inside the Fort. The influence for good exercised by Lanoy and the South Travancore Church could not be better evidenced than by the conversion and martyrdom of Devasagaim Pillay the particulars of which will be now given.

Towards the beginning of the eighteenth century, there lived at the town of Palpanabapuram an
Neelacunda Pillay
and General DeLanoy. ancient capital of Travancore about 20 miles north of Cape Comorin, a Hindu of the Nair or Sudra caste by name Neelacunda Pillay. He was educated according to the rites of the orthodox Hindu religion which he revered much. Though he had sustained some heavy loss of money and landed property, yet his religious fervour did in no way diminish thereby. Close to Palpanabapuram is Oodagherry Fort, which was once occupied by the Raja's forces commanded by an European officer named Benedictus de Lanoy Belga who was a great friend of Neelacunda Pillay.

One day when Neelacunda Pillay was narrating to Benedictus de Lanoy the losses and distress he had lately been put to, De Lanoy discoursed seriously on the uncertainty of earthly riches, and the vanity of all sublunary pleasures, and urged on him to put his trust in God and secure life eternal.

* Whitehouse's Lingerings of Light 1. 152.

He also narrated the history and trials of Job: In wrapt attention Neelacunda Pillay listened to the story, and his burdened mind felt great relief. This occurrence drew them into similar conversation day after day until Neelacunda Pillay was converted to the Christian faith, and expressed his desire to receive baptism and partake of Sacraments.

Greatly pleased at this desire in his friend, De Lanoy sent him with a note to the presiding priest at Vadakkankulam in Tinnevely Rev. Fr. R. Battari Italus S. J. who hesitated to baptize him until he received more particulars about the man. Observing the delay that Fr. Battari was making, Neelacunda Pillay said, "There is no cause for delay. This is no compulsory baptism. I came here to receive the sacraments not by force, but by my own free will and desire. I shall even give up my life to maintain the Truth of which I received the light and of which I am convinced."

At this firm assertion of Neelacunda Pillay, the priest taught him the Creed, the Commandments and some prayers and baptised him changing his name into *Devasagayam* (God's help.) Though the Native Christians of Travancore and South India to the present day generally call him Devasagayam Pillay, his real baptismal name was Lazarus. From this time forward Devasagayam advanced in piety and grew to be an excellent Christian, endeavouring to preach the Gospel to others and to convert them. It gave him much pleasure that he was also enabled to bring his wife and some others of his family into the pale of Christianity. Now the matter became public that Neelacunda Pillay had renounced the Hindu religion of his

fathers and had become a Christian under the name of Devasagayam.

One day a Brahmin came to his house for alms and a warm religious dispute ensued between the two. The infuriated mendicant Brahmin understanding the religious views and sentiments of Devasagayam, swore saying, "Since you despise and defy the gods worshipped by the Raja and his subjects, I am not a Brahmin neither is the thread that I wear a holy thread till I drive this madness out of you and see this religion rooted out of this country." "Just so" retorted Devasagayam, "if you do not do so, the same thread shall be my waist thread." The bigotted Brahmin forthwith went to *Singaram Annah* the Palace Superintendent and Private Secretary to His Highness, and narrated the whole affair, no doubt in his own way and full of exaggeration. Now the Superintendent always watched for a favourable opportunity to carry out his designs against Devasagayam which only came too soon.

Father Battari desiring to erect a big church at *Vadakkankulam*, requested Devasagayam Pillay to apply to the Travancore Government for permission to fell some teak trees and to carry the timber through the Aramboly Pass.

In compliance with this request Devasagayam made the necessary application to government and personally waited on the minister. When the Dewan saw the much hated convert, he threatened him, abused him and warned him that Christians would soon be exterminated from the land. "Do as you please Sir" was the meek reply of Devasagayam. Much disheartened at this hostile attitude of the minister he returned to his house and spent his time in appealing

prayers to God. He had constant interviews with the Catholic priest at Palpanabapuram at whose hands he received the Sacraments. The Priest instructed him, allayed his fears and proved a source of great comforts at this time of severe trial and affliction.

The Dewan reported this matter to Raja Martanda Vurmah and animadverted on the conduct of Devasagayam in the strongest and most provoking terms. As was expected His Highness was much irritated and commanded Devasagayam to be produced before him at once.

To deepen the hatred already formed the minister farther easily proved to the Raja the obstinacy and the fiery zeal of Devasagayam for his new religion, and the enraged Raja moreover commanded, that Devasagayam should be fettered and sent to the prison. It was done so. Not satisfied with this the Raja again ordered the next morning, that, *எருக்கமரலை* * (a garland of the shrub *calotropis gigantea*) must be put round his neck and that he should be led to remote jungle and be beheaded there. The order was again cancelled, and a new variety of punishments and prolonged tortures calculated to cause a lingering death were devised and suggested to the Raja's mind. With Christlike patience Devasagayam bore all this persecution. At last the enemies mounted him on a buffalo and led him from village to village beat him with banyan canes, whipped, stuffed chilli powder into his mouth, nostrils, and eyes, made him stand in the burning sun, and when he was panting for water, they made him drink the dirty water in which coco

* with which condemned murderers are generally decked as they are led to the gallows.

nut skins were soaked. These and a host of other tortures were practised on him. The Christians in the South and those in Meynaud came to see him. The Lord only sustained him and gave him the strength to be steadfast in his faith. The priest also secretly visited him, encouraged him and comforted him. Meanwhile a general persecution of all the Christians was commenced by the enemies. When the news reached the palace that Devasagayam patiently endured all persecutions and preferred to suffer death rather than renounce his faith, Royal command was issued to take him secretly to Kathadimalai near Oodagherry Fort and there to be shot down. Eight days before this, Davasagayam called his wife and exhorted her to abide steadfastly in the faith for which he was going to suffer martyrdom. The good wife unable to utter a word, sighed and sobbed and wept in great anguish. He was only allowed to bid farewell and say to his dear wife "By the mercy of God we shall meet again." Devasagayam lingered in prison about 18 months. During this time his relations and friends persuaded him and tried every means in their power to make him apostatize the new faith embraced by him, but amidst all this persecutions he stood firm and undaunted.

It must be noted that after his baptism Devasagayam, amidst all such trials, continued seven years a pious, zealous and noble Christian and was 40 years old when he was killed. When he was being led to the appointed place, the sepoy disgusted with his slow pace made him lie down and passed a pole through the fetters and manacles and in that hanging posture carried him to the hill. There he knelt down, and prayed to his Lord and Saviour. And presently when the sepoy fired

The last hours of the martyr.

at him three times the noble martyr fell down crying "Lord Jesus save me." Finding that he was still lingering and that his life was not extinct they again shot him. Thus in this land of charity a noble Christian suffered such a cruel martyrdom solely for holding a faith foreign to that of the rulers, and this vile deed has only left a stain on the pages of the History of Travancore. This mournful event took place on Friday the 13th January 1752. The body was carelessly thrown away near the foot of the hill.

The other Christians were kept in ignorance of these foul deeds for sometime and when the matter came out of the lips of the sepoys, even the Roman priests were afraid to remove the body and give it a Christian burial as there was an express Royal command forbidding it. But some days after, they carried the martyr's revered bones and interred them in front of the high altar of St. Xavier's church at Kottar singing "To Deum" (Lord we praise thee). On that occasion they also performed high mass and proclaimed the virtues of the great Martyr. A small church has since been erected at the place where he was killed. There is also set up a great stone Cross near the stained Hill and pious Roman Catholics to this day light candle in it on stated nights. Wayfarers between Trevandrum and Nagercoil can easily see the spot as it is only a few yards from the high road and a small church stands on that place. A fountain in a rock close by is also pointed out as connected with a miracle.

The story current is this that when Devasagayam was taken to the hill by the sepoys and when he was panting for water, he in utter anguish rested his elbow on a rock and from that part of the rock presently water jutted out

to quench his thirst. After the Church has been built a spoon is left near the fountain in charge of a person who lives near it and keeps watch over it always. The rock being within a few yards of the public high road leading to Cape Comorin, pious Roman Catholics to this day on heir way sit down and drink a spoonful of water from this fountain. The miraculous portion of this martyr's life is narrated here just as it is commonly believed among Christians and especially by the Romanists. The historian's duty is simply to record facts as they have occurred and traditional stories as they are obtained in the country. The first part of this brief account is an abstract translation of a small Tamil book published at Pondicherry in 1858 as extracted by Dr. Bower in his Tamil volume on Christianity. In this and in the Tamil Drama on the subject played by the Roman Catholics during festival nights the poet's imagination predominates and reduces its historical value. But we have here endeavoured to give only the bare historical facts and all that savours of history. If the bare and simple facts connected with lives of such noble martyrs are only narrated, how edifying the account will be to Christian readers. A biographical sketch of Devasagayam's life is said to have been compiled by Revd. F. C. Fernandez a Native Priest, but we do not know whether it has ever been published.

CHAPTER VI.

Tippoo Sultan takes
Veerapoly Monastery
and destroys Christi-
an Churches. April
1790.

As if the opposition of the native Hindu Government against the growth of Christianity in the land, and their persecutions of its distinguished converts in the manner just narrated were not sufficient a powerful Moslem enemy came from the North who hated the Hindus and Christians alike, but hated the latter the more for some political reasons and was determined to exterminate their religion. After the defeat in his first attempt to enter Travancore in December 1789 Tippoo Sultan again concentrated his forces near the Northern frontiers. This time he was more successful. Before his destructive fires nothing could stand. In March 1790 he succeeded in demolishing the northern fortifications and devastated all the adjacent taluqs or districts. His lawless army committed various atrocities in the villages and towns they passed through; the inhabitants fled to the Hills for shelter. At the hands of this relentless Tiger of Mysore nothing suffered so much as Christians and their Churches. He took particular delight in the destruction of them. What is much to be regretted is the vandalism he committed on Christian books. He not only reduced the Churches to ashes, but also burnt down the valuable records and books of antiquity and rendered them unavailable for historians of the church. The college of Vaipucottah and the Churches in the neighbourhood of Cranganore were set on fire. The Seminary of Pokotta an offshoot of Sumpalur and the Jesuit College of Sumpalur (St. Paul's Town) an offshoot of Vai-

pucottah shared the same fate. The vast Mission building at Ambalacad were likewise pillaged as also the ancient Syrian Church of Arthat. Being thus victorious in their work of destruction, on the 15th April 1790 Tippoo's troops seized the Monastery of Veerapoly and ransacked the Mission buildings and plundered everything they could get hold of. Hearing of the advance of the army, the Priests hurriedly left the Mission House taking care however to carry away with them all the valuable records, but unfortunately when crossing the ferry the records were lost in the river. Whatever may have been the atrocities and persecutions of Tippoo's troops elsewhere, it must be admitted that the Travancore Christians did not fare so badly as their neighbours and brethren the Christians of Malabar and South Canara in the next year when 60000 of them were seized by Tippoo in one night and deported to Mysore where the men were circumcised and drafted into the army while the women and children were distributed throughout the villages of Mysore. Their lands were confiscated and their churches were destroyed. Hyder and Tippoo always suspected the Native Christians as secretly aiding the English and hence the relentless nature of the persecutions against them. During the invasion of Travancore we are referring to, Tippoo proceeded as far as Alwaye, but his victorious march was arrested by the monsoons and the floods of the rivers and by the sudden news that Lord Cornwallis was advancing upon Mysore. Tippoo now repented that he ever destroyed the Churches, pagodas and other such edifices which if they had only stood would now have protected and sheltered the Mysore army from the inclemency of the Malabar monsoons. Having thus pillaged and wrecked some of the ancient Christian Churches of Travancore he retreated to receive the well planned attack

from Lord Cornwallis. The ruins of some Churches destroyed by Tippoo are to this day pointed out and they have been visited by Christian travellers like Rev. Dr. Buchanan and others.

Towards the close of the last century about 1799, great changes in the political affairs of Travancore took place. The Italian Propagandists carefully watched the great movements of the country and studiously got into the favour of the native princes and made a good impression in the minds of the rulers. By thus availing themselves of such favourable opportunities they very soon obtained an order from the Rajah of Travancore, which though seemingly a just, impartial and liberal one in itself, virtually favoured the cause of the Carmelites and their Vicar Apostolic a good deal to the prejudice of the Padrasdests. This order from the Rajah granted full liberty to all the Churches of the Roman Catholic denomination to obey either the Archbishop of Cranganore or the Vicar Apostolic of Verapoly as they chose. This was just the freedom and excuse wanted by the Carmelites to help them to take possession of those of the Portuguese Churches as were desiring to go over to their Jurisdiction.

To crown the success of the Carmelites, the British Resident Col. Macaulay also gave decided protection to the Vicar Apostolic, and is said to have even occasionally gone and tarried at the Verapoly House with a view to study the Italian language.

Thus through the power of the Rajah and the influence of the Resident, Verapoly acquired many churches till it has swelled out and aggrandized to its full extent in these days

The Carmelites were always friendly with the Syrians and during these schisms they lost none of their wonted care and sympathy for them. It was no small pleasure and peace of mind for the Vicar Apostolic to see Mathoo Tharagon the perturbator of the Churches of whom we have already written, voluntarily coming to confess his faults and asking pardon of him.

Peace having been thus made, through Tharagon's endeavours the Ecclesiastical Governor of Cochin and Cranganore Ribamar was persuaded to dismiss the schismatic native Governor Pantakuran Abraham Cattanar who was the prime mover of all the late disturbances. In order to choose a fit successor to Abraham, G. P. Rebaumar consulted the Vicar Apostolic Luis Mariam who gave out the names of four candidates whom he considered worthy.

(1) Sankoorikil Gheeverghese Malpan of Narakel who was sent by the Carmelites to Europe and who studied at Rome in the Propaganda College.

(2) Thottukat Yaco Kuriad Cattanar.

(3) Thachil Abraham Ittyra Malpan Brother of Mathoo Tharagon.

(4) Plathottathoo Thoma Malpan.

Governor Ribamar accordingly convened an assembly of all priests and chief laymen at the Alleppy Church where among the four, the first mentioned Gheeverghese was chosen in 1801. Gheeverghese abandoning all his spirit of antagonism, quickly submitted to the Spiritual Heads of the Malabar Church.

Thus out of the thirty seven Churches that in 1802 were under the spiritual control of the Vicar Apostolic, ten which

were once schismatic, have now been recovered.

The good Bishop Alosyius of St. Mary known among
 Bishop Raymond. the people as Luis Mariam died on the 2nd
 April 1802. Before his death he had
 appointed Fr. Raymond de St. Joseph as Vicar General. But
 because there were numerous Churches which had newly come
 to the Jurisdiction of the Vicar Apostolic, Bishop Alosyius left
 special injunctions that for all emergencies and extraordinary
 purposes, Bp. Peter or Pedro D'Alcantara commonly called
 Patros Dalcantare the famous Carmelite Bishop and Vicar
 Apostolic of Bombay should be called in. He was accordingly
 invited to ordain priests. Thus Bishop Pedro D' Alcantara in
 1803 in the months of January and February ordained 167
 persons, of whom 119 belonged to the Churches of the Vicar
 Apostolic of Verapoly, 48 belonged to the Churches of the
 Ecclesiastical Governor of Cochin and Cranganore.

Though the Papal Bulls appointing Fr. Raymond as
 Vicar General and Vicar Apostolic were despatched from
 Rome on the 10th March 1803, they were lost on the way
 and seem to have never reached Verapoly.

When this news reached Rome they issued fresh Bulls
 which reached Verapoly in 1807. On account of this delay,
 Bishop Pedro D' Alcantara had to come again in March
 1806 to ordain about 200 persons more.

But in 1807 when the Bulls appointing Father Raymond
 de St. Joseph as Bishop of Syria and Vicar Apostolic of
 Malabar arrived, he went to Bombay where he was conse-
 crated by Pedro D'Alcantara. After consecration, on the 24th
 January 1808 he arrived at Verapoly and commenced his
 rule.

In the early part of 1808 Bishop Thos. de Noronha of Cochin appealed to Col. Macaulay and the Madras Government and claimed restitution of all the Churches violently taken by Verapoly from his administration.

Scarcely a year had passed when the war broke out in Travancore (vide part III for a description) and in the beginning of 1809 one of the turbulent Syrian Christian Chiefs, Tharagon was condemned to death for treason against British Government, and for exciting rebellion in Travancore. The condemned chief now hastened to Bp. Raymond and implored him to intercede for him before the Resident, and release him from the punishment of death. So Bp. Raymond pleaded the cause of the chief before Col. Macaulay who commuted the sentence of death into one of heavy fine.

In 1809 at the suggestion of Resident Col. Macaulay, Bishop Raymond invested a sum of Three thousand Star Pagodas in Government Stock. The Governor in Council of Fort St. George in the name of the Honourable the United Company of the Merchants of England trading to the East Indies, accepted the amount on the high rate of eight per cent interest as a perpetual loan, as it was for a charitable object. According to the terms of the Indenture Bp. Raymond and his Successors who preside over the Catholic Institution and Seminary of Verapoly in Travancore, should apply the interest exclusively for the support of the Institution and for other charitable uses if there be any surplus left. Should the funds be misapplied or nonapplied or other abuses be represented and proved by the Public, the Government have reserved the right to interfere

Mathoo Tharagon
charged with treason
and condemned.

The Perpetual Loan.

and make local enquiries and suspend payment of interest till the legitimate object of the fund is carried out.

But it must be said to their credit, that the Bishops of Verapoly have invariably to this day executed the Trust and fulfilled the charitable purposes in a most praiseworthy manner, besides effecting vast improvements in the Mission. In this respect, they bear a great contrast to the Syrian Metropolitans who gave room to public complaints and quarrelled over similar funds invested with Government in public courts.

In 1815 Bp. Raymond elected one Father Nicola as Vicar General of Verapoly, and as he was Father Nicola and the Alleppy Church. inexperienced in Travancore affairs he sent him to visit the Churches at Alleppy and other places; Father Nicola resided two months in the disputed Church at Alleppy, and made all local enquiries about the rights of the Syrians and the Romans in the disputed Church. All the information he gathered as to the origin and continuance of the Alleppy Church tended to show that the Church was always in the possession of the Roman Catholics, and that Syrians never owned it in the past times.

By this overanxiety in the matter of the Alleppy Church, Father Nicola was imprudently led to interfere more directly in this important case sometimes afterwards which though such direct interference more properly appertained to his superior the Bishop Vicar Apostolic. The Vicar General's duty is mainly limited to the simple Government of the Churches in the observance of religion and in the temporal concerns of the Churches, without interfering in points of right and in the interpretation of the same. Fr. Nicola's

interference seriously affected the tranquility of the Alleppy Church.

For sometime Bp. Raymond was ailing with a bad disease and as Archbishop Francisco Xavier who had seen Bp. Raymond spoke slightly of the disease no body had any serious apprehensions about it. But the disease gradually reduced Bp. Raymond and laid him low in 1816. Unfortunately Bp. Raymond died before he was able to consecrate a successor.

Raymond's death:

The same year the Bulls of Pope Pius VII arrived from Rome, appointing Fr. Francisco Xavier Missionary in Sun-kary, as 'Titular Bishop of Amathus and Vicar Apostolic of Malabar.' But curiously enough Father Xavier felt himself unworthy to hold such an exalted position, and returned the Bulls to Rome.

Meanwhile Peter D' Alcantara Bishop of Bombay, who, we have seen had already done good service to Malabar by special orders from Rome was nominated again as Acting Vicar Apostolic of Malabar, and Visitor of the Missions of Pondicherry, St. Thome, Madras and other places. He accordingly came to Travancore in April 1817 and again in June 1819 with the permission and recommendation of the Honorable Company's Government at Bombay. He had an interview with the Resident at Bolgotty and after 3 months proceeded on a visitation tour to Madras and other places in the Eastern Coast where he was more needed to settle some disorders that had happened among his Roman Catholic Christians. Bishop Alcantara was a prudent person of great experience, well versed in the affairs of India.

Bp. Peter D' Alcantara.

In the interval during the absence of Bp. Alcantara, Her Highness the Ranees with the approval of the Resident, sent an order that the disputed Church at Alleppy to which both Syrians and Romans laid claim, should be in the joint possession, and for the use of both those sects. Father Nicola the Vicar General who as we have already seen was from personal enquiries convinced of the rights of Verapoly, now hesitated and delayed giving effect to the Ranees's order pending more correct enquiries and orders of the absent Bishop who was better qualified to decide as to what was to be done in regard to the orders of Her Highness requiring the Communion of the Syrians and Romans in one and the same Church. Not that such a union of those two sects was unprecedented in Travancore but that such exceptionable liberties could be sanctioned only by the permission of the Supreme Pontiff at Rome, the sole Legislator for all Romanists. Such sanction is generally limited solely to certain circumstances and no ecclesiastic can in any way presume an exemption from his Superior. Fr. Nicola, however seriously erred in his inference in thus not implicitly obeying the orders of Government. The Government though displeased at his action, accepted an apology, showing the loyalty and sincerity of the Vicar General's motives.

On account of this refusal of Fr. Nicola, Bp. Patros D'Alcantara again came to Verapoly in April 1817 and remained there till 1821 and during the period ordained many priests. It was during this third visit of D'Alcantara that Prior Jacos of Chavarcori, Parambil Paulos of Mutucherra and other famous men were ordained

Great confusion prevailed among the Churches at this time. The Churches of Tamboly, Cattoor, Tanky and Manacodi which had always belonged to the Bishopric of Cochin some time before joined Verapoly, but in May 1818 for some reason or other endeavoured to go back again to the Cochin Bishop. Similarly some months after the people of Changanacherry returned to their legitimate prelate the Bishop of Cochin and thus violated the Resident's order that Verapoly should have control over the Changanacherry Church. Thus we see that in 1818 the Churches were in no way in a peaceful state.

Fr. Domingos, Ecclesiastical Governor of Cranganore who came in 1810, also made great exertions from the year 1815 and succeeded in winning back to his jurisdiction some of the Churches which had been gained over to the administration of the Propagandists.

In 1818 Milesio Prendergast a Native of Ireland and a Descalsed Carmelite was consecrated at Rome as Bishop of Centurio and Vicar Apostolic of Malabar. In some accounts Milesio Prendergast is spoken of as Titular Bishop of Anemurium. He came to Malabar in June 1819 to act *ad interim* at Verapoly and thence proceeded to Madras and came again to Verapoly in August 1820, and again in January 1821, when he relieved Bishop D'Alcantara who returned to Bombay.

The serious disputes which had been raging for some years had not yet been quite settled at the time when Bp. D'Alcantara left and as the bone of contention was the right to the possession of Alleppy, Tambolly, Cattoor, Tanky and Manacodi Churches and as long as it remained so unsettled, it proved the plague of the governing ecclesiastics. Thus after

Bishop Prendergast
1819—1828.

experiencing a little of this confused state of Church affairs in Travancore Bp. Prendergast exclaimed that if he had only known these circumstances beforehand he would not have put his shoulders to such a task.

Though his activity and zeal were exerted for the benefit of the people and were simply unbounded, yet strange it is that he did not gain much popularity among his Christians. At the end of January 1828 Bp. Prendergast left Verapoly where he so long zealously laboured in the cause of his religion and did so much to extend the Jurisdiction of the House of Verapoly. Another Bishop named Maurelius was sent to relieve him and he met him at Cochin and received charge. Bp. Prendergast left for Bombay on board a Portuguese vessel at Cochin on the 2nd February 1828 and at Bombay he joined Patros D'Alcantara and exerted much for the spiritual welfare of the English Catholics of that city.

He resigned about 1831 and is stated to have been a military Chaplain in Bombay in 1832. He finally retired to the Benedictine Convent at Rio de Janeiro in South America and died there in 1844 at an advanced age.

Now Bp. *Maurelius Bilini* from 1828 acted as Vicar

Bp. Maurelius. ad
interim 1828—31.

Apostolic *ad interim* till a permanent man should have been appointed and sent.

Bp. Maurelius was a Carmelite and Titular Bishop of Diocleuse and when he assumed charge of the Apostolic See of Malabar and Cochin agreeably to the Commission from Rome, notices and orders were issued to all the Churches and the British Government too notified his appointment to the Durbars of Travancore and Cochin. Bp. Maurelius ruled over the Churches till 1831. He was not so able an administrator as his immediate predecessor, unfortunately, during his time,

disturbances of a serious nature occurred in so many of the Churches and gave him enough of trouble and worry of mind. We shall here briefly narrate the chief events connected with some of the more important Churches.

The Roman Catholic Christians of Tangacherry were once solely subject to the See of Cochin, and their parish Church was Moodacarah.

The Tangacherry Church.

From the time of Bishop *Dom Father Joze D'Solidade* a discontentment or rather misunderstanding arose between the Bishop and one Salvador Rodriguez Netto an interpreter who joined those of the discontented parishioners and made a separate Church at Tangacherry. But this Church was not erected at his own cost, but the whole parishioners contributed and also some charitable gentlemen of Cochin and they placed this Church under the Vicar Apostolic of Verapoly. Thus a separate Church was formed, as the result of the animosity of Netto and his party to their lawful ordinary.

To this new Church, the Dutch Governor at Cochin John Gerard Van Angelbeck Councillor Ordinary of the Netherlands India and Director of the Malabar Coast, through his secretary Arnold Lunel on the 29th May 1792 granted a garden 255 cubits long and 115 cubits broad, and a house for the dwelling place of the vicar on the 31st August 1789. One Thome Lopez of Chatiante was appointed by Govr. Van Angelbeck as the first priest of the church and was placed under the Vicar Apostolic of Verapoly.

Having thus described how Tangacherry happened to possess a new Church, and what leading part Mr. Netto took in forming a rival Church; it now remains to be told that 30 years after this Mr. Netto's son Rev. Luis R. Netto and

Francis Macedos' son Rev. Anthony Macedos were ordained Parish Priests of this Church, and during the time they officiated one Mr. De M-and his family came from Anjengo. He was an employee of the British Government and a protegee of Colonel Colin Macaulay. When that gentleman became also the protector of the Vicar Apostolic of Verapoly Mr. D'M-begged the prelate to appoint his brother to the choir of the said Church though he knew that some parishioners were against it. On account of this, half of the parishioners separated from the Church and returned to their former Church ordinary where they bemoaned the loss of their Church. But after the arrival of Dr. Prendergast as Vicar Apostolic when the rest of the parishioners represented to him about the sole privilege given to Mr. D'M-he decided that every one may sing in the Church and that the payment for singing should be equally divided among all the singers. This satisfied the people. But this decision was not pleasing to Mr. D'M-and his nephew Mr. D'L-of Tellicherry. They devised plans to discharge the Vicar Rev. Anthony Macedos from his office. This they effected in as much as they brought a Romo-Syrian Cattandar and appointed him Vicar. This Cattandar is said to have freely done many things contrary to the Latin Rites.

However, when Bishop Maurelius came as Vicar Apostolic thinking that Mr. D'L-would be of great service to him replaced his uncle as singer who now having regained his position, interfered too much in Church affairs. The parishioners in vain appealed to their prelate.

At last one parishioner Jacob Stephen Bout's son Rev. Francis Bout having been ordained on the 21st Dec. 1828, when on 20th March 1829, he went to celebrate mass, the

turbulent parishioners are said to have given him rum instead of Madeira wine. The poor innocent priest without knowing it, officiated in the mass, and as he suspected by the taste, after the mass was over examined the bottle and found that it was rum. The Syrian Cattamar's duty was to taste and examine the wine, before he sent to others for mass.

To add to these improprieties, the Syrian Vicar sent the Church Clerk to summon the whole parishioners who joined in the Church one Sunday morning to hear the order of the Vicar Apostolic. After the order was read the parishioners represented their sentiments to the Vicar; but the refractory party behaved without any reverence to the Vicar, the two parish Priests and parishioners. On this account the parishioners gave over charge of their Church to the parish Priests and advised the Syrian Cattamar the cause of the displeasure to return to his Parish near Alleppy called *Edatoowah*. They further requested the Vicar Apostolic, that in case he was not willing to rule them more regularly they might be permitted to go back to their regular Ordinary the Bishop of Cochin.

The refractory party of the parishioners of the Tangacherry Church recognised the Ecclesiastical Governor of Cochin as their Spiritual Superior, rather in an unpleasant way, for on the 29th March 1829, when the divine service was over, they by pre-arrangement, assembled at the Church, and after behaving disorderly towards the Vicar attacked the sexton to deliver over to them the key of the vestry. The sexton and his party withstood for sometime, but being prevailed upon by the violence of the opposition who were armed with cudgels they were obliged to part with the key which they immediately delivered to a former Vicar of the See of Cochin

and drove out the other Vicar and did not allow him time to take his things, not even his Prayer Book.

Such unwarranted, unauthorised and clandestine assumption as this had taken place twice in this church before the prelates of the Cochin diocese and the Madras Government in Colonel Newell's time ordered the restoration of the Tangacherry Church to the undisturbed possession of Verapoly; and this was the third occasion of disturbance. Having taken possession of the Church called *New Church* and driven out the Vicar appointed by Bishop Maurelius, the Governor of the Cochin Bishopric wrote to Verapoly that it would be better for them to surrender the Church. But Bishop Maurelius refused to cede it back unless by the express order of H. E. the Governor in Council of Fort St. George.

A few days after his residence in Cochin Bp. Maurelius knew that notwithstanding there were Vypeen and Muttoncherry Churches. two parishes of Vypeen and Muttoncherry certain families residing within the limits of the parish of Vypeen continued to acknowledge the parish of Muttoncherry as their parish alleging as motives for so doing, that their fathers and grandfathers were parishioners of that Church and were buried in the cemetery there, and that only on account of their employment they went to Vypeen; but the Bishop judged these motives as insufficient to justify their continuing this custom which besides being prejudicial to the parochial rights of the parish of Vypeen destroyed entirely the ground and the essential reason for maintaining the exact limits of each parish. To settle this dispute the Verapoly House issued an order on the 9th April 1828, that from that day all the families who for the most part of the year live within the limits of Vypeen parish should acknow-

ledge the same as their parish and the Rev. Vicar as their Vicar and ordinary Pastor. The same rule to apply to the parishioners of Muttoncherry. And the Rev. Vicars of both places were instructed to administer sacraments only to their own respective parishioners.

Some three months after this intending to proceed to Madras where, by the help of friends, he
Bishop Maurelius' absence. hoped to clear some debts of the diocese Bp. Maurelius entrusted the Ecclesiastical affairs into the hands of the Vicar General Father Nicolas de Jesuella and left Verapoly.

But he did not reach Madras for he was taken very ill at Trichinopoly and also at Pondicherry with his usual complaint. The doctors advised him to return that he might not be taken ill a third time in a very hot climate. He returned to Verapoly on the 16th July 1828 after five months of absence.

On his arrival he found that the Catholics of Muttoncherry forsook the Verapoly Mission and
Muttoncherry Church joined the Cochin Bishop during his absence. At the time when Muttoncherry had been placed under the Jurisdiction of the Governor of the Bishopric of Cochin, Vicar General Nicolas of Verapoly remonstrated with the intruders, though of course he had no power to oppose the proceedings of the Governor in a church where he hitherto administered. Muttoncherry Church as well as many other Churches which Bishop Maurelius administered were made over to the Apostolic Vicars first by the Dutch and afterwards by the English when they assumed the Government. And the Apostolic Vicars were empowered by the Pope to exercise in his name jurisdiction over these Churches

during the time the ordinary Bishop was unable to administer or was precluded from doing so. Hence, the absence of Bishop Maurelius gave no excuse to the Bishop of Cochin to possess the Church left under the care of Vicar-General Nicolas.

At last Colonel Morison in March 1829 agreeably to instructions from the Government of Madras transferred the R. C. Church at Muttoncherry from the Bishop of Verapoly to the Jurisdiction of the Bishop of Cochin as it was once before and of course Bishop Manoel Neves was much indebted to Colonel Morison in this affair.

When Muttoncherry Church was thus allotted to Bishop Neves a general disquietness prevailed among all the Latin Churches of the Jurisdiction of the Vicar Apostolic whose Christians now endeavoured to pass over to the Jurisdiction of the Governors of Cranganore and Cochin, and Bishop Maurelius did not much mind the change of Jurisdiction as he once expressed a similar wish in a letter to the Governor of Cranganore. But the Vicar-General Nicolas a man of keen foresight, considered that it would be a great dishonour to Verapoly should such things be allowed to take place, and his experience of the Bishopric since 1810 when he assumed the office, gave him skill and wisdom to successfully withstand the efforts of others.

The bitter wranglings and animosities between the ambitious ecclesiastical dignitaries of Cranganore, Cochin and Verapoly for so many years, had a very bad effect on the Churches, their morality and prosperity; and peace and union seemed highly necessary at this time.

Bp. Maurelius attempts peace.

The initiatory step towards peace was taken by the good Bishop Maurelius of Verapoly who on the Christmas day of 1828 surprised the Most Illustrious Rev. Signor Priest and Master Father Monoel de S. Joaquim Neves Governor of the Bishopric of Cochin and Governor Peixoto of the Archbishopric of Cranganore, with a peace letter in which he declared that mutual union and good understanding between the various ecclesiastics of Travancore was highly needed for the growth of the Churches and the good example of the Christians, that he was not ambitious to keep under his "precarious Jurisdiction" Churches other than his own, that it was his mind to be concordant with the determination of Rome, which authorised him to govern the Churches of the Sees of Cochin and Cranganore only when either was impeded by the local Government from their ordinary Jurisdiction, or if he was requested *in Scriptis* by the whole of the population of any parish with the permission of the said Government or when the whole population of any parish was in near danger of passing to any sect, that all the Churches then under the Vicar Apostolic might be proved to have been brought under it from any of these three motives only, that he was willing to relinquish any Churches to Cochin and Cranganore whenever he would obtain *in Scriptis* the permission of the Government to assure that they would thereby be governed free and pacifically that the Vicars Apostolic do not like to be usurpers that he gave them liberty to assume the free and pacific possession of any Church which the Government might regard as belonging to them and that ultimately it was his wish and prayer to see in his time all the Churches in Malabar subjected to their ordinary Pastors.

Such was the noble sentiment and Christian conduct of the pious Bishop Maurelius.

For a long time past there was a Church at Maliatore.

It was commonly called "Cruz Malai" or
 Maliatore Church. Mount of the Holy Cross. It was a sacred
 place of pilgrimage with many Catholics
 in Travancore. There is an annual feast celebrated in this
 Church, in honour of the Holy Cross. Devout Catholics go
 and offer oblations. Dr. Buchanan's reference to this Church
 in his journals has already been quoted.

New disputes about the Maliatore Church began at this
 time. It is said to have primitively belonged to the Arch-
 bishop of Cranganore who received it at the request of the
 Rajah of Cochin to keep peace at a time when the country
 was not in a settled state. Though thus it formed the pro-
 perty and integral part of Cranganore yet, like many other
 Churches, this also was in course of time drawn to the Vera-
 poly Jurisdiction, at this time when after the demise of the
 Governor Thomas *Periamaguel* the Archbishopric of Cranga-
 nore had remained without a prelate for some time.

While so in 1829 some of the Parishioners requested
 Governor Joao de Porto Peixoto of Cranganore for a restora-
 tion of the Church to his Jurisdiction. The Governor under
 a verbal order from the Cochin Palace, without even getting
 the permission of the Bishop of Verapoly who for a long time
 had been ruling it, appointed a Vicar of his own with the
 permission of the Sirkar and without even ascertaining the
 Resident's will as ~~was~~ required by custom.

The Governor believed that Bishop Maurelius from his
 concessions in his friendly letter would approve of Cranga-
 nore receiving back Maliatore Church into its authority.
 Of course the Governor acted *bona fide* he was not sufficiently
 instructed in the theory of the ministerial system of Churches

in this coast. He never wished to follow any indirect ways, nor in the least to trespass the beaten tract of regular authority. He erred with the rest of mankind by ignorance and inadvertancy but not maliciously. Bishop Maurelius now seriously objected the trespass into his Jurisdiction. Colonel Morison determined that the Maliatore Church should continue under the directions of the Bishop of Verapoly.

While so in April 1830 Bishop Maurelius and his Priests, both Syrians and Latins went there to celebrate the annual Feast. When they were there, one Harcaren Chacooni together with some other people of the Parish of Maliatore armed with cudgels and in company with hired Sirkar peons, ascended the Hill with the intention of taking as they did in other years the oblations of money, which Christians offer to the Church. As the Priests resisted the intruders they not only ill-treated the Vicar of the Church tearing his clothes, but also ill-used some laymen and threatened other Priests and the Bishop. Bishop of Amatha (in the Turkish Dominions) himself was in danger and applied for Sirkar help for him to return in safety. The next year 1831 also the claims of the Church were left unsettled and the local Vicar was insulted and expelled. But Bishop Maurelius took part on the occasion of the feast on the Maliatore Hill and received certain sums of money as oblation, and in December of that year when he left Malabar he carefully left all the oblation money of the Maliatore Church into the Vicar General's hands.

The Mahomedans of Cattur near Alleppy long cherished bitter hatred towards the Christians of the place and on the 9th December 1831 they surrounded the Church and plundered it outright. This Church was under Bishop Neves and

he tried hard to teach those Moor zealots, and succeeded in his attempts.

Two men of the Cariapatnam Church named Maria Andre and Jeiam Condamanady who had been
Proposed Reforms. excommunicated by Bishop Nexes now associated with others, and presented a petition to the Dewan against the Roman Catholic Missionaries in Travancore generally and proposed certain reforms. The Dewan whose good disposition towards Christian religion gradually altered to more than mere indifference, availed himself of this opportunity to effect a modification in the ecclesiastical establishments in the country, and directed the Sirkar servants in Travancore to enquire into the complaints and collect all evidence; but owing to the very complicate nature of the Church affairs, he did not go so far as to interfere in the existing arrangements.

Francis Xavier Pescetto de' Santa Anna was appointed on the 8th March 1831 as Bishop of Amatha and Vicar Apostolic of Malabar. It will be
"The great Archbishop" Fr. Xavier of St. Anne. remembered that in 1816 Xavier had been appointed to this Vicariate as Bishop of Carindia, and at that time he declined the offer. This time however he accepted it with better confidence in himself. He was consecrated at Bombay on the 4th of December 1831 by Bishop Peter D'Alcantara. Soon after the assumption of his exalted Office Bp. Xavier settled so many Church disputes in Malabar and zealously extended and established his power on all sides so that it may be said that a new era in the History of the Roman Catholic Churches in Travancore had commenced with him. He was a learned man of strong will and quite fitted to cope with the times he lived in, and such a distinguished Bishop's

life certainly requires to be briefly sketched here, before we begin to narrate the events of his eventful period.

Francis Xavier was born in the town of Celle near Savonam at Genoa in Italy of a respectable family on the 4th April 1771. His father was Joseph Pescetto and his mother's name was Hieroyma Biale. In his 18th year he left the Genoa College and joined the Convent of the Descalced Carmelites of that town and after greatly distinguishing himself in Theology and general Philosophy, he went to Rome where he took his vows in 1790 and pledged that he would devote his whole life to preach the Gospel in foreign countries. Accordingly on the 3rd March 1798 he was sent out as Apostolic Missionary to Bombay. Having been saved from the perils of the sea he reached Bombay on the 22nd August 1799 where Bp. Alcantara received him with great respect and kept him with him till the end of 1800 when he was sent to Sunkery in Canara (or Carwar) to restore the old Missions and Churches there recently demolished by the army of Tippu Sultan. Fr. Xavier restored the Mission and gradually built new Churches and erected parochials and during the thirty-one years of his unremitting labours there, he increased the number of Churches and gave Christians a good religious education. When Bp. Maurelius retired in 1831 the venerable Fr. Xavier went to Bombay and there he was consecrated on the 4th December by Bp. Peter D' Alcantara. He was officially called Bishop of Amatha in the Turkish Dominions and Vicar Apostolic of Malabar. Though he was now an old man of sixty-one years of age and had already done good service, yet his zeal for religion was fresh and unabated and that was exactly the qualification required for the due discharge of his duties at this time, when the Churches were

sorely troubled by internal factions. He was specially sent by the Pope to remedy the evil which disturbed the Christians of this Diocese for so many years. It will be seen that he more than proved the expectations. A very able and sagacious Administrator, and a great man of action he was ; but for his labours not only Verapoly but all the Malabar Churches would not be what they are at present. He was the Prince of Travancore Prelates and the glory of the Verapoly Mission. To this day he is held in great veneration by the people and is justly called "*The Great Archbishop*". His literary labours such as the Grammar and Dictionary of the Kongani language will be duly noticed in Part IV. For the present his pastoral labours in the Churches will be immediately described. Embarking at Bombay he landed at Cochin on the 9th of January 1832 and on the 11th idem reached Verapoly.

The first affair that engaged his attention was the settlement of the long vexed disputes regarding the Maliatore Church and some how he satisfied the two parties for a time. The same year of his arrival he brought the Church of the Cross at Cheramalloor to the Verapoly Jurisdiction. Similarly he separated the Palloorti Church of the Cross from the Savoorti Church and annexed it to the Diocese of Verapoly. Thus by his great tact and genius while he was actively engaged in extending his Churches and perfecting his Jurisdiction, the days of the great cursed schism approached and enemies appeared from within and without ; and the facts detailed in the following chapters will show that Bishop Xavier's period is the most important one in the History of the Roman Catholic Church in Travancore and requires a careful study.

It was after Bp. Xavier's arrival that the long disputes about the Church of Repolim were decided by the Appeal Court in January 1833 in favour of Verapoly. Encouraged by this result Bp. Xavier exerted much to increase the establishments, especially the usefulness of the Seminary. In all his plans he was ably assisted by the Vicar General Nicholas.

In 1833 Bp. Xavier was much occupied in collecting large sums of money to help his Carmelite fraternity who began to build a house at Mount Carmel in Palestine. One of the Missionaries from Mt. Carmel sent an English circular to Bp. Xavier in which he stated that one of their Churches and a house built on the Mount where Elijah the Prophet resided, were demolished in 1821 by the Pacha of St. Jean D'Acre and that in consequence, the Carmelites obtained a subsequent firman or order to rebuild the Church and the House. Soon after his two Missionaries set out to different parts of Italy and the Levant and collected large sums of money by alms, and erected more than half of the buildings; but they were obliged to leave them incomplete for want of funds. At this stage, Bp. Xavier stepped in. He co-operated with English gentlemen in India and obtained great succour for the purpose of completing the buildings which were testified to be of the greatest utility to the European travellers who were passing through that place and where they were received and lodged with much civility. Travancore Churches also contributed large sums.

Appeals for funds
from the Monks of
Mt. Carmel.

Bp. Xavier had no small amount of trouble in giving protection to Christians, especially the Annoyance from heathens. Parishioners of the Nharica Church and its neighbourhood in Travancore, as the heathens around once more endeavoured to revive some unjust practices and authority over Christians. They made illegal demands of taxes. They forced several Christians to contribute their share of money, cocoanuts, flowers &c., for idolatrous worship in heathen temples, as in olden days, and just in defiance of the long existing standing orders issued in 1812 by that great benefactor of the country Col. John Munro.

Another cause of anxiety was the civil litigations into which the House of Verapoly was unfortunately involved by its enemies who laid claims against the lands, gardens &c., appertaining to the same.

Certain Hill Nairs residing in the neighbourhood of Cothamangalam Church in Travancore Persecution of converts at Cothamangalam 1834. embraced Christianity in 1833 and brought orders from the Verapoly Bishop to be admitted into the congregation. Accordingly they were received into the Church. But on the 30th January 1834 when the new converts were proceeding to attend the Divine Service, they were attacked and ill-treated by the heathens headed by one Narayana Pillay; and one of the converts named Paul was put in chains and sent to custody. The new converts were neither slaves of any private individuals, nor were they quite independent. They were in a way Government slaves and liable to fuedal service. The Bishop procured the release and freedom of these Christians after much trouble.

The perturbators of Christianity in Travancore were continuing a new method to throw fresh
Contentions about Manacorta Church. conflagration in the Parishes in the sea coast where fishermen mostly reside. The locally famous Presbyter of fishermen Pasçal Baylon united with ten or twelve of his own people said to have been instigated by the Ecclesiastical Governor of Cochin now began building a new chapel within the Jurisdiction of the Parish of *Manacoa* or *Manacorta* which had been for a long time under the Vicars-Apostolic. The only motive for such a building was to place it under the Cochin Governor. This caused a division or a clique not only in the Parish of Manacorta, but also in the neighbouring Parishes. What perturbation, what suits, what scandals, sprang from this cause in those Parishes and in others where fishermen resided we need not describe. Suffice to say that they annoyed the Ecclesiastical authorities and the Travancore Sirkar in a thousand ways.

Statistics of the Diocese of the Vicar-Apostolic, Verapoly in 1833.

Statistics 1833.		Latin	Syrian	Total.
Churches	}	22	41	63
<i>Paroquias</i>				
Chapels	}	13	11	24
<i>Cayseilas</i>				
Priests	}	29	105	134
<i>Sacerdotes</i>				
Students	}	20	24	44
<i>Clerigos</i>				
Christians	}	46,329	30,612	76941.
<i>Almas</i>				

As regards public education in every Parish in North Travancore the houses of Christians being much dispersed and far removed from the Parochial Church, often more than two or three leagues, it was impossible to establish a Public School in every Parish which very few could attend. Hence, except at Verapoly and Anjikaimall there were no Public Schools.

In Verapoly besides the School of instruction to the boys, there was also a religious establishment called *Catechumanato* where heathens were instructed in the Catholic Religion.

CHAPTER VII.

A great dissension was menacing the peace of the Roman Catholic Christians of South Travancore, on account of a French Missionary who came to Kottar on the 2nd April 1835 with the intention of taking the ancient Church of that place, under the jurisdiction of the Titular Bishop of Halicarnassus* resident at Pondicherry, commonly called Bishop of Pondicherry who though a Frenchman, was not a French Bishop. The Bishop of Pondicherry at that time was neither a Bishop appointed by the French Government, nor a Vicar Apostolic, but belonged to the Congregation of Priests of the Foreign Missions whose Director-General in London was the famous Abbe Dubois who had lived many years as Missionary in Mysore and had gone from there in 1823 to France to ask from the King some subsidy for the Missionaries of his Congregation in India but political changes in France made him retreat to London in 1830.

This Halicarnasian Missionary by name Fr. Mey previous to entering Travancore, visited the Collector of Tinnevely at Tuticorin, and the following day entered the Church with all necessary utensils to celebrate Mass. Going directly to the Altar, he celebrated Mass, without asking permission from the Vicar of that Church as he ought to have

* Halicarnassus was the chief town of Caria an ancient province south of Ionia in Asia Minor, which received the name Caria from Car one of its kings who first invented the auguries of birds.

done according to the canonical Laws of the Roman Catholic Church. He further preached a sermon, in which he asserted, that he had not come to those places to grasp money, or to do wrong to any one, or to expel the established Missionaries from their Churches, or to usurp the Jurisdiction of the Ordinary Prelates ; but had been sent by that great servant of God the Bishop of Pondicherry to practise beneficence and good works (alluding perhaps to Acts 10-38) and that he had also permission from the Pope to do so. He continued for some days to celebrate Mass, and preach in the same manner publicly in the Church and privately in the houses. He is also said to have offered himself to be Vicar at Tuticorin at a lower expense than the actual Vicar, and employed all means in his power to obtain his pretentions; but his proposal was formally rejected.

And consequently he left Tuticorin to undertake a voyage along the sea coast from Tuticorin to Cape Comorin in search of better fortune in either places. At Veerapandia Pattanam near Trichandur where the Collector then resided, the entrance to the Church being denied to him, he went to the house of the Collector and is said to have there performed Mass as in a Church or chapel and latterly dined with him.

He continued his voyage and at last entered Travancore by Cape Comorin and reached Kottar near Nagercoil on the 2nd April 1835, and attempted to enter the Church, as he did at Tuticorin, but was repelled and having had no means to enter the Church by any back window, as he himself had done in Concruny, he took a Crucifix in his hand and continued to preach to a great multitude of people of all classes, condition, and reli-

gion. Christians, Heathens, Mohamedans &c., in the Bazaars over against the Church were looking at the strange figure of the new comer with great admiration; but on hearing of his hints against their ordinaries and observing certain eccentric actions, and the odd manner of his clothing which they were not accustomed to see in Travancore, and lastly knowing that he was a French Padre sent by the Bishop of Pondicherry for the purpose of grasping Churches from the Bishopric of Cochin, and putting them under the jurisdiction of his own Bishop, they turned away from him and looked upon him as an intruder. At this unfavourable rupture he turned himself towards the Church and kneeling with the Crucifix in his hand remained in this posture for about 20 or 25 minutes as in profound prayer. Father Anastazio de Freitass asked under what authority he did so, but getting no satisfactory answer reported him to the Commanding Officer. He then went to the house of the Commanding Officer at Nagercoil, and on reaching there was immediately put under corporal restraints, because he had entered Travancore without a regular passport; and three days after he was permitted to remain in the Choultry where he performed Mass over his palanquin, and since escaped into Tinnevelly.

In July 1835 he again approached Travancore and found means to gain some partisans at Cape Comorin, Covalam and Rajakamangalam and other places.

Fr. Mey's 2nd visit to Travancore.

At Tinnevelly Fr. Mey fortunately gained the friendship and affection of the Collector and after having obtained his views took more effective measures to accomplish his purposes. It is said that he even readily went on a hunting

At Tinnevelly Churches.

excursion in company with the Collector in the woods of Vadakkanculam, 14 or 15 miles North of Cape Comorin. In every village, in Collector's presence, he is said to have enlisted great numbers of Christians, and under that officer's patronage also got assurance that other Missionaries would not be admitted into their churches.

The Collector however took care to give an order to Fr. Mey prohibiting his entrance into Streevikundam and Vadakkanculam churches but permitted the French Missionary to celebrate the Christian Festivals there that he might have the opportunity to win more adherents, or the majority of Christians.

On the 5th of August Fr. Mey celebrated the Assumption Festival at Vadakkanculam church where several inhabitants of Malabar are accustomed to go annually.

Fr. Mey gained several others and carefully secured from them certificates calling him over to Travancore. He further promised to come to Travancore, and expressed that his aim above all was the ancient church of Kottar. It seemed also probable that a sufficient number of partisans would enter the Church of Kottar by force to celebrate the Festival of St. Francisco Xavier, that year. But that great and learned prelate Bishop Manoel de Joaquim Neves the vigilant shepherd of Cochin, to whom at this time belonged Surrana, Surgany, Vadakkanculam, Kottar and other great Churches could not brook to see his churches being thus invaded and disturbed by French Ecclesiastics, nor could he allow his powers and jurisdiction to be curtailed in any way. It is true he much feared the tresspasses of these French Missio-

Fr. Mey's plans.

naries into his fold, nor were his fears altogether groundless. For this was the fourth time in which Halicarnasian Missionaries disturbed the peace of the Bishopric of Cochin. For the first time in March 1833 one of them entered the Province of Madura and caused much violence, in order to gain over churches. He was in May following sent to Pondicherry under guard. In August of the same year a second French Missionary came to Madura but the Collector not permitting his entrance into Madura, he returned to Pondicherry. In March 1834 came a third with a recommendation letter to the Collector who permitted him to remain in the province on condition of not causing disturbances.

The fourth time was in 1835 in Travancore which we are just describing. Bishop Neves from 1833 carried on extensive correspondence with the Travancore and Madras Governments on these subjects.

But in July 1834 the Madras Government informed Bishop Neves that they have deemed it expedient to direct their Magistrates to abstain from all interference or exercise of official influence in religious disputes either among the Native Christian inhabitants of the country or the European and Native clergy by whom they were directed, unless it led to breaches of the peace and acts of violence, or produced effects materially and palpably injurious to the public interests. On the other hand, Bishop Neves endeavoured to show that Magistrates themselves did not conform to the directions of Government, above indicated, neither strictly adhered to the letter or spirit of their order, but evaded according to their prejudices.

In Travancore it was evident to the Sirkar, that great disturbances would surely ensue, should Fr. Mey be permit-

ted to re-enter Travancore and undertake expeditions against Churches. To prevent therefore disorder and breaches of peace the Civil authorities in South Travancore were ordered to notify to the chiefs of the villages from Cape Comorin northwards as also from Aramboly northwards not to permit the French Missionaries to enter the churches nor to join them, nor accompany them in any church expedition, and that in case of violence the authorities would oppose

These measures of Government restrained disturbances. This interference of the Civil power it must be considered was not any interference in purely religious matters, but was rather a right always enjoyed and exercised by the Rajas of the country, because without the Raja's permission no church or chapel could be built, nor Bishop or acting Bishop could publicly exercise ecclesiastical jurisdiction. It was also customary that no church or chapel could be transferred from the jurisdiction of one prelate to the jurisdiction of another, and from 1806 the sanction of the British Government was also necessary as may be inferred from the occurrences of 1828 and 1829 when the church at Muttoncherry was transferred or rather retained to the jurisdiction of Bishop Neves and this transfer was sanctioned and confirmed by the Government of Madras in 1829. The exercise of this power of Civil Government is no doubt conformable to reason and necessary for the preservation of public peace and rights.

Just two years after, in May 1837, Fr. Mey again entered Travancore and on the 7th of that month
Fr. Mey again in 1837. with the help of some Christians of Vadakkankulam forcibly took possession of the Cape Comorin Church from its rightful Vicar Fr. Je de Zouzass and

performed Mass. From there he went to Kottar and disturbed the peace of that Church by dissuading Christians. In this way he travelled to Karanyat, Manakudy, Poothenthoray, Pullatopu, Colachel, Villukuri and said that he was going to Trevandrum in order to obtain permission from His Highness the Maha Rajah for taking possession of all the churches.

As will be seen hereafter, these French Priests abandoned all their original motives for coming to Travancore, and latterly worked entirely in the cause of the Vicar Apostolic of Verapoly; and during the great schism their entire sympathy and co-operation was with the Propagandists of Verapoly.

CHAPTER VIII.

The great schism of 1838 was one connected with the respective jurisdiction of the rival Ecclesiastical authorities, the Portuguese and the Apostolic Bishops. The celebrated Fr. Joaquim Neves of whom we have already said so much, was still the Ecclesiastical Governor of Cochin, and claimed to be the Metropolitan elect of the Travancore churches. On the other hand Bishop Xavier of Verapoly characterised the Portuguese Bp. Neves as a very litigious wrangler of long standing in Malabar and the latter being only an Ecclesiastical Governor and not acting Bishop, would not acknowledge him, but claimed the right to himself and fought out his case with a vengeance. The history of the spiritual campaign of these two rival Bishops is so very interesting that we shall here attempt a summary of the events connected therewith.

The disputes commenced in 1836, and in 1837 matters assumed a serious aspect, threatening the unity of the Roman Catholic Churches of Malabar. In the latter year Fr. Bernardino de St. Agnes was sent by Fr. Xavier the Titular Bishop of Amatha, as Delegate of the Bishop of Verapoly to the Southern Churches which he had instructions to gain over to his side from the Portuguese Bishop of Cochin.

Accordingly some who were disobedient to their legal prelate, through the influence of the subaltern civil authorities were now ready to welcome the delegate from Verapoly. Fr. Bernardino entered Anjengo on the 19th March 1837. He despotically took

charge of the Parish, gained many friends here and made it the centre of further operations. He busily employed himself in zealously exciting the Roman Catholic Christians of all parishes from Mampolim northwards of Anjengo as far as Trevendrum to throw off the Jurisdiction of the bishopric of Cochin, and pay obedience to the Bishop of Amatha. Nevertheless he was not able to gain many adherents for about four months.

But in July he gained a few partisans from the Christian Community of Mampolim Church in the Cheringkil District, whom he made to petition the Bishop of Verapoly to receive them under his jurisdiction in order as they alleged to avoid the illtreatment of the Portuguese prelates of Cochin. The church at Mampolim was anciently erected under the Bishopric of Cochin, and it remained faithful to that Diocese till 1788, when some dissensions took place between the Bishop of Cochin and some influential inhabitants of Anjengo whose church also was erected under the jurisdiction of the same Bishop of Cochin, and had even been the residence of two Bishops and remained faithful to that Bishopric till about the same period. In the year 1807 both the churches were restored to the Bishopric of Cochin and the restoration of the the Church of Anjengo was sanctioned and confirmed by the Governor of Bombay Mr Duncan, in Council ; but the people of the Parish of Mampolim were afterwards forced to return to the jurisdiction of Verapoly by the intervention of the British Resident Col. Macaulay who was a great friend and patron of the Italian Missionaries of Verapoly in whose House he was accustomed to stay occasionally for studying the Italian language. In 1818 the people of Mampolim return-

Occupation of Mampolim Church and its past History.

ed to their own prelate of Cochin and remained so till 25th July 1837, when Fr. Bernardino took possession of it under the circumstances mentioned below. Thus we see Mampolim had often changed jurisdiction and latterly was under Verapoly for 30 years from 1788 to 1808 from which period to 1837 for 30 years it was under Cochin and the causes represented by the people now for the change, demanded the succour of the Pope's authorities. It became therefore the duty of the Bishop of Verapoly to attend to the prayers of the Mampolim people. The opportunity for the change thus occurred. On the 25th of July 1837 while the Revd. Vicar Lawrence Xavier Lopes of Mampolim was absent in one of his churches named Tayampally south of Anjengo, in order to celebrate the Festival of St. James the Apostle and while the principal inhabitants were absent with him, Fr. Bernardino accompanied by his boatman and palanquin bearers entered Mampolim unexpectedly, suddenly took possession of the church and the Parish House, and then commenced to take signatures in favour of the Bishop of Amatha and continued to do so in the following days. He easily retained Mampolim as it was contiguous to Anjengo whose gentleman residents employed most of the Mampolim people. Fr. Bernardino wished that the Travancore Government should recognise the change though all the other churches of the Parish of Mampolim viz., Tayampally, Ariaturity, Puducurichy and Mongotho whose people had independent work and means, still clung to the Bishop of Cochin's jurisdiction.

In spite of Fr. Bernardino's exploits in many of the Southern churches, and his namesake's efforts in the North, as Delegates of the Vicar Apostolic, most of the churches still remained

obstinate. So on the 9th April 1838, Bishop Francis Xavier circulated an order prohibiting all intercourse between the priests and congregations of his Diocese and those of the acting Bishop of Cochin in any case requiring the performance of any religious rite. Hereby the Congregations of the opposite See, were precluded from being partakers with their relations and friends in their joys and sorrows and forming association with them in extraordinary matters. Fr. Bernardino even went so far as to proclaim that all Portuguese Prelates and even the entire nation were schismatics. The Queen of Portugal Donna Maria was represented to have been tainted with Anglican Heresies. In the prohibitory document referred to, Bishop Xavier declared Bishop Manoel de Joaquim Neves to be a schismatic for the following reasons:—1st for having recognised the Archbishop of Goa and the Portuguese laymen who were pronounced schismatics; 2ndly for having received under his pastoral control the church at Narakal which Bp. Xavier declared as belonging to the Archbishopric of Cranganore; 3rdly for having opposed certain French Missionaries in the execution of their Mission in the Coromandel Coast and Southern Districts, though they produced special commission from the See of Rome; 4thly for having nominated in Ceylon a Vicar General named Caitono Antonio to oppose the New Vicar Apostolic of that Island who intimated that Bp. Neves resolutely opposed him.

Numerous copies of this document, were freely circulated as far as Cape Comorin and emissaries seem to have been despatched to sow discord and disaffection against the authority of the Goanese Bishops and Priests.

In consequence of this *Interdict* issued by the Vicar Apostolic of Malabar and the Italian Missionaries, great commotions and disturbances prevailed in the Roman Catholic Churches throughout the country ; even at Trevandrum and the South many transferred themselves from the jurisdiction of the Cochin Bishop to that of the former. The serious strives that occurred at the Muttoncherry Church require however special mention here.

Consequent Commotions at Muttoncherry &c.,

A few of the disaffected parishioners headed by one, Mr. Stevenage and his sons formed themselves into a party and forwarded a memorial to the Vicar Apostolic acknowledging him as their prelate who, thereupon deputed Fr. Gregory de Santa Santisma Vergina the Carmelite Vicar of Chattiato, to proceed to Muttoncherry and receive the submission of the Congregation there ; but on the Priest's arrival being opposed by the opposite party who had also memorialized their Bishop and adopted timely measures to counteract, Fr. Gregory could do no more than suspend their Vicar Pre. Francisco Rodrigues Torres and place the Church under interdict until matters could be further compromised. Meanwhile, corpses were interred without funeral obsequies, children brought for christening were ordered to be taken back, and the performance of mass for the souls of the departed (the days for the performing of which had approached,) was omitted. Now the disagreeing parties in vain endeavoured to negotiate matters among themselves. To effect an accommodation with him *Mr. Jacob Sink* the leader of the Neves party wrote to the Vicar Apostolic to make peace and union and warned him to be prudent in adopting any hostile measures.

Col. Fraser the Resident too addressed the Bishops of Cochin and Verapoly stating that the Church at Mutton-cherry having been formerly placed under the orders of the Acting Bishop of Cochin by the Government of Madras must therefore still remain so, and that any attempt to take forcible possession of it would be seriously noticed by the Cochin Courts.

Fr. Ludovico de Santa Theresa a Carmelite monk who was deputed as Delegate of Vicar Apostolic

Delegation of Fr. Ludovico. slighted Mr. Sink's letter and both by support and countenance made his party to use improper means for putting himself in possession of the Church. They commenced hostilities by causing the sexton to keep back the keys in order to prevent the Vicar Torres from performing mass at the appointed day, assembled in hundreds some carrying knives and sticks and others collecting stones and other weapons of offence and having cooked their rice in the Church-yard remained there till night. The other party also resorted thither in crowds with their vicar Fr. Torres who locked the doors and refused to open it on any account. But Fr. Ludovico and his men seized the small church used as a burying ground and the parochial house with all the property of Fr. Torres and all other premises in the compound except the church which was locked up by the latter. Fr. Torres quitted the premises, the moment he had the first intelligence of the determination of the opposite party with the Vicar Apostolic Delegate to make themselves masters of the church. For one week the church was the scene of the disgraceful movements of disorderly mobs of rival Papists. The town police too were divided in their sympathies. The Tahsildar himself being a Verapoly Christian

did not actively interfere but gave palliative answers. The Neves party appealed to Mr. White, Justice of Peace and Joint Magistrate of Cochin, making a public protest against the forced occupation by the Carmelite Missionaries of the ancient Church of Muttoncherry, even against the orders of Government. Months passed before the decisions of the Courts could be obtained. But the zealous Carmelites were not to be scared away by any magisterial decisions. Their plans of annexation were carefully pre-arranged and they were determined to carry out their work at any risk. No wonder then, that the vigilant Italian invaders from Verapoly carried everything before them, and took possession of many of the churches, Parish Houses and cemeteries that had long remained under the ancient jurisdiction of the Padroada Bishops

When matters were thus going on in the North, Fr. Bernardino of St. Agnes the other Apostolic Delegate actively travelled to the Southern Churches and laboured among them in the interests of Verapoly. He sowed the seeds of discord and discontent against Goa. Fr. Bernardino's greatest achievement was the occupation of the ancient Church of *Kottar* which had remained under the Portuguese Prelates for the last three hundred years. *Revd. Pre. Anastasio de Freitas* Vicar of Kottar and Commissary of Kadiapatnam, *Revd. Tod Rozario* Vicar of Travancore (town) and Pre Jose de Souza Vicar of Puthentorah and Kadiapatnam made strong protest and with their united efforts prepared to resist. Fr. Bernardino with the Anjengo men headed by Aronca Mining, Andre Miguel and others went to Kadiapatnam on the 14th June 1838 and during the absence of Vicar Jose de

Bernardino's seizure
of Kottar and other
Churches.

Souza entered the Church Parochial House by breaking-open the doors, took possession of all the things and continued to perform all ecclesiastical functions. The opposite party to avoid disturbances and breach of the public peace appealed to their Bishop, miles away, soliciting instructions and their late and tardy action with the authorities went in vain. Might was and is right.

Having thus taken public possession of some of the churches in South Travancore and leaving the others in a most disturbed state, Fr. Bernardino hurried back to the North to occupy the principal church at Quilon belonging to the Diocese of Cochin and the four suburban Churches at Topu, Eureburao, Mayanaad and Pallicherry. He is said to have wisely created factions among the principal parishioners. When he first seized the Topu Church, he is said to have demanded of the Vicar the coffer which was not delivered. At the request of Bp. Neves, Mr. Mackay Superintendent of Police guarded the Quilon Church for a time, against the intruders till the Government would interfere in the disposal of these churches. But latterly Fr. Bernardino by force of the authority granted to him by the Sovereign Pontiff on the 23rd August 1838 was introduced into the Church Parochial of Quilon, by some 600 of the Parishioners who also gave over to him the title deeds of the property. A little while after the occurrence Pre Luiz Jose Rodriguez of the Bishopric of Cochin, repaired thither resisted the orders of the Pope and obstinately refused to make over the church. Both parties reviled and accused each other as schismatics and the vexations that followed are past description.

These unpleasant affairs went to such an extreme because the Supreme Government at this time was beginning to assume the policy of non-interference in religious matters. Even in the present contest as a rule there was no dispute about religion and its tenets ; but the great fight was about jurisdiction and spiritual supremacy, to secure which violence was used, though the Government ought to have timely repressed it and protected the ancient rites of each party. Resident Col. Fraser was so much annoyed at the disagreements and violent disputes among the Roman Catholic clergy that at last he not only declined to interfere in their affairs and refused to be a channel for their appeals to the Madras Government, but notified to Bp. Joaquim Neves, Fr. Ludovico, Fr. Bernardino and all others concerned to refrain from all official and private visits to the Resident who also in the interests of the public abstained from all personal visits and interviews to the two parties. Their reconciliation in spite of the efforts of Capt. Douglas Ag. Resident lasted only for a short time. Though many were willing to act as arbitrators, compromise became simply impossible.

Col. Fraser and his policy of non-interference.

While so, letters of a serious nature arrived from Europe. His Holiness the Pope Gregory XVI's Bull of the 24th April 1838 despatched to Bp. Xavier of Verapoly and to the whole of the Vicars Apostolic of India by the Propaganda Congregation on the 24th May reached Verapoly only on the 4th September. The Bull began " Multa præclare" and what was written in it concerning the Vicar Apostolic of Verapoly is this :—

Arrival of Bull " Multa Præclare" and its effects.

“ De regionibus vero, quæ limitibus diœcesis Cranganorensis, et Coccinensis continentur, et quæ nulli Vicario Apostolico hactenus traditæ sunt eadem ratione jubemus, illas Vicariatus Apostolico in Malabarica regione instituto, cujus sedes in oppido Verapoli est, uniri debere, et jurisdictionem, atque auctoritatem totam ecclesiasticam, ac spirituales in eas regiones ad Ven. Fr. Franciscum Xaverium Episcopum Amathensem, Vicarium Apostolicum Verapoli commorantem, ejusque successores spectare.”

In this Bull the Pope as supreme Head of the Roman Catholic religion after dwelling upon the irregularities of the Indian Church and the dangers threatening them decreed a total extinction or abolition of the four Ecclesiastical Dioceses or Vicariates Apostolic that were instituted by his predecessors in the past centuries, in divers parts of India, subject to the immediate power of the Portuguese or to their influence which was then very great. These Dioceses were 1. Mylapore, 2. Cranganore, 3. Cochin (in which both Travancore and Cochin churches were included), and 4. Malacca.

The vast territories of these Dioceses were dismembered before by the same Pope and his predecessors, and the dismembered portions were attached to the several Vicars Apostolic of Bengal, Madras, Pondicherry, Ceylon, Malabar and Pegu. Now this new Bull endowed with the remaining territories the three neighbouring Vicar Apostolic Bishops respectively of Madras, Malabar and Pegu. The Vicar Apostolic of Verapoly or Bp. Xavier being nearer was endowed with the whole that remained in Cranganore and Cochin besides the territories that were under him before.

Thus the Bull placed the whole of Malabar “ from Mount Delly to Cape Comorin ” under Bp. Xavier. and his eccle-

siastical Jurisdiction extended as he proudly remarked " from Cape Comorin to the Canara inclusively and from the source of the sea to the mountain gates." Of this a larger portion belonged to the Honourable Company and the rest to the Maha Rajahs of Travancore and Cochin. The whole of Malabar thus constituted was Bp. Xavier's Vicarage Apostolic proper. Within these territories after the Papal Bull of 24th April existed not, nor could exist any other true and legitimate Ecclesiastical Jurisdiction except his only. In other words he now became the only rightful Prelate of Malabar. In consequence of this new Bull there was an end to the authority of those who in the absence of proper ordinary Prelates, governed these territories under the name of ' Episcopal Governors.'

But that man of dauntless courage the glory of the Portuguese Church Bishop Manoel de St. Joaquim Neves of Cochin would not yield. He ignored the Papal Bull " Multa Præclare" altogether, and contended that it was merely a obnoxious and surreptitious Brief, which Bishop Xavier in concord with the French Missionaries of Pondicherry and Doctor O'Connor, had extorted from the Congregation of Propaganda Fide in the name of Pope Gregory XVI, and that it deserved not to be called by the dignified name of Bull because it was only signed by a Cardinal and his secretary. Though a Catholic prelate he boldly defied the authority of Rome to interfere in matters prejudicial to the interests of Portugal in the East. Bishop Neves deserves to be greatly admired for his patriotism. As an honest and patriotic officer of the Portuguese Government, he simply refused to take any notice of the Bull which the Vicar Apostolic and his Mission-

The Opposition to
the Bull.

aries made so much of and which they thought finally put an end to the existence of the ancient Portuguese bishoprics. Bishop Neves permanently resided at Quilon and as soon as the news of the Bull reached him he summoned his chief officers, and the chief men of his Dioceses and knowing that they were unwilling to be taken into the Jurisdiction of Verapoly, he made fresh efforts to oppose the execution of the Bull. But Bishop Xavier and his skillful Coadjutors with this new weapon in their hands and by other means succeeded in wresting so many Churches from the hands of the Portuguese prelates as will be described further on. Meanwhile, Bishop Neves appealed to the Travancore and British Governments for protection and did everything in his power to check the progress of the Verapoly Missionaries. In the same way Bishop Xavier also appealed to the same Governments to issue orders proclaiming him as the only superior of the Catholics of Malabar and for executing the legitimate orders received from the Supreme head of his Church. Travancore Government did its best to maintain order and peace. But the schism rose to such extremes that violence was resorted to, and the Court of Directors were obliged to declare the safest policy of non-interference as will be presently shown, though the peace and tranquility of nearly 300,000 of the Christians of Malabar depended on the execution of this Bull.

At this period an event of some importance complicated the ecclesiastical affairs of the Roman Catholic Church in Travancore. The pious and judicious Ecclesiastical Governor of Cranganore, Father Joao de Porto Peixoto died almost suddenly at Canhur on the 29th July 1838 without

Death of Eccl. Govr.
Bp. Peixoto. Fresh
disputes.

appointing a successor to govern the Diocese. There being no telegraphic communications then, it was impossible to obtain orders from Goa for some days. The Dewan of Cochin as soon as he knew that Bishop Peixoto died without leaving a successor caused the sequestration of the property of the deceased. According to the laws of the Church of Rome the whole of this property should go into the hands of his successor to be disposed of agreeably to the same laws. Bishop Manoel Neves could have immediately acted so ; but under the circumstances above stated he hesitated to take charge without knowing the intentions of the Goanese Government. Quickly perceiving the critical state of affairs, the Vicar Apostolic of Verapoly spared no pains to win as many of the Portuguese Churches as were possible to get. He endeavoured to get Bishop Peixoto's property and specially his books and memoirs &c. Bishop Xavier commenced his enterprise in concert with the French Propagandists and Doctor O'Conar in particular. The Italian Missionaries and the French Missionaries went from Church to Church and did all in their power to win them to the Verapoly Mission and they partly succeeded in this attempt. Somehow a wild rumour was spread in all the Churches, that the Queen of Portugal was infected with the " Anglican Heresy" and that the Portuguese nation had fallen into schism and that the Archbishop elect of Goa, and Father Manoel de St. Joaquim Neves were no longer prelates, but rather were schismatics and were excommunicated as such and that all Priests and all seculars who still paid obedience to them, would go to Hell. This menaced the poor ignorant masses, but the more intelligent Christians expected decisive orders from Goa.

The Most Revd. Fr. Joao de Corto Peixoto of Cranganore was a Portuguese Franciscan Friar, and a true and loyal Catholic. He arrived in Malabar on the 26th January 1826 and took charge from Fr. Neves. When he was in the advanced age of 78 these troubles began. From that time forward he enjoyed bad health and felt himself very near to death. He for one loathed schisms in the church and never encouraged schismatics of either description. Many a time he is said to have called his clergy and people to his death bed and admonished them not to adhere to the schism after his death, but to submit to the decrees of the Holy Father. Unfortunately Fr. Peixoto was unacquainted with the Bull abolishing his Diocese, as the same arrived in India as we have said on 4th September *i. e.* after his death which took place on the 29th July 1838. His death bed exhortations and the supreme authority of the Papal Bull induced most of the clergy and people of Cranganore and of North Malabar to submit to Bp. Xavier notwithstanding the greatest endeavours of the schismatics of the South to seduce them to their side. At the time of the decreed abolition of the Diocese of Cranganore it possessed 4 Latin Churches in North Malabar and 70 Syro-Chaldean ones in Central Malabar.

The other famous Episcopal Governor the Most Revd. Bp. Neves's further opposition. Fr. Manoel Joaquim Neves of Cochin who now resided at Quilon still continued the opposition. He was a Portuguese Priest of no mean abilities. He was once a leading Dominican Friar. He was learned, overbearing, and of a resolute character, and openly defied the Pope's authority. The presence of the new ordinary prelate Xavier, though virtually did away with those who were acting, yet it was in practice a most difficult task to

execute the Pontifical decree upon a Portuguese prelate like Bp. Manuel Neves of whose dauntless courage, resolute and stubborn opposition to the Vicars Apostolic ever since he stepped into Travancore 28 years ago we have said enough in the previous pages. Hoping against hope Bp. Xavier wrote a letter to Bp. Neves and sent him also the Bull. When the Papal Bull of abolition was presented to him he stoutly refused to acknowledge or obey it, but said that he would rather like to part from the Catholic unity, than submit to Xavier's authority; and as was expected, he resorted to various means to induce all Romanists of the Coast, to think as he did. He accused all the nine Bishops-Vicars Apostolic, styled their Missionaries as Falsifiers, and declared the Bull to be apocryphal and maliciously forged by the above Bishops, to extend their power in India. He further published through the length and breadth of Malabar deliberate declarations prejudicial to Papal interest and in a thousand ways endeavoured to check the rising power of the Vicars Apostolic. From the very pulpits and alters of churches, he poured his denunciation against them. Without the least fear or semblance of submission, Bp. Neves old and infirm as he was, set himself up at once to meet the rapid invasion of the Vicars Apostolic, instigated many to disobedience and caused much more trouble in Malabar than the Carmelites could possibly bear. The peace and tranquility of about 300,000 Roman Catholics of the Coast was at stake at this critical period.

Meanwhile the Missionaries of the Verapoly Mission and the French Propagandists from Pondicherry proposed a general meeting at Angamale to concert measures for the furtherance of their scheme. While so, in the beginning of

Conference at Angamale and appt. of Bp. Neves as Archbp. of Cranganore.

September 1838, Bishop Manoel de St. Joaquim Neves received letters patent from the Archbishop primate of Goa, to take care of the Archbishopric of Cranganore, until further orders. This order came just in time and Bishop Neves forthwith sent a Commissary to the general meeting at Angamale, where his letters patent were publicly read and he was acknowledged as the ecclesiastical Governor of the Archdiocese of Cranganore. Bishop Neves however was invited to the ancient Church at Edapally which is 9 miles north-east of Cochin and not far from Verapoly on the following Sunday in order that he may explain to the people certain odd assertions of the Vicar Apostolic. The Apostolic Vicar hearing that resolution sent some of the Italian Missionaries and Native Priests with a number of people collected at Verapoly and neighbourhood and took forcible possession of the Edapally Church. This resulted in a case in the Police court, and shortly afterwards the Church was restored to Cranganore though much of the property was said to be missing. Similar troubles occurred at the Church at Coravallangatt, which is situated about 30 miles southeast from Cochin and which is the most important one in those parts as also was the Church at Narikal.

Particulars of the dissensions at these and other localities will be detailed hereafter.

Both parties sought Government aid and Bp. Xavier claimed that the Governments of Travancore and Cochin should recognize him as the only rightful superior prelate of Malabar constituted by the Pope and issue positive orders to all Roman Catholic subjects to subject themselves to him in every matter concerning religious affairs, worship &c. Bp.

Appeals to the Travancore Sirkar.

Neves also demanded and obtained from Travancore authorities a decree ordaining under heavy penalty, that all Christians in the Dominion of Travancore, should recede from the Jurisdiction of the Pope's Vicar and place themselves wholly under Bp. Neves. Happily for the Carmelites of Verapoly, the Acting Resident Captn. Archibald Douglas, caused the decree to be rescinded, and restored religious freedom and liberty, to the Roman Catholic Christians of Travancore. It so happened that the Dewan and his Secretary were at this time obliged to resign their high offices. Bp. Neves had no support from the Government, and though thus disappointed he doubled his energy and continued to show a defiant attitude with the one object of making distasteful the very name of Vicar Apostolic see, and went on without any intermission or lack of zeal, the same way till almost the close of his career in life. The Diocese of Cochin at the time of its decreed abolition had 8 Latin Churches or chapels including the one at Alleppy in Central Malabar and 154 in South Malabar.

One of the places where open rebellion took place between the two rival sets of Priests was
 Narikal Church. Narikal in Cochin. This was at first a pure Syro- Chaldean Parish. In time the Catholics of the Verapoly Jurisdiction grew greater in number and they took possession of the church twice after the commencement of the Schism. The Portuguese Priest who had long enjoyed the church property just at this time feigned to have forsaken all spirit of opposition and to have been converted to willing submission to the Apostolic Bishop. According to the Parishioners' own request, Bp. Xavier deputed his secretary to receive their homage on a Sunday, at the door of

the church in the presence of the whole Congregation. There, they one by one, by word of mouth, and by writing made solemn oaths abjuring all schism and submitting to Bp. Xavier and his successors in office. But a few days after, in the darkness of one night they closed the Church doors and nailed them with the avowed object of excluding the Apostolic Priests, or prosecuting them criminally for violence if they should dare open the doors. The Verapoly Priests dared not go, because they well knew the intentions of their opponents and the venality of the native officers. Though they petitioned the authorities to open the church, they were informed that the Sirkar was not willing to interfere in any way. The church was therefore abandoned to the Portuguese. We have said above, that after the beginning of the Schism, Verapoly was twice in possession of the church. On one of these occasions, on a Sunday morning when the Priest and his Congregation were beginning the prayers, two Portuguese Priests one Latin of Changacherry and the other Syro-Chaldean, at the head of their partisans in the town and a great number of hired heathens, all armed with cudgels, suddenly appeared in the church and the Parochial; and with a written commission from Bp. Neves in their hands summoned the Priest then officiating at the altar and warned him to quit the building instantly. The verbal summons not having been obeyed, they mulcted him with the cudgels and presently came to blows. The other party were of course not prepared and so were worsted in the scuffle. The daring Portuguese Priests under Bp. Neves being now victorious, took possession of the church and of the whole movable property. The Latin Priest with his hired pagans fled back into the Travancore territory from whence they had come: The Syro-Chaldean Priest

however with about 25 of his men was imprisoned by the Police for some days, though latterly their release was procured. The Verapoly Priests also would have easily resorted to the same Police, to recover instant possession of the church and the property but the fear of Resident Col. Fraser worked in their mind and impeded such action on their part and though they never recovered the property the church was restored to them a year afterwards.

The other cases of open violence at Mampolim and Muttoncherry we have already narrated.

Another case of breach of the peace took place at the Edapally Church in Travancore territory. (This Church is called Rapoline Church by Ranline Du Perron and other old writers though the modern name is Edapally). This was a little Parish belonging to the Diocese of Cranganore counting at this time about 200 Syro-Chaldean Christians. After the death of the late peaceful Governor Peixoto, this Parish almost entirely submitted to Bp. Xavier, and remained without any intestine commotions for some days; afterwards however, Fr. Neves sent there a Syro-Chaldean Priest of Coravalanghat by name Revd. Coory Aipoo to win over the Parishioners. He went to Edapally and is said to have employed about 20 ruffians, who suddenly attacked the church, expelled the rightful Priest, pillaged the church, secured the booty, and retired for a time. They returned to the church a few days after, armed with sticks and cudgels and challenged the Priest and the people who happened to be in the church then. The people being thus provoked sallied forth and furiously fought. Their assailants were severely beaten and retreated in shame. The vanquished party are said to have however

given a portion of their former booty to the Police; for somehow, the whole guilt was thrown upon the parishioners, the chief among them now retreated into the Cochin Rajah's territory to avoid imprisonment. The Church remained in the hands of the Portuguese; we should rather say it was abandoned by both parties. Verapoly had no other course left open but to appeal to the Travancore Dewan before whom the case lay undecided for many years.

At Quilon the parishioners submitted to the Papal Bull
 Quilon Church and to Bp. Xavier and gave up their church to the priest under him. He possessed it very quietly for a while, but a small band of Padroadists or Padroists in the town had already plotted to effect the overthrow of the authority of the Vicar Apostolic. All on a sudden a number of foreign Padroists, said to have been collected and sent for the purpose from a house very near attacked the Apostolic Priest who was in the company of a few Christians in the parochial without any suspicion, and administered blows without distinction. But presently came from the neighbourhood overwhelming numbers of the priest's adherents, fell upon the assaulters, beat and expelled them. Both parties appealed to the authorities who as usual kept the matter undisposed of for years.

The Church at Anjengo also had its own share of troubles during the Schism. According to
 Anjengo Church. the former orders of the Holy See, this church was under the jurisdiction of the Vicar Apostolic of Verapoly at the time of the arrival of the Papal Bull '*Multapraeclare.*' But there lived in the Island one leading family of Portuguese origin who maintained a priest of their own and who with him proved refractory to

Bp. Xavier. They were much infuriated when they heard of the promulgation of the Bull. It is said that the family hired a number of wicked drunkards from outside and one day early in the morning sent them over to the church to cudgel or as the popular story goes to kill the European Missionary resident there, expell all his Christians and seize the Church on behalf of Bp. Neves. Happily they missed their first aim, because in that very night the European Missionary was gone to the South, to Trevandrum, but they carried out their other commissions with all fury. They gave blows to every one that came across and plundered the Church. At the bustle the policemen ran to the place received their share of blows and though one of them was wounded with a sharp weapon they arrested some of the aggressors. Unfortunately the Anjengo Police Supt. was himself an interested party, he being a partisan of Bp. Neves. As the case exceeded the ordinary powers of the Anjengo Police it was sent to the Joint-Magistrate at Cochin for trial. At Cochin they found a mighty protector in the person of the Fiscal Aranje a great enemy of Verapoly. It is believed that through his influence, neither the Church nor the booty was restored, but the criminals were sent free to their houses after they had been made to pay a trifling fine.

In this connection we may mention that at the present day there are two Roman Catholic Churches at Anjengo. The one dedicated to St. Peter is the ancient one containing very old paintings; it is 116 by 36 ft. It is under the jurisdiction of the Archbishop of Goa. At the time of the disputes narrated above the Propagandist Christians seceded from the Padroist party and built a small Church 42 by 20 ft. dedicated to St. Philomena. In 1850 a reconciliation took

place between the two antagonistic sections who submitted themselves to the jurisdiction of the Vicar Apostolic of Quilon. There is an old European Cemetery long looked after by a gardener on a salary of Rs. 5 per mensem paid by Government (the appointment was abolished in 1895.) Of the several old tombstones of archæological interest in Anjengo, the earliest inscription is that raised over the grave of the wife of the Commander of the Fort, John Brabon in A. D. 1704. *

Other minor cases of violence and disturbance require no special mention here. At the church near Cape Comorin Church. Cape Comorin the Coadjutor Bishop of Verapoly with his retinue of men went to take possession of the church having been invited to do so by the whole congregation. Hardly had the bishop and all the Propagandists entered the church enclosure, before a shower of stones from behind the exterior walls fell upon them and injured many. The aggressors though they presently fled are believed to have been sent to do so by some of the Padroist priests in the neighbourhood.

There were two other large parishes in Travancore which were a little affected by the Schism. Coravallanghat and Attingal Churches. The one was the Syro-Chaldean Church at Coravallanghat and the other was the Latin church at Attingal. In these parishes no open scuffle blows or breach of peace happened but commotions of another kind. In both the churches, the Propagandists and Padroists were in the proportion of 5 to 3. At Attingal the leading Goanist priest at the head of his turbulent adherents was every time

* Logan's Malabar Appendix XXI.

ready to take up the cudgels. The Propagandists were more peaceful. While they possessed the vestry, the Padroists retained the church. The insolent conduct of the disagreeable company to each other is past description. Every day hard disputes and verbal abuses were exchanged. At Coravalanghat the Propagandists were headed by 8 priests of the same parish, while the Padroists were headed by 5 priests and the leader of the latter was one Coory Aipoo.

Before concluding the account of these tumultuous occurrences in the Churches in connection with this Great Schism, we have to observe that Bp. Xavier's instructions to the Carmelite Missionaries under him in this matter were unobjectionable in themselves. The Missionaries were required to travel in the country and publish the Vatican Brief of 24th April annulling the Bishoprics of Cranganore and Cochin and to gather only as many of the members of those churches as were *willing* to come into the jurisdiction of Verapoly. Bp. Xavier's orders to his priests were to enter and take only those newly coming churches, where they will be welcomed by the whole Congregation, or at least by the majority.

Fr. Bernardino was already on this duty and was now especially commissioned as the Delegate of the Bishop of Verapoly to execute the orders of the sovereign Pontiff among the southern churches from Quilon to Cape Comorin. We have already narrated the events under which Fr. Bernardino became nearly possessed of many of the Southern churches, but there was one church for which Fr. Bernardino cared more because of its antiquity and historical associations. It was the ancient Roman Catholic Church within the Oodagherry Fort built in early

Bp. Xavier's thoughtful orders-

Claims to Fort Oodagherry Church.

times and improved under the care and expense of the Travancore Sirkar at the special request of General Eustasius D'Lanoy, Capt. Everett and other Christians in the Military service of the Travancore Maha Rajahs, who had distinguished themselves by the remarkable services rendered to the Crown of Travancore. D'Lanoy's, Everett and others were buried in the said church. It was in the beginning of this century abandoned and deprived of all Divine worship when the Protestant Military Officers of the East India Company occupied the Fort after the war of 1809.

At about 1830 or so, when the detachments quartered in the Fort were finally withdrawn, this Church was handed over by the Travancore Government to the Revd. Charles Mead of the London Missionary Society for the benefit of the Protestant Mission under him, at the Resident's recommendation. In 1838 Mr. Mead again applied for the Officer's building required for the use of the Medical Mission started about that time. This, Fr. Bernardino did not know when he claimed the church and asked the Sirkar to repair it in memory of Lanoy so that Divine service might be conducted there under care of the Bp. Vicar Apostolic of Verapoly the only legitimate Ecclesiastical superior of the whole Roman Catholic Churches of Malabar and the Carmelite Missionaries.

It is much to be regretted that such great commotions and strifes, vain disputes and quarrels, the very sins which apostle Paul in his Epistle to the Corinthian Church condemns and admonishes to avoid, were now prevailing rampant in what was called the *Christian* Churches of Travancore, and what was still more humiliating was to see the

Government declares
non-interference policy
June 1840.

Bishops and other ecclesiastics of the Church, taking a prominent part in these strifes. The rival metropolitans of the Syrian Church were at this time quarreling with each other for supremacy, the Protestant Missionaries of the C. M. S. were at loggerheads with the dignitaries of the Syrian Church and a Committee of Arbitration was investigating their respective claims. As if all this was not sufficient, the Roman Catholic Churches of the country were also now plunged in a great schism. Surely the heathen around might have said, "Save us from these Christian Churches, if this be the Christ presented by his disciples." But who can deny that the teaching of Christ the Messiah of the Gospel was different from what was practised by his votaries in Travancore at this time? We have no alternative but to narrate events. History must give an unvarnished and honest record of facts as they took place. The plain fact must be told that all the Christian Churches of Travancore except perhaps the London Mission Churches of the South were at this period in a chaotic and disturbed state. All appealed to the Hindu Government of Travancore for aid, and when that was found impracticable, they appealed to the Christian Government of Great Britain, which in past times interfered very much in the Church disputes of Travancore, and annexed Churches to any jurisdiction as it seemed right and proper. The British Government was growing weary of these disputes and now thought it best to leave the disputants to themselves. Accordingly the Christian Churches of all denominations in the country, were left to take care of their own affairs. In response to all the appeals, the Honourable Court of Directors declared the policy of non-interference, and Colonel Thomas Maclean the British Resident, had the painful task of notifying in June 1840 to all the ecclesias-

tical dignitaries concerned that it had been determined that Government would not thereafter interfere directly or indirectly in any dispute spiritual or temporal that might occur among their congregations in Travancore or Cochin.

Thus on the whole the net result of the hard contests described in the foregoing pages, was pre-judicial to the ancient bishoprics of Cranganore and Cochin. But Verapoly made a clear gain. Notwithstanding the united efforts and hard fight of the Goanese Priests headed by the great and famous Bp. Neves, the great multitude of Christians abandoned the schism and submitted themselves to the Vicar Apostolic with all their Churches and Chapels. Out of the 64,394 Christians and 150 Churches which belonged to the Bishop of Cochin in the beginning of 1838, nearly 21,500 Christians and about 50 Churches joined Verapoly before 1842; in other words, the Portuguese Bishopric of Cochin lost one third of its Christians and Churches within 3 years, and Cranganore lost another 20,000. The number of Christians thus added to Verapoly within a few years after the termination of the schism was 42,000 and their churches and chapels rose to 105 and the spiritual authority of the Apostolic Vicars and their Missions and their Church establishments, willingly acknowledged by a great majority of the Catholics, steadily increased till 1861. The Padroists disregarded the authoritative decree of the Pope and began the schism and suffered heavily. On the other hand the famous Bull and other posterior cognate mandates of the Propaganda Society were the sole arms used by the Carmelite priests of Verapoly, to persuade so many to submit to their authority and to establish their Mission.

Churches belonging
to the earlier part of
the 19th Century.

*Churches built during the earlier part
of the Nineteenth Century and during the*

Schism.

Chitatagore	(Trichur)*	1800
Patticate	(do)	1800
Taicatucherry	(Kottayam)	1803
Cottajoody	(do)	1804
Candachacaraba	(Trichur)	1807
Pettah in Trevandrum		1809
Trichur		1812
Vatagare	(Kottayam)	1813
Mucategare	(Trichur)	1813
Amartu		1814
Plaxanel	(Kottayam)	1817
Cheur	(Trichur)	1820
Putanpaly		1821
Caraconam	(Kottayam)	1827
Mulaculam	(do)	1837
Amarapathy	(Cochin)	1838
Comaragani		1841
Charraquel		1841
Canangari		1842
Cattur		1848.

* Names within brackets indicate the Diocese to which the Church belongs at present.

CHAPTER IX.

When the schism was still raging, some important changes occurred in the personnel of the Diocesan administration. In 1839 a Bull was received from Pope Gregory XVI appointing Fr. Ludovico as Bishop of Europa and Co-adjutor to the Vicar Apostolic of Malabar. This was the first time a co-adjutor Bishop was appointed in this country. Agreeably to the instructions received, Fr. Ludovico was consecrated in the Verapoly Church on the 10th of November by Bishop Francis Xavier. The same day was the Feast of St. Mary.

Along with the above mentioned Bull of appointment there came another Monitoriam or Proclamation from the Pope beginning with the words "Quanto dolore" which produced some important results. Soon after his consecration Bishop Ludovico went on a tour of visitation to the southern parts of the Diocese and while at Quilon he published the above Monitoriam chiefly among the Padraoists. In consequence of this, several Churches repudiated Bishop Neves and joined the Vicar Apostolic. As the great and ancient Portuguese Church of Kottar openly revolted and joined the Verapoly Bishop as already mentioned, other minor churches followed the example and were taken over by the Propagandists without much difficulty.

In recognition of the great services thus rendered to him the Pope by a Bull dated 10th April 1840 made Bishop Xavier Titular Archbishop of Sardis.

From this time forward, various measures calculated to the improvement of the Churches were introduced. Seminaries at Mangalore and other places were established. Most of the Churches in the Quilon Diocese were replenished with surplices, and other vestments and utensils sadly wanting for a long time. Bp. Xavier died at Verapoly on the 7th December 1844 aged 74 having been in the Mission since May 1799; and Bp. Ludovico succeeded him as Vicar Apostolic.

In 1843 when Joseph de Silvadoras was appointed Metropolitan of Goa, because of his candid professions to the Pope, it was generally believed that the long standing schism would end; but unfortunately that Prelate died, and his successor in the Metropolitan see of Goa Archbishop Torres exercised authority over the affairs of many churches under the jurisdiction of the Vicar Apostolic of Verapoly who naturally resented this interference.

To suppress this deplorable state of affairs, Pope Gregory XVI sent a monitorium in March 1845 censuring the conduct of the Metropolitan of Goa, but His Holiness died before he could hear of any results of his efforts. Consequently Pope Pius IX sent a second monitorium to Goa, and to prevent further evils recalled the Metropolitan to Europe. The Archbishop returned to Lisbon and it is said that in November 1850 he sent a letter of apology to Rome.

But the Portuguese clergy of Malabar, Bombay and Madras were not in the least affected by the admonitions from Rome. They still presented a bold front and assured their Christians that Archbishop Torres would still return to India. The Christians who were thus awaiting Archbishop Torres' return were much disappointed at his not coming;

but they were again given hopes that the Bishop of Mecca who had just then reached the Island of Salsette would soon assume charge of their affairs also, as he has already began ordaining priests, holding confirmations and other similar functions of a Bishop in Bombay. In this they calculated in vain, for Pope Pius IX hearing these proceedings of the Bishop of Goa, in March 1853 sent another monitoriam in which he exhorted his Christians, warned them to beware of the acts of schismatic Bishops and disgraced a few priests who by their conduct proved to be antagonistic to the Vicar Apostolic of Malabar.

The disputes already referred to, about the property and official records of the late ecclesiastical Governor of Cranganore Joao Porto Peixoto were still going on, and when the appointed Trustees of the Estate were doing their best in 1845 to settle the matter, Fr. Ludovico urged that the Pope disposed of the property in his favour. But Bishop Neves continued his protests, and warned the inhabitants of Canhur who held some of the disputed property. In consequence of this, the Vicar Apostolic refused to confer ecclesiastical orders to the students of the Canhur Seminary unless their parents should deliver the property. This was unreasonable. Fr. Neves maintained that neither the Pope nor the Propaganda Society was competent to dispose of Portuguese property, and did not allow the property to pass into the hands of the Propagandists.

In December 1845 Bishop Ludovico after obtaining permission, established a Press at Mananor in the Yetumanoor Taluq chiefly with the object of publishing cheap religious books in Malayalam for the use of the Native Christians. The Christian Literature thus began has gone on increasing ever since as will be seen from particulars given elsewhere.

As a reward for the good thus done to the people, in February 1846 Bp. Ludovico received an Apostolic Bull dated 30th September 1845 announcing that His Holiness the Sovereign Pontiff had been pleased to transfer his title of Bishop Europa to that of Archbishop of Chyrra and Vicar Apostolic of Malabar.

In September 1846 Archbp. Ludovico left Verapoly and went to Coimbatore and consecrated the Right Revd. Dr. M. de Bresillar elected Bishop of Pruse and Pro-Vicar Apostolic of Coimbatore on the 4th of October. One of the important acts of Archbishop Ludovico was that he invested a sum of rupees twenty-thousand in the five per cent. Government of India Loans for the benefit of the Verapoly Mission.

On the 10th of January 1849, at 10 P. M. the learned
Death of Archbp. Neves Jan. 1349. Archbishop Joaquim Neves of great ecclesiastical fame in Travancore and Cochin departed this life. Previous to his death Fr. Filippi Camillo dos Milagres, Vicar of Olicarry and other clergymen of his jurisdiction assembled in solemn conclave, performed the necessary rites and did full honours to the deceased Bishop. The mortal remains of Bishop Neves were buried in his own Chapel at Tangacherry. Neves must ever remain an indelible name in the History of the Travancore Church. The important events with which his name is associated, have already been briefly noticed. Bishop Neves was a very learned prelate. He was a Doctor in Civil and Canon Laws, a Synodal Examiner and a Portuguese knight of high lineage. Though a Portuguese, he understood the English language well when written, and even could write

his own English letters correctly. Nevertheless he could not speak English fluently on account of defective pronunciation. In spite of this he used his pen very powerfully in the days of the great schism and pleaded his case very successfully. He was a keen debater and a man of sound principles and judgment. Though bishop Neves is known to have been disliked by the Italian Carmelites and others of the Propagandists Mission for his high handed and imperious ways, yet we must say in justice to his memory, that there never was a Pastor more devoted to his Church, more honest and loyal to his king and country than he. In him Portugal lost one of its greatest heroes in the East. The Padraoda Jurisdiction which he championed so ably and honourably, and maintained and extended so successfully has declined since his death. His whole ecclesiastical career in India was full of important events and he played such a brilliant part till his last breath that his life becomes a typical one for moral courage and manliness of character.

The successor of Bishop Neves was Francis Xavier
 Bp. Borges. Borges. Though he was appointed Eccle-
 siastical Governor of Cochin and Arch-
 bishop of Cranganore very early in the year, he arrived in
 Travancore only in September 1849. He had neither the
 learning nor the courage that distinguished his predecessor.
 He quietly ruled the church following as far as it lay
 in his power the footsteps of his predecessor.

After an unimportant rule of six years Bishop Borge of
 Bp. Santimano. was succeeded by the Very Revd. Antoneo
 Joao Ignacio Santimano. He was appointed
 Ecclesiastical Governor by the Vicar Capitular and

Archbishop of Goa. It was Governor Santimano who erected a new Church at Quilon in 1856 or 1857. Besides being Ecclesiastical Governor of Cochin and Archbishop of Cranganore and Serra, Bp. Santimano was a man highly honoured by the Goa Government. He was a Knight of the Order of Christ, a Member of the Council of the Ecclesiastical Court of Goa, and a Doctor in the Canonical and Civil Laws.

During Dr. Santimano's administration, the Padraoda cause began to revive; and the man who was chief instrumental in bringing about this result favourable to the Portuguese bishops was Mr. Christian Frederick Kohlhoff, the second or Christian judge of the Sadr (High) Court of Travancore. In recognition of the good services rendered in behalf of the Royal Portuguese Patronage, His Most Faithful Majesty the King of Portugal conferred on Mr. Kohlhoff the graduation of Knight of the Order of Christ in 1859.* The Most Noble the Governor-General of the Portuguese India received the first intelligence and the diplomas patent and insignia relating thereto, and communicated with "the Most Illustrious Sir Christian Frederick Kohlhoff" direct, and through the Right Rev. Dr. Santimano. Though Mr. Kohlhoff, was thus highly honoured, there were some technical difficulties, because he was a British subject and an officer of the Travancore MahaRajah who is an ally of the British Government, and the Portuguese Government did not formally communicate with the British Government on the subject at first. But latterly they communicated in due form.

* Chief Secretary Mr. Joaquim Illiaderads Cunha Revera's Letter to the Most Illustrious Sir Christian Frederick Kohlhoff, No. 130; dated 12th August 1859.

Since 1861 the Diocese of Cranganore has been under the extraordinary jurisdiction of the Archbishop of Goa who governs it through Vicars General. After Santimano had retired, in 1865 the Very Revd. Jos Emiliano Correa was the *Acting* Vicar General and Governor Ecclesiastic of Cranganore and Cochin. From April 1866 the Very Revd. Dom Jose Benedicto Moreira held the same appointment. In 1867 the Very Revd. J. A. S' Mascarenhas succeeded him, but the following year the Very Revd. Antonio Correa Dos dois Coelho was appointed, and again when he was absent in Europe in 1870, the Very Revd. Benedict de Rozario Gomez acted for him. All these Vicars General generally resided at Alwaye where they supervised the Portuguese Royal Seminary which ordinarily trained about sixty theological students in the Syriac language, Latin and other courses of study. But the Very Revd. C. C. Nazareth who became acting Vicar General took up his residence in Quilon, though his successor the Very Revd. Joaquim Joao D'Abrean in 1885 reverted to the old residence at Alwaye at first and since removed to Trichur.

In the present ecclesiastical arrangements, the position of ancient Cranganore in the Indian hierarchy is peculiar and subordinate. As the Diocese of Damaun is titular of Cranganore, the new Archbishop of Damaun is virtually the successor of the old Latin Archbishops *ad honorem* of Cranganore.

Similar arrangements have also been made in regard to the Bishopric of Cochin. Since 1861 the diocese of Cochin has also like Cranganore been placed under the extraordinary jurisdiction dele-

Cranganore placed
under Vicars General
V. G. Correa
" Moreira
" Mascarenhas
" Coelho
" Gomez
" Nazareth
" Abrean

Cochin placed under
Vicars General

gated to the Archbishop of Goa and administered by ecclesiastical Governors or Vicars General. The above named Vicars General viz., Borges and Santimano, Correa, Moreira of Cranganore, successively ruled Cochin also. From 1869 to 1874 the Very Revd. Fr. A. V. Lisboa acted as the ecclesiastical Governor of Cochin. He was a Member of the Royal Asiatic Society, Bombay Branch. In 1875 the Very Revd. C. C. Nazareth succeeded him as Vicar General and administered the Diocese for about ten years. In 1885, the Very Revd. Caetano Jose, Maria de Abreu was appointed as Ecclesiastical Governor of Cochin. He and the Vicars General who immediately preceded him generally resided at Olicare near Quilon. He continued as Vicar General till Portugal revived the appointment of regular Bishops to Cochin as before.

To resume Archbishop Ludovico's history, in January 1852 after repeated requests, he obtained permission from the Pope to proceed to Rome in order to arrange in person several ecclesiastical matters in connection with the Travancore Mission. He embarked at Cochin, touched at Bombay and went by Suez route. During his absence the Right Revd. Fr. Bernardino Baccinelli of St. Theresa, Bishop of Heraclea and Pro-Vicar Apostolic of Quilon was in charge of the Vicariate of Verapoly both in spiritual and temporal matters.

During the temporary administration of Bishop Bernardino, in 1861 a Syrian Priest named Mar Thoma or Roccas produced letters from the Patriarchs of Antioch and Babylon and obtained the Bishop's permission to build a few churches. Many Churches sided him including Palayoor. But latterly, the letters

Bp. Ludovico returning to Rome.

The Schism of Mar. Roccas. 1861.

were proved to be not genuine ones and the priest also was condemned as an impostor by letters which one of the of Patriarchs addressed to the Vicar Apostolic of Bombay.

Bp. Ludovico resigned his appointment about 1859. He was living in his native town of Lucca as late as 1871.

Fr. Bernardino Baccinelli of St. Theresa O. D. C. was Bp. Bernardino of St. Theresa. latterly promoted as titular Archbishop of Pharsalia. He arrived in India in 1833 and laboured with much success in the cause of the Verapoly Mission. He was nominated Bishop of Heraclea *i. p. i* on the 23rd January 1847, and was consecrated in the same year. He was Vicar Apostolic of the Quilon Mission till 1853 at which year he was made Co-adjutor to the Vicar Apostolic of Verapoly as already mentioned, and subsequently Administrator Apostolic of Verapoly. When Bp. Ludovico resigned his appointment, he was made the permanent Vicar Apostolic and titular Archbishop of Pharsalia on the 20th June 1859. He died at Verapoly and was buried there, on the 5th September 1868 aged 63. A few months before his death *i. e.* on the 5th July 1868 Fr. Leonard Mellano of St. Luis O. D. C. was made Co-adjutor Bishop with right of succession.

Within a few years of the above events, another unhappy schism occurred. The Syrian and The Mellusian Schism. 1874. Syro-Roman Churches of the north were for sometime known to be much neglected. Taking advantage of their situation, one Bishop Mellus came to Malabar in 1874 under the auspices of the Patriarch of Babylon. The ancient church of Palayoor with many other Northern Churches at once joined his schism; and for over 10 years

many were the struggles, quarrels and law suits in regard to these churches. In 1882 Bishop Mellus left Malabar after appointing a deputy and stationing him at Trichur. The Cor-Episcopa of Trichur as he was called showed for some time much activity ; but notwithstanding his efforts, by 1886, some of the churches went back to the jurisdiction of the Ecclesiastical Governor of Cranganore, and subsequently passed into the hands of Bishop Medlycott the Vicar Apostolic of Trichur appointed under the new Hierarchy. Even now there are some churches and christians belonging to the Mellusian party, though not in large numbers.

CHAPTER X.

We have seen how the Crown of Portugal in the 16th Century in the time of its eastern prosperity did its best to propagate the Christian religion in India and other countries. In consideration of these efforts the Pope granted to the Crown of Portugal the privilege of nominating the Bishops and ecclesiastics of India and other oriental countries and looking after the temporal welfare of the eastern churches. Portugal accordingly not only provided the necessary endowments but exercised an efficient protectorate over the Christians against the attacks of the Hindu and Mussulman despots of those days. But when the Portuguese power fell in the east, the protection it rendered to the Christians, and the help given for the conversion of the heathen declined also. Pope was henceforth compelled to devise his own plans for the permanency of the Malabar Church and for the further dissemination of Christianity in the East and so without any reference to Portugal sent Bishops and Missionaries who organised and multiplied several Churches independent of the Crown of Portugal. Portugal however opposed and sought to thwart every measure taken by the Pope in the interests of Christianity in the East without her agency. This opposition and unsatisfactory state of affairs not only gave rise to the deplorable events of the last century, but also continued to disturb the peace of the Catholic churches of Travancore and other places in the first half of this century as already described. The Portuguese Government opposed the Pope's appointment of Bishops and

preferred that Catholics in British India should perish rather than that they should be ministered to except by its own subjects.

To disarm the opposition of the Portuguese Government and to secure its hearty co-operation in the matter of Catholic interests in India and elsewhere as before the Pope in fear of persecution of Churches at home and in consideration of the pledge and privileges granted by his predecessors in honour thought it better to adopt a more conciliatory and indulgent policy. In this hope H. H. Pope Pius IX concluded a Concordat in February 1857 with the King of Portugal by which the claims of the Crown of Portugal in the east were recognised. By this Concordat the whole of India and Ceylon were put up into Portuguese Dioceses, ruled by Bishops nominated by the King, and the Bishops appointed directly by the Pope were to be gradually withdrawn. It was further stipulated that such churches and Christians as in the day of the signature of the Concordat were under the jurisdiction of the Apostolic Vicars should continue to remain under them ; and that such churches and Christians that acknowledged the authority of the Portuguese prelates should adhere to them. As might be expected this Concordat produced no good result and the same unsatisfactory and unsettled state of affairs prevailed for another thirty years when a new Concordat was entered into with a better understanding and on a surer basis.

It was a great disappointment for the Holy See to find that its Indian congregations did not much relish the Concordat of 1857 entered into with Portugal. They ignored it and behaved as if no endeavour was made at Rome and Portugal

Papal Delegate
Monsr. Saba's visit
561.

to settle this long standing question of jurisdiction. *The Indo-Lusitarum Schisma* or the revolt commenced by the Goanese Priests soon after the publication of the brief of Pope Gregory XVI "*Multo Praeclare*" in May 1838, continued all the same. To remedy this sad state of affairs, and to execute the Concordat two Commissioners were sent to India one Apostolic Commissioner representing the Pope and one Royal Commissioner acting in behalf of the King of Portugal. The Delegate chosen by the Pope for this important, hard and responsible work was the learned Monsr. Saba. He came to India in 1861, being accompanied by his able Secretary Mr. Howard a relative of the Duke of Norfolk and connected with the ancient Royal family of England. They visited all the Vicariates and came to Quilon. While at Quilon Monsr. Saba was taken ill. He at once went to Ootacamund to recruit his health but there he died. And the unfortunate Concordat of 1857 continued to be ignored for another thirty years. We shall presently see how the next Delegate Monsr. Antonio Agliardi who came to proclaim the Hierarchy as published in the Pope's Apostolic letter *Humanae Salutes auctor* of September 1886, was able to execute his commission with better results.

The present Pope Leo XIII endeavoured to mend matters, but the Portuguese Government refused to come to any terms except on the basis of the abortive Concordat of 1857 by which the whole of India and Ceylon became an ecclesiastical dependency of Portugal.

Protests against
Portuguese Jurisdiction.

In August 1883 the eleven Catholic Bishops of the Madras Presidency addressed a joint Memorial to the

Secretary of State for India pointing out the mischievous effects of Portuguese meddling, its political danger, and asked for steps to be taken to compel the Portuguese King to abandon his claims of patronage in British India. But though the Foreign Office seriously considered the subject, the British Government strictly adhered to its policy of non-interference in religious matters, and refused to recognise either the Concordat of 1857 or the subsequent one, and Portugal naturally took advantage of the indifference of England in the matter.

In 1884 however when the Pope was on the point of limiting the patronage of Portugal to Portuguese possessions only that country moderated its pretensions and agreed to reconsider the question. The result of this was the Concordat of 1886.

The new Concordat was accordingly signed on the 23rd June 1886 between the Pope and the King of Portugal with respect to the Catholic Church in India and Ceylon. This Concordat apparently closed half a century of fighting and brought about a happy termination to a long standing dispute regarding the ecclesiastical patronage (Padroada) claimed by the Portuguese Crown, a dispute which had dragged its weary course along, through several generations, and in Travancore not without serious and mischievous consequences, schisms and scandals as already shown in the foregoing pages.

The principal provisions of the Concordat of 1886 are briefly :—

(1) The Archbishop of Goa became patriarch of all India and Ceylon. All the ecclesiastical Councils of India and Ceylon are as a rule to be held at Goa under the presi-

dency of the said Archbishop whose own diocese will include a large tract of British territory.

(2) This Archbishop not residing in British territory will exercise Metropolitan Jurisdiction over the three dioceses of Damaun, Cochin and San Tome (Madras) all of which are exclusively British territory with the exception of two small patches.

(3) Not only will the Portuguese King nominate the Archbishop of Goa but he will also nominate the three bishops of the dioceses named above which are subject to the Archbishop.

(4) The King of Portugal is allowed a more limited but none the less real privilege of nominating the Archbishop of Bombay, and the Bishops of Mangalore, and of Madras.

(5) All the churches, chapels, schools and other establishments now subject to the jurisdiction of the Archbishop of Goa, in Bombay, in Madras, and many other parts of India and Ceylon even though built at the expense of Native Christians, British subjects, are reckoned to be the property of Portugal. Portugal in turn undertakes to endow three Bishoprics, and also chapters, seminaries &c., in British India.

The Concordat thus simply restored to Portugal a part of her ancient right of advowson, the right to present to the Pope the names of three clerks out of whom he should choose one and appoint him by his Bull.

If the year 1887 was important as having been the year in which the Jubilee of Her Gracious Majesty Queen Empress Victoria's reign was celebrated in India, it is also memorable as the year in which the sacerdotal Jubilee of His

Establishment of the
R. C. Hierarchy in
India 1887.

Holiness Pope Leo was celebrated and the Indian Hierarchy was established.

One of the great and important acts of His Holiness Pope Leo XIII was the establishment of the Roman Catholic Hierarchy in India in January 1887 with the Archbishop of Goa as Patriarch of India and an Apostolic Delegate.

Hitherto the Bishops the Roman Catholics had were not their own ; they were titular bishops of other Churches, they were bishops *in partibus infidelium*, exercising it is true, episcopal functions and powers, but legally only officers of the Church with extraordinary jurisdiction. The Pope of Rome now formally took over his flock in India and appointed over them chief pastors, after the ordinary and regular plan of the Church, so that now the Bishop in a place is the Bishop of that place, holding his authority direct from Rome.

There were grave difficulties in uniting all the Churches under a Hierarchy as most of the Churches in India belonged to the Padroada Jurisdiction *i, e,* under the Portuguese Government. The learned Cardinal Simeoni the head of the Propaganda a prelate of vast experience and tact very skillfully carried out the scheme. We have said how negotiations went on with Portugal and how the matter ended with a good understanding. The Concordat made a fair distribution of the Churches between the two authorities. After all the arrangements had been made in order to give effect to the Concordat, His Holiness Pope Leo XIII deputed Monsignor Agliardi with his two assistants M. Adjuti and M. Zaleski charged with the important duty of proclaiming the Hierarchy in India. M. Agliardi summoned all the Indian Prelates to a general conference at Bangalore.

The formal Proclamation of the Hierarchy was announced on the 25th January 1887 by the Papal Delegate in a grand and imposing ceremony at St. Patrick's in Bangalore whither the Archbishops and Bishops of Southern India went to take part in the proceedings. His Grace Dr. Leonard Mellano, Archbishop of Verapoly and V. Berardi, coadjutor Bishop of Verapoly were present on the occasion. Dr. Lananen Archbishop of Pondicherry, and Dr. Joseph Colgan Archbishop of Madras were also present.

The mass concluded, the Papal Delegate read or rather spoke his Allocation in Latin addressing himself to the assembled Prelates. After this Monsignor Adjuti read the Papal Brief, proclaiming the Establishment of the Roman Catholic Hierarchy in India, an Hierarchy under the Propaganda. Monsignor Zalaski (he is a Pole of high birth and has a brother who is Chamberlain in the Court of the Czar of Russia) then read the Acts of the Synod. Each Act was first briefly described by the Papal Delegate who asked the Archbishops and Bishops if they consented to the same. After they had replied "Plaut" the Act was read.

These "Acts" run briefly as follow :—

1st. *The Allocation of the Delegate Apostolic.* The members were much pleased and comforted that Monsignor Agliardi should have been chosen for the promotion of the good of the Church in India and for raising three Vicars Apostolic to the canonical privilege of being Archbishops, and the rest to that of being Bishops by residential right. Together with the constitution of ecclesiastical provinces came uniformity in the matters of feasts of obligation, of fast days, and of general discipline. Great encouragement was given and a strong recommendation made to form

a native clergy to meet the spiritual wants of India. An acknowledgment of the Delegates ; best wishes to the new Bishops, to the faithful and to all the people were also expressed.

2nd. *The constitution of the Ecclesiastical Provinces.* There would be three Metropolitan Churches *viz* : Verapoly, Madras and Pondicherry ; Quilon to be suffragan to Verapoly ; Hyderabad and Vizagapatam, to be suffragan to Madras ; Mysore, Coimbatore, Madura and Mangalore to be suffragan to Pondicherry.

3rd. *The Administration of the Dioceses.* There would be (a) A Chapter and a Vicar-General. (b) A Seminary for the training of Native Priests. (c) Particular care and great sympathy to be shown towards the people of India by directing the Missionaries to be " all to all."

4th. Petition to the Holy See, concerning Feasts, Fasts &c. was to be sent.

After the Latin discourse by His Grace the Archbishop of Pondicherry was over, there came the " vivats" the first for the Pope ; the second for the Pope's executive power in the Church as represented in the person of Cardinal Simeon, the head of the Propaganda ; and the third for the Pope's representative then in Bangalore, Monsignor Agliardi. Then followed the "vivats" for the secular powers the first for Her Most Gracious Majesty Victoria Queen Empress of India ; and the second for H. H. Chamrajandra Woodier Maharajah of Mysore. The " vivats" over, they all sang a solemn "Te Deum" and the ceremonies ended by the Papal Delegate unfolding a telegram just then received from the Archbishop

of Goa which ran :—"The devotion of His Grace of Goa and of all the Priests under the Primate of Goa to the Holy See. The Concordat shall be fulfilled loyally and faithfully by them all."

Though satisfactory to Portugal and still unsatisfactory to the Goanese clergy and laity, this Concordat is on the whole repugnant to the feelings of British Catholics in India and England who think that the Portuguese power in India receives strength under the cloak of religion and protest saying, "We are the subjects of a mighty European power which protects all religions, and we need no foreign power to pretend to guard our spiritual interests."

Thus with the object of abolishing the Portuguese Bishoprics or as they called "the double Jurisdiction", and of securing an ecclesiastical monopoly chiefly to the Propaganda clergy, the Jesuits of Bombay, Madras, Travancore and Cochin assisted by the Irish Clergy formed a Coalition called "The Catholic Union." And by the efforts of this Union the Roman Catholics, particularly Roman Catholic Englishmen, and others again made representations to the Government that the pretensions of the Portuguese Government to meddle with the ecclesiastical affairs of British India and Ceylon are not compatible with equity or common sense, but are derogatory to the British Crown, and carry with them an element of political danger.

Sympathy to this movement is said to have been shown by the Delegate Apostolic, and even by Cardinal Rampolla the prefect of the Propaganda, as the latter dignitary openly condemned "the Anglo-Lusitano" a Portuguese Journal of Bombay.

But the British Government recognised neither the Concordat nor the "Padroado" as it affects British subjects. It being a notoriously tolerant Government was not moved by the sectarian and sinister considerations of the agitators. It has wisely adhered to its strict neutrality. For if the English Government were to expel the Bishops of the Padroado, it is only reasonable that the same treatment should be extended to the Bishops of the Propaganda as well, for their position in no way differs from that of their rivals.

A certain section of the Catholics especially the ancient Bharatar community along the Coast
 "The Independent Catholics."
 never consented to the Concordat and the Hierarchy and they resisted the Pope's efforts to suppress the Double Jurisdiction. They still maintained that single jurisdiction gave more power to their Missionaries and helped them in their work; and when they found that their contention was not upheld, they at last seceded from the Roman Catholic Communion and constituted themselves into "*The Independent Catholic Mission*" and ultimately went over to the Antioch Catholic religion of the Syriac faith under the Patriarch of Antioch. In spite of the opposition from the Jesuit and Carmelite Missionaries, they firmly held their ground. The leader of the Independent Catholics was Fr. Julius Alvares assisted by his able co-adjutor Fr. L. M. Soares. Fr. Alvares got himself consecrated by Mar Dionysius the Syrian Metropolitan and his Suffragans at Cottayam. They subsequently consecrated another French priest Fr. Rini Vilatti and deputed him to America on a similar Mission among the Catholics there. More particulars about Bishop Mar Julius Alvares and the Schism will be found in the sequel.

The general division of the Churches following the new
General Division of Churches. Hierarchy, so far as Travancore was concerned was, the Latin Churches of the Coast were placed under the Bishop of Cochin, and those of interior under the Archbishop of Verapoly and his suffragan the Bishop of Quilon. The Syro-Roman Churches were placed under two new Vicars Apostolic those of the North under Right Revd. Dr. Meddlycot stationed at Trichoor and those of the South under Right Revd. Dr. Levinge of Cottayam whose Head quarters was Changacherry. A list of the various Bishops will be found in the Appendix.

CHAPTER XI.

It has been stated that the Bull "Multa Præclare" extended the jurisdiction of the Vicar Apostolic of Verapoly from the limits of the Archdiocese of Goa in the North to Cape Comorin in the South. But the great increase of the Catholic population necessitated further developments

Constitution of
Quilon as a Separate
Vicariate Apostolic.

By virtue of the Bull of 15th May 1853 from H. H. Pope Pius IX the Vicariate Apostolic of Quilon was separated from that of Verapoly *ad jure* and the Right Reverend Father Bernardino Bishop of Mangalore was appointed Vicar Apostolic, but before he could take charge of the Vicariate he departed this life while at Rome, and after this catastrophe, the selection of a successor fell upon Rev. Fr. Mauria of Bombay, but he also unfortunately shared the same fate. Consequently Rev. Carlos Jacinth Rector of the Seminary at Verapoly was appointed Pro-Vicar Apostolic of Quilon by Papal Bull dated 31st May 1854. Though Quilon was directly under Verapoly till 1852, and was constituted a separate Diocese in 1853, on account of the above mentioned unforeseen casualties for about 2 years more it continued to be under Verapoly till Fr. Carlos' appointment.

In 1854 Fr. Carolus Hyacinthus A. S. Elia or otherwise called Father Carlos Jacinth or Charles Hyacinth, was appointed Pro-Vicar Apostolic Superior of the Quilon Mission without the episcopal character. For 5 years he administered the Quilon Vicariate with marked ability and zeal. In 1859 he went to Rome and after receiving episcopal

Bishop Carlos the
first Vicar Apostolic
of Quilon.

consecration returned to Travancore in 1860 and ruled the Diocese for 4 years more. He died at Quilon on the 24th December 1864 and was buried at the Tangacherry Cathedral.

Bishop Carlos was born in Genoa (Italy) in 1818 of a good and notable family. He came to India in 1849 and stayed a few months at Bombay and then came to Verapoly. His Brother Josephi Valerga was recently Patriarch of Jerusalem and was a distinguished person among the Catholic prelates.

Bishop Carlos Jacinth was also a gifted man with no mean intellectual powers. Though he was a distinguished scholar in Philosophy and Theology his favourite study and what he excelled in most was Mathematics for which his family was noted. During his tenure of office, he laboured with great profit for Christians and with much vigour for the spread of the Gospel among the Heathen. It may be that there were no conversions of any extraordinary character; with all that, it is generally admitted in churches that his career was a successful one. For notices of his literary works see Part IV on the literary labours of Christian Missionaries. Among the Roman Catholic Prelates, Bishop Carlos was the only one who wrote to European Journals concerning the upper cloth disturbances and the consequent sufferings of the poor Christians of South Travancore in connection with which the Protestant Missionaries had so much work to do, and he even wrote to Cardinal Wiseman in England to make a representation to the British Parliament.

Among the chief Missionaries who assisted Bishop Carlos in the administration of the Quilon Diocese may be mentioned Fr. Leoandero de S. Emeraziana who came to India with him and who was latterly made his Vicar General. In

Missionaries who
worked under Bp.
Carlos.

August 1865 Fr. Leoander left for Europe leaving Fr. Idolphonso de S. Giovanni Battista in charge. Fr. Leoander died in Italy 1867. Other Missionaries who served Bishop Carlos were :—Fr. Emidio de S. S. Angeli, Fr. Giusippe (Joseph) Andrea de S. Giovanni della Croce, Fr. Mary Victor, Fr. Victor of St. Antony, Fr. Ildefonso del Cuor de Gesu, Fr. Ambrose of St. John of the Cross, Fr. Agostino de St. Theresa, Fr. Engener Verlier.

The second Bishop of the Quilon Vicariate was *Bishop Maria Ephrem* of the Heart of Jesus. He

Maria Ephrem the
Second Vicar Aposto-
lic of Quilon.

was born in Ageni in France on the 18th November 1827. His family surname was Garrelon. He took his religious vows on the 17th May 1856 at Ageni, and arrived in Mangalore as Apostolic Missionary in 1859. For about 3 years he held the appointment of Vicar General of the Diocese. He was made Bishop on the 24th September 1868 and was consecrated at the Tangacherry Cathedral by Monsignor Antonio Vicar Apostolic of Mangalore assisted by Prelates Monsgr. Sherrannao and Monsgr. Dipomeir. Bishop Maria Ephrem governed the Quilon Mission until the Vatican Council was over when he was made Vicar Apostolic of Mangalore. He attended personally at the Vatican Council and made a learned speech in one of the public Sessions. His pontificate in Quilon though short was prosperous especially as he was gifted with uncommon talents besides other personal qualifications. Though a Frenchman by birth he could speak English like an Englishman, and his knowledge of Malayalam was great, for he could not only speak Malayalam like a Malayalee, but he was also able to preach in that language with extraordinary fluence and with much profit to his native

congregations. He usually resided in Trevandrum where his influence was much exerted for the benefit of the Christians of the country. He was the author of "De Rome en Terre Sainte et danse' Inde" in French. Besides writing the above book, he was a regular contributor to several French Journals. He was transferred to Mangalore in 1871 as the Vicar Apostolic of that place was very old and there was none to assist him or ready to take his place. But unfortunately he was not spared long in his career of usefulness. He died at Mangalore on the 10th of April 1873.

When Bishop Ephrem went to Mangalore the Quilon Mission was left in temporary charge of Fr. Idolphonso. On his way to Mangalore, Bp. Ephrem took two Eurasian youths with him and trained them up for priesthood and gave them over to the Quilon Mission. These are the only two Eurasian Priests in the Quilon Diocese at present.

In addition to the names of the Missionaries already mentioned as having been the assistants of Bishop Maria Ephrem's Assistants. Bishop Carlos, we may record here the names of a few others who joined the Diocese in Bishop Ephrem's time or served him in some capacity or other. They are:—Fr. Ferdinand of Jesus, Fr. Maria Prospero of the Blessed Sacrament, Fr. Antonio of the most Holy Trinity, Fr. Thomas of the Sacred Heart of Jesus, Fr. Elias of the Mother of Mary, Fr. John Columbino of the Virgin Mary of Mount Carmel and Fr. Brokerth.

The third Vicar Apostolic of Quilon was Bishop Ildephonsus. He was born in Turin, Italy in 1819. His family name was Borgna. He joined the Carmelite order and took his vows in 1838 at Turin. He arrived in India in 1851 and

Bp. Ildephonsus the
3rd Vicar Apostolic of
Quilon.



BISHOP IDELPHONSUS.

was at first in Bombay as Military Chaplain. In this capacity he served for some time, but when the Bombay Mission was made over to the charge of the Missionaries of the Capuchin order, Fr. Ildephonsus joined the Verapoly Mission and discharged the duties of Parish Priest at Cochin for a short time. From Cochin he was transferred to the Quilon Tuet as Missionary. After the death of Bishop Carlos Jacinth he was discharging the functions of Superior of the Quilon Mission till the appointment of Monsr. Maria Ephrem as Vicar Apostolic of Quilon, when he reverted to his Church. In 1872 he was made Vicar Apostolic of Quilon and as such he governed the Mission till 8th November 1883 when he continued under the title of Vicar Apostolic. But Dr. Ferdinand took charge of the Mission as Administrator Apostolic and governed it in that capacity till the erection of the Vicariate Apostolic of Quilon into a Diocese in 1887. When Quilon Vicariate Apostolic was constituted into a Diocese Bishop Ildephonsus was promoted as Archbishop of Marianopoly in Syria. After being elevated to this high and honorary position he retired from public life especially as he was feeble with old age

He passed the remainder of his days quietly in the Tuet Parochial Palace, and at last was called to his rest on the 4th of November 1894 and was buried in the Parochial Church at Tuet. Bishop Ildephonsus was not a brilliant man like his predecessors, but on account of his great sanctity, he was held in high veneration by the Christians of Travancore. He was pretty well acquainted with the Malayalam, Tamil and English languages and though an Italian he knew German and French.

Besides those already mentioned in connection with the administration of Bishop Mary Ephrem, we may mention the names of a few more Missionaries who were associated with the Quilon Mission in the time of Bishop Ildephonsus. They were Fr. Lazar, Fr. Norberth, Fr. Xavier, Fr. Bernardino, Fr. Gregory, Fr. Isidore, Fr. Cavallaro, Fr. Agustian Civasa.

Dr. Ferdinandus Ossi A. S. Maria, the present Bishop of Quilon, who has also the honor of being the first Bishop of Quilon after Quilon was made into a Diocese, was born in Italy at S. Vito Cadoria in the Diocese of Belluno, on the 31st of August 1843. He became a monk while at Venice in 1858 and took his solemn vows in 1862. After some years he was sent by his superiors to Mount Carmel in Palestine, where he remained from 1867 to 1871. For some time he had been Superior of the Carmelite Convent at Mt. Carmel. In 1879 he was appointed Prefect Apostolic of the Carmelite Mission of Syria and on the 4th March 1883 he was made titular Bishop of Maximianopolis and Administrator Apostolic of the Vicariate of Quilon, and on the 24th September 1883 he was consecrated at Venice by the Patriarch of Venice. He left Threestæ (Austria) on the 2nd October 1883 accompanied by six Missionaries all of whom were Spaniards and all of whom were intended for his own Diocese of Quilon. They reached Quilon on the 7th November 1883. On the 10th Nov. 1883 Dr. Ossi took charge of the Mission and governed it as Administrator Apostolic until the establishment of the Catholic Hierarchy in India in 1887 when he was appointed as the first Bishop of Quilon.

B p. Ildephonsus'
Assistants in the Mis-
sion.

Dr. Ferdinand Ossi,
the first Bishop of
Quilon.

Dr. Ossi belongs to a good and influential family in Italy, and his sister has also devoted herself to sacred work being a nun in her own native country. Though an Italian by birth he knows French and Arabic, English and Malayalam.

Missionaries who are chiefly associated with Bishop Ferdinand Ossi are Fr. John of the Cross, Fr. Dominic of the Most Holy Trinity, Fr. Martin of the Sacred Family, Fr. Charles of the Sacred Heart, Fr. Dinasius, Bro. Peter, Fr. Elias, Fr. Leopold, Fr. Ubaldo, Fr. Donatio and others.

Statistics showing the

Progress of the Quilon Mission

Progress of the Quilon Mission.

Quilon Diocese.

	1859.	1874.	1897	
No. of Stations and } Parochial Churches }	17	23	28	
Chapels annexed to them	103	124	137	
No. of baptized and } professing Christians }	48,000	68,547	86,000	
No. of Schools {	English	2	3	11
	Latin	1	1	
	Malayalam	15	72	86
	or Tamil			
No. of Boys in School	800	2,625	3,170	
„ Girls „		196	835	
No. of Seminary Students	1	10	20	
Convent (for nuns)			3	
Orphanages			2	
Clergy {	Missionaries	7	20	19
	Latin Priests	8	8	
	Syrian Priests	10	9	42
	Native Clergy	5	6	

Revd. Mr. D' Orsey says that the Vicariate of Quilon is more than hopeful ; and that the religious movement there meets with neither obstacle nor opposition. A pleasing testimony of this is given by the Rev. Father Victor of the Sacred Heart of Jesus, barefooted Carmelite, who writes, on the 13th of last September (1896), to the Abbe Bize, Professor at the Seminary of Palignon (Diocese of Toulouse) thus :—

“ I have very consoling news to give you of my district. They continue to evince the same eagerness to embrace the true faith and testify the same affection to the Missioner. My arrival in a village is looked on as a general festival, and my departure causes an equal sorrow. My first blessing on arrival is received with joy, and my parting one with tears. My life passes in crossing mountains where I have no shelter except the shade of trees ; but everywhere I meet penitents that quite surprise me, and conversions that make me forget all my fatigue and labour. In one of the small pagan towns, where a Catholic Priest had never before entered, I have had the happiness of erecting a church dedicated to Our Lady of Mount Carmel.” Under the influence of divine grace, these pagans often give extraordinary edification, and make the most heroic sacrifices that they may remain faithful to their vocation.

The great success achieved by the late Revd. Father Victor of St. Antony in his labours in Travancore constrains us to add a brief sketch of his life, and work in this country. Father Victor's secular name is *Charles Verleure*. He was born in Ypres in Belgium on the 19th June 1834. He joined the order of the Discalced Carmelites of the Belgium Province, on the 8th May 1852. He set out for India on the 15th

Fr. Victor and the
Mulagumood Orphan-
ages.



THE VERY REVD. FR. VICTOR OF ST. ANTHONY, VICAR GENERAL.
FOUNDER OF THE MULAGUMOOD ORPHANAGES.

October 1858 and landed at Galle, Ceylon. But in the voyage between Galle and Colachel, he and his companions Bishop Carlos and Father Ildephonsus, were very nearly being ship-wrecked. With much difficulty they landed at Colachel on the 18th December 1859. He learned Tamil at Kottar and on the 18th October 1860 he was posted as Missionary to Thiroovithancode (or Travancore) the old capital of Travancore. On the 15th December 1860 he began with much faith the well known Orphanages for boys and girls at *Mulagumood* close by. The Mission promised only Rs. 150 a year ; but for their maintenance, he spent over 4000 francs every year. He started these charitable institutions with only Rs. 300 in hand in a barren waste land wherein at first 3 or 4 families only settled. Yet how wonderfully God has prospered the work. The wilderness is now a veritable Eden where an army of orphans are clothed and fed and are taught agriculture and many other useful industries. In 1862 Father Victor was sent to Colombo as Secretary to Bishop Carlos who owing to the death of the Bishop of Colombo went thither as administrator for the time being. In 1863 when the new Bishop of Colombo was consecrated in the Kottar Church, he took part in the service. Another Belgian Missionary having come to take his place at Mulagumood, he removed to Pillathope in October 1865, but two years after he came back to his former field of labor. The same year (1867) he was made Vicar General to Bishop Ephrem who also commissioned him as moderator of the new Convent at Mulagumood. Owing to the want of a good place elsewhere he commenced the convent buildings in the present site, Father Ferdinand greatly assisting him. Many of the students in the Orphanage where they were trained as carpen-

ters, blacksmiths, tinkers, bricklayers, masons &c., were employed in the building. Most of these students are now earning a respectable livelihood in their several professions in various stations.

In 1871 Father Augustine having become Vicar-General, Father Victor was sent to Colachel by Bishop Ildephonsus. In 1876 he was deputed as Apostolic Administrator and Vicar General of Mangalore, and he was also in charge of Quilon when Bishop Maria Ephrem died. He returned to Mulagumood in 1887. For want of funds to maintain the charitable institutions Father Victor was put to the necessity of getting contracts from the South Indian Coffee Co.'s Engineer Mr. Wotherspoon, but as this was found to be injurious to the strict discipline of the boys of the Orphanage who were obliged to go out to the places where the contract work was being executed, he devised a plan by which he could confine the work of the students within the premises of the orphanage. He commenced a Tile Factory near the Orphanage employing the orphan pupils in it. A Ceylon man named Paul Fernando was sent to Mangalore German Mission to study the process of Tile-making. Mr. Horsely Engineer and Mr. Henderson and others encouraged the enterprise by purchasing the tiles. In 1883 the first screw to a mould was made at Colachel by Mr. Henderson and on the 15th October 1884 on the feast of St. Theresa, the building was opened, all the Missionaries being present; 500 were made that day. Mr. Horsely at once gave an order for 27,000 at 45 Rs. per 1000. At present about 153 orphans are supported, costing Rs. 17 daily for meals alone. Friends interested in this good work collect effaced postage stamps and supply the Orphanage, and this gives another source of revenue. The Bishop gets about 6000 francs from Europe, and gives to

the orphanages of Father Victor 1000 Rs. yearly. Besides this Father Victor was getting from his friends in Europe much help. Not a pie is collected from Travancore. Much is spent for the education of these orphans. Father Victor commenced a new Orphanage building 80 ft. length 36 ft. broad 32 ft. high 3 stories and Dr. Ferdinand laid the foundation stone on the 10th July 1891; it was finished within 3 years at a cost of about Rs. 8000, the orphan boys did all the work. Since coming to India Father Victor went to Europe only once. Revd. Fr. Eugene Verleure the brother of Victor who was for many years associated in the above charitable institutions is still engaged at Mulugumood.

An interesting anecdote in connection with Father Victor's life is often told. In 1869 when he went on a visit to H. H. the late Maha Rajah the literary *Visakam Thirunal* then the first Prince, he was busily engaged in the palace studio with his favourite artists. And the one work on which they were busy was a painting on "The Passion or descent of the Cross." Being quite surprised that such an enlightened Hindu orthodox Prince should be busy depicting on the canvass the most touching period of Christ's life—the scene on Calvary the most endearing scene to all Christians and the one on which the renowned artists in all Christendom in all ages have spent their best energies—Father Victor enquired of the Prince which building the painting was destined to adorn. The Prince enquired in return which was the most deserving one. Father Victor replied, the ancient and historical Church of Kottar where St. Xavier laboured would be the best edifice in which a prince's painting could be perpetuated. Quite pleased with the idea His Highness presented it to the Kottar Church. The oil painting is 6 ft. by 5 ft.

Fr. Victor of St. Antony died at Quilon on Sunday the 27th of June 1897, deeply mourned by the people. His remains were at first exposed in the Chapel of the Seminary of St. Theresa and subsequently removed in great procession to Tuet Church of St. Sebastian where a Pontifical Mass was said by Bishop Ferdinand. According to his own request in the will Fr. Victor's body was conveyed from Quilon to Mulagoomood the scene of his life-work and the centre of his untiring and unremitting Christian labours for 35 years, and consigned to its last resting place in the Church which he he had himself built. We doubt not at no distant date the Catholics of the Quilon Diocese will do something to perpetuate the memory of this worthy and revered missionary who sacrificed his life and so much of his wealth for the good of the people. With such devout Christian labourers Travancore Church can never languish.

One of the most revered Bishops of Travancore and one who is dearly remembered in this country is the late Right Revd. Dr. Marcellinus of St. Theresa O. D. B. Bishop of Paris and co-adjutor Bishop of Verapoly. He rendered so much service to the Travancore Churches, that a brief sketch of his life will not be considered out of place in this book. Dr. Marcellinus was born on the 8th October 1829, in Costa Raniera a Ligunan town, in the Tuscan Province. His secular name was Antony Berardi. He joined the order of Carmelites and in the seventeenth year of his age took his religious vows. The young priest completed his theological course in the Roman College and soon after graduated as Doctor of Divinity. True to his Missionary vows he forsook his home and kindred and in the latter end of 1853, set out on that

Bishop Marcellinus.

tedious journey which secured to the arch-episcopate of Verapoly two of its ablest and faithful advisers. The very Revd. Father Philip, Vicar General accompanied Dr. Marcellinus. There were no facilities for travelling by sea or land in those days. The perils of an overland journey through the sandy wastes stretching between Alexandria and Suez, must have been severely trying to the voyagers. They bore with all difficulties and landed on the 5th February 1854. Those were not very happy days, for the storm generated by the great schism referred to in the previous pages was still raging and the churches continued to struggle under divided authority and opposition. But Fr. Marcellinus had natural aptitude for stupendous missionary tasks as such occasions required, and it must be said to his credit that he succeeded in reclaiming thousands of Christians who once obstinately clung to the Portuguese Jurisdiction, and were in consequence under the ban of excommunication for rebelling against the authority of Rome. He had to contend not only against the Portuguese schisms but also against such other schisms and apostacies as those fomented by Bishops Rochus and Mellus in later years. That in all these troubles he came out very successful may be learnt from the fact that at the time of the establishment of the Hierarchy in South India in 1886, there were nearly 300,000 Catholics subject to the Propaganda Mission and under the Jurisdiction of the Archbishop of Verapoly, and over 200 students in the four seminaries, besides about 400 Priests, most of whom were recovered from the Portuguese sections.

Perhaps, one of the chief causes that enabled Dr. Marcellinus to so successfully grapple with Missionary problems and win over Christians was his great command over the

vernacular language. He mastered all the intricacies of the Malayalam tongue, so much so, that his eloquent sermons were much liked by the Native Christians and with equal edification were listened to by men of alien creeds and were the means of many genuine conversions. He also laboured much in the cause of education. The ignorant children of every parish were much cared for by him. In the Seminary at Puttenpally founded by the late Archbishop Bernardo of St. Theresa and of which he was the first Rector, he spent much of his time and labours in educating and moulding high specimens of Native clergy whose ministrations would be really valued and who would be capable of doing much good to the churches. Another direction in which he untiringly worked was the Religious Press. His able pen contributed much to the Vernacular Christian Literature of the country.

When Bishop Meurin of Bombay came to Malabar in 1877 on a special mission, His Lordship in a farewell pastoral letter disclosed that H. H. Pope Pius IX "has decided in giving His Grace the Most Reverend the Vicar Apostolic of Verapoly a Co-adjutor Bishop whose province it will be to take special care of the Syrians in conformity with instructions to be given him by the Holy See as may be deemed necessary or opportune," and the selection of a fitting Co-adjutor was freely canvassed at the time till a few weeks later it was publicly announced in the churches that in appreciation of his Missionary work of nearly a quarter of a century, Fr. Marcellinus had been nominated by the Pope and he was accordingly consecrated on Sunday 21st October 1877 at the Verapoly Cathedral, the ceremony being conducted outside the church under a pandal. His

Grace Archbishop Leonard officiating assisted by Drs. Barden and Ildephonsus, Bishops of Coimbatore and Quilon respectively. For ten years Dr. Marcellinus governed the Syrian section of the Archdiocese of Verapoly and after the relaxation in his episcopal work which came with the constitution of two separate Bishoprics for the Syrians, His Lordship devoted all his care to the improvement of the remaining parishes striving nobly in the cause of faith and devoting a close attention towards elevating and purifying the characters of the little ones under his jurisdiction. In his private life he rigidly adhered to the rules of his order, and in humility and love he moved among his flock both in the priestly garb as well as a mitred dignitary and with a life well spent he has laid down the cross to take the crown for which his welcome will truly be those consoling words of the Gospel "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Dr. Marcellinus passed away peacefully at Verapoly on the 21st March 1892 in his sixty-third year after a brief illness of a few hours superinduced by weakness of heart. The funeral was an imposing ceremony rendered still more touching by the spontaneous grief of all who joined to witness it. Eight priests bore the coffin attended by Archbishop Leonard, Dr. Lavinge, Very Revd. Fr. Pocas Episcopal Governor of Cochin and forty-two confraternities with all priests*. The impressive funeral sermon in Latin was preached by Dr. Lavinge which was interpreted to the congregation. This over, the venerable body was laid in the crypt specially made in the cathedral to receive the same.

* Adapted from Cochin Argus of 26th March 1892.

His Grace Dr. Leonard of St. Luis the present Archbishop of Verapoly occupies such an important position in Travancore that a brief notice of his life would only be a pleasing record in this narrative of the Churches. A good portion of the present developments in the Roman Catholic Church in this State, can be traced to his personal labours and devotion to work. His venerable cast of features borne with age, combined with saintliness of character, and a warm and loving heart, at once commands and captivates, not only his own flock, but even men of alien faith. Dr. Leonard was born on the 25th January 1826 in the family of Mellano at Turin in the Diocese of Monts Regulis Carcao. He was baptized the next day with the Christian name of Joseph Antony (Joseph means increase and Antony means flavour.) He made his religious profession in the Carmelite order in the Convent of Carasco, Peidmont, Italy on the 28th Nov. 1842. He underwent the usual training and became learned and was ordained priest in 1849. Having been permitted to go as a Missionary to the heathen in foreign lands, he left his native country, and landed at the port of Narakal near Cochin Malabar Coast on the 31st August 1851. He went straight to the Verapoly house, and there studied the Vernacular of the country. The first appointment he was posted to was Vicar of Chatti-ate Church. Shortly afterwards he was deputed as Pro-Vicar General to the Quilon Bishop. While at Quilon, he condemned the custom of Roman Catholic boys attending Protestant Schools and Sunday schools in some places. Agreeably to this Fr. Francis Miranda of the Cantonment Church Trevandrum in 1858, objected to sending the children of his parish to Mr. Christian David's schools. Fr. Leonard was called to

Dr. Leonard Mellano
Archbishop of Vera-
poly.



THE MOST REVD. DR. LEONARD, OF ST. LUIS (MELLANO),
ARCHBISHOP OF VERAPOLY.

Verapoly and became Vicar of the Verapoly Church, and Superintendent of the Mission and Rector of the Seminary. Owing to ill health he went and stayed at Vallakulam and while there translated into Malayalam Meditations for the use of the Priests, and also a life of Daigee for the use of the alumni of the seminary. After recovering his health, he was again sent as Vicar of Chattiate Church, and soon after became Examiner in Moral Philosophy. On the 5th July 1868 he was appointed Bishop of Alimpio and Coadjutor to the Vicar Apostolic of Verapoly. Bp. Bernardino selected him to be Vicar General to the Verapoly Mission. Two and a half months after, the Bull of appointment came and he was consecrated on the 25th November 1868 at Verapoly with great pomp and splendour. Being invited by Pope Pius IX he went to Rome and was present at the Vatican Council 1869-70 as Delegate from Malabar and took part in the various sessions. While at Rome he was raised to the dignity of Archbishop and on the 24th September 1870 was appointed Archbishop of Nicomedia with high honours. He returned to Verapoly on the 8th Nov. 1870, and began a series of improvements in the Diocesan affairs and did much good to the people. He improved the tone of the priesthood; and the many decrees that he issued are proofs of his untiring zeal and energy. When the Chaldean Bishop Mellus came and led away a portion of his flock in 1874 he showed his tact and noble bearing and proved himself a good shepherd by winning back his sheep, though of course he was obliged to excommunicate a few. At the time of the establishment of the Hierarchy in 1887 he was appointed as the first Archbishop of Verapoly. On the 15th Novr. 1893, he celebrated the Jubilee of his priesthood with great splendour. In his time, he had the honour of ordaining 228 priests.

Being advanced in years he reported his growing infirmity and the Pope gave him a co-adjutor by appointing Fr. Bernard the head of the Carmelites in Travancore as Bishop in 1896.

The Very Revd. Fr. Bernard of Jesus, Discalced Carmelite Missionary Apostolic, Vicar Provincial of the European Carmelites in Malabar and Prior General of the Syrian Carmelite Tertiary Monks of Malabar was consecrated on the 9th of August 1896 at the magnificent Church of St. Joseph at Magnamey, as Titular Archbishop of Philippi and Coadjutor with the right of succession to His Grace the Most Revd. Dr. Leonard Mellano Archbishop of Verapoly. Dr. Mellano was not able to be present on the occasion owing to illhealth. The ceremony however, was of an imposing character. The consecrating Bishop was Dr. Ferdinandus Bishop of Quilon assisted by Dr. Ferreira Bishop of Cochin and five other ecclesiastics. Father Bernard is a Spaniard and his secular name is Phillippe Arguenzonense. He arrived in Travancore in 1883. Prior to his election as Bishop, Dr. Bernard was Professor of Philosophy in the Central Clerical Seminary at Puthenpally, and the rector of that Institution. He is the best theologian among the Carmelites; Dr. Bernard is an indefatigable Missionary, full of zeal for the conversion of the heathen. He is also very popular among the Catholics of Malabar who entertain high hopes of him, and find in him a worthy successor to the late Dr. Marcellinus.

CHAPTER XII

The Archdiocese of Verapoly as at present constituted by the Encyclical Letter "*Humanæ Salutis Auctor*" and by the subsequent Brief dated 7th June 1887, is bounded on the North by the River Ponani, on the North-east and East by the Western Ghauts, on the South by the Ranee which separates it from the Diocese of Quilon. The Western boundary is still unsettled owing to some disputes with the Portuguese Diocese of Cochin. The ancient Vicariate Apostolic of Verapoly is said to have contained about 300,000 Christians, but when it was made into an Archbishopric or Ecclesiastical Province of the same name, about 30 Churches and Chapels with a total population of 53,000 Christians were separated from Verapoly and joined in 1892 to the Diocese of Cochin just to fulfil the terms of the Concordat. The present population of the Archdiocese numbers about 61,000 Christians. There are about a dozen European Missionaries and 58 Native priests *i. e.* Seculars of the Latin Rite 34, Carmelite Tertiaries 10, and Syrian Priests 14. St. Joseph's Central Clerical Seminary at Puttenpally near Verapoly is the Archdiocesan Seminary. Though formally established in 1890, it was begun by Bp. Bernardinus in 1866, improved by Bp. Marcellinus during his 12 years of rectorship and much enlarged by Dr. Leonard. Over seventy students belonging to Kottayam, Trichur, Cochin, Quilon and other dioceses study here, and on an average 20 are sent out as priests every year. It teaches chiefly Philosophy and Theology to the students of the Latin and the Syrian rite and is directed by the Carmelite

Missionaries under the Propaganda. Besides there are about 150 Parochial Schools teaching about 6000 boys and girls reading, writing and arithmetic and the doctrines of the Church. St. Philomena's School at Coonemao teaches 64 boarders and 130 day scholars. There is a Convent for Native Nuns with an Orphanage and a day school attached to it. The Catechumenates at Verapoly and Kottayam for men and women baptize a good number of persons every year. There is also a Convent for Native Monks at Magnumey dedicated to the Immaculate Conception. The priests, deacons, chorists and lay brothers are under the Prior and Master of Novices. Another very useful and charitable institution in the Arch-diocese is St. Joseph's Hospital which was opened to the public in March 1888 on the feast of St. Joseph, Patron of the Archdiocese. About 12,000 out-patients and 200 in-patients are annually treated. The Printing Press of the Diocese issues useful religious and educational books, also a Monthly and a Bi-monthly Journal. Dr. Leonard Mellano the present Archbishop whose life has been sketched already is ably assisted by the Vicar General the Very Revd. Fr. Candidus, the Chancellor Fr. Elisens, the Fiscal Advocate Fr. Rombant Consultors Fr. Geo D'Rozario, Fr. Bernard and Fr. Rodriguez and Secretary Fr. M. Menezes. Particulars of parishes and outstations are given in the Appendix. Verapoly has 3 Suffragan Dioceses viz., Quilon, Trichur and Kottayam.

We have already mentioned how in 1853 Quilon was developed into a separate Vicariate Apostolic and how in the time of the establishment of the Indian Hierarchy, it was constituted into a Diocese of the same name. We have also given a brief account

Quilon Diocese at present.

of the several Bishops who administered Quilon. It now remains for us to look into the present condition of the Diocese. The Diocese as constituted by the Apostolic Letter of 1st September 1886 is at present bounded on the North by the Archdiocese of Verapoly and the Diocese of Cochin, on the East by the Western Ghauts which separate it from the Diocese of Trichinopoly, and on the West and South West by about 130 miles of sea coast from Poracad to Cape Comorin. The territory thus comprised lies entirely within the Native state of Travancore, except Anjengo and Tangacherry which are British territories. There are about 84,000 Christians in the Diocese. Besides 133 Churches and chapels in sub-stations, there are 28 Churches with ordinary residence of priests. The clerical establishment consists of 19 European Missionaries and 28 Native Priests. The ancient Church of Kottar founded by St. Francis Xavier and the Church at Trevandrum the Capital of Travancore, are under the Quilon Bishop. The educational Institutions of the Diocese are being steadily developed. The Ecclesiastical Seminary at Quilon contains 21 students. There are 10 English and 84 Vernacular Schools containing about 3000 boys and 700 girls. The nuns of the Convents at Quilon, Tangacherry and Trevandrum are doing a very good work. Attached to these convents there are Day Schools and Boarding Schools, which teach girls to a high standard and show fair results in Government Examinations obtaining thereby grants-in-aid. At Tangacherry there is also a Catechumenate for the newly converted. Besides the above Schools there are 3 Orphanages in connection with the Holy Childhood with about 170 children. The vast establishment of the Orphanage at Mulagumood which gives instructions to the Orphans in agriculture, masonry, carpentry, and other useful

industries including tile manufactory has already been described. A brief sketch of the life of the present Bishop Dr. Ferdinand of Ossi has also been given. The good bishop was ably assisted by the late Vicar General the Very Revd. Fr. Victor of St. Antony and at present by Pro-Chancellor Fr. John Gonsalves, the Fiscal Advocate Fr. Dominic of the Most Holy Trinity who is also a Professor in the Seminary, and Councillors Fr. Mary Victor of the Sacred Heart and Fr. Antoninuns of the Most Holy Trinity and Fr. John Gonsalves.

Seeing that the Syrian Catholics have advanced in religiously and socially, and that they also applied for separate Bishops, the Pope desired to separate them ritually from the people of the Latin rite and place them under separate Administrators. So at the time of the establishment of the Hierarchy in India, some special arrangements were made in regard to the administration of the Churches of the Syro-Malabar Rite. Originally these churches were under the Archbishop of Cranganore, but in 1653 when the Syrian Christians rebelled against Archbp. Fr. Garzia and elected a Bishop of their own the Discalced Carmelites were deputed to recover the schismatic churches. They partly succeeded, for by their labours they recovered 84 churches, though 33 parishes refused to return and adhered to the Jacobite Bishops. The Catholics of the Syro-Malabar Rite who thus acknowledged the Supremacy of the Pope, remained under the jurisdiction of Goa and Verapoly. The Schisms caused by Mar Roccas in 1861 and Bishop Mellus in 1874 *vide infra* though they affected the peace of the church at the time, did not make any permanent or vast injury to the Church. To avoid further misunderstandings and to ensure better management of such Churches,

Churches of the Syro-Malabar Rites.

Pope Leo XIII by the Brief *Quod Jampridem* of the 20th May 1887 separated the Churches of the Syrian Rite on the Malabar Coast from those of the Latin Rite. The Latin Churches were placed under the Archbishop of Verapoly and the Bishop of Cochin. But to govern the Churches of the Syrian Rite, two Vicariates Apostolic were newly erected ; the Trichur Vicariate for North Malabar, and the Kottayam Vicariate for Southern Malabar. These Vicariates embrace all the Catholic Churches in this coast which perform their service in the Syriac language. The Vicars Apostolic newly appointed have territorial and personal jurisdiction over the Catholics of the Syrian Rite.

The Vicariate Apostolic of Trichur has under its jurisdiction all Catholics of the Syro-Malabar rite to the North of the Alwaye River which intersects Malabar from the Village of Maliatore to the sea at Cochin, and thus separates the Trichur Vicariate from the Kottayam one. It is an extensive Vicariate containing about 108,000 Catholics and 105 Churches. The 212 Schools connected with it educate over 12,000 children. Though there are only two or three European Missionaries the Native Priests number 107. The clerical college at Trichur admits Boarders and Day Scholars. The late Bishop the Right Revd. Adolphus E. Medlycott D. D. Ph. D. was also the first Vicar Apostolic of Trichur under the new arrangement. He was the titular Bishop of Tricomia in Palestina Prima under the Metropolitan of Cæsarea. He was elected on the 13th September and consecrated by the Delegate Apostolic at Ootacamund on the 11th December 1887 and on the following Sunday the 18th Decr. he took possession of the Vicariate. Besides Revd. L. Zambonelli and Revd. Rossi, a

The Vicariate Apostolic of Trichur.

Council consisting of the Vicar General the Very Revd. George Monopulli, Secretary Revd. John Menacheri, and Revd. Francis Alapat, Revd. Sebastian Manaralen and Paul Maliekell, assisted the Bishop in the administrations of the Vicariate. Particulars of the administration of the See by Dr. Medlycott will be found later on.

The Vicariate Apostolic of Kottayam is perhaps the most extensive and populous one in the District. It is bounded on the North by the Alwaye River, on the East by the Western Ghats, on the West by the Diocese of Cochin and the Arabian Sea and on the South it extends as far as Poracad. There are 108 Parish Churches and 50 Chapels, and the Catholic population of Vicariate is 150,000. St. Berchman's High School at Changanachery educates over 200 boys, and the Seminary contains about 25 Students. There are 5 convents for native Discalced Carmelite monks of the Syrian rite viz., Mannanam, Camel, Pullicoonoo, Matholy and Chethipuye, occupied by 35 Fathers, 15 Lay Brothers and 16 Novices. Similarly for Native Discalced Carmelite Nuns there are 3 Convents viz., at Changanachery, Matholy and Vycome, containing in all over 30 Nuns. There is a Convent of the Nuns of St. Francis of Assisium at Changanachery who are in charge of Orphans. The Nuns of the Visitation order at Kaipur educate native girls. The 4 Catechumenates at Mananam, Pugnar, Anikalt and Pala do a good work.

The whole Vicariate is divided into 2 sections viz., the Nordist section and the Sudist section.

The Nordist section is again divided into 8 Divisions viz. Anakallumkel, Arakaye, Callurkatt, Changanachery,

Corovalongad, Edapally, Palah, Pallipuram, each division containing on an average over 10 Parish Churches.

In the same way the Sudist section is divided into Caduthurthy, Comorom, Elavoor, Paingulam, Punnathurey, Caipuye, Nindure, Bramangalam, Chunkam, Porom, Carin-gott, Cannankare and Kottayam Divisions with their respective Churches.

There are two Councils for the two Sections, and there are also two Vicars General, one for the Nordist and one for the Sudist Section with four councillors from the clergy to aid the Vicar Apostolic. The Pope has conferred upon the Vicar General the privilege of administering the Sacrament of Confirmation and singing the Pontifical High Mass.

The Right Revd. Dr. Charles Lavinge, S. J. Bishop of Milevis was till recently the Vicar Apostolic. He was nominated on the 13th September 1887. He was assisted by the Very Revd. Fr. Ricard S. J. Director of Schools and Revd. Fr. Bonnel S. J. In the Council of the Nordist section the Very Revd. Fr. Joseph Thayil acted as Vicar General and Fr. Aloys Pareparambil as Secretary the Councillors being Very Revd. Fr. Many Nidiary, Fr. Alex, of St. Joseph, Fr. Joseph, Puthenpurail and Fr. Cyriac Candankery. In the Council of the Sudist Section the Very Revd. Fr. Mathew Makil was the Vicar General and the Councillors are Revd. Fr. Joseph Pallikunnel and Mathew Cupcalts.

According to the convention of 23rd June 1886 which His Holiness the Pope Leo XIII entered into with His Most Faithful Majesty Louis I King of Portugal and by the Brief *Post initam* of 1887

The Diocese of Cochin

the ancient Diocese of Cochin was reorganised and along with Damaun, Macao, Mylapore and Mozambique was made suffragan to Goa. We have already mentioned that Damaun at present possesses the ancient Archepiscopal title of Cranganor. The Catholic population of the Diocese of Cochin is about 77,000. There are 67 Churches and Chapels mostly in sea coast towns and villages served by 56 priests. Besides the Santa Cruz College which educates 35 boarders and about 300 Day Scholars at Cochin, the Diocese owns one Ecclesiastical Seminary and two High Schools. The convent of St. Mary which was established in 1889 is conducted by 6 Sisters of Charity of the Cannosian Order who also teach 35 orphan boarders, and about 140 girls in an English School attached to the Convent, in addition to the Vernacular School containing 160 girls. To the Orphanage of St. Antony founded on the 28th June 1889, are annexed an English School and an Industrial School and a Printing Press. There are about 90 other schools in the Diocese. The Diocese is also not wanting in Religious Institutions calculated to promote the spiritual welfare of its Christians. There are 63 Confraternities; 3 Congregations of the third Order of St. Francis of Assisi; one Association of the Sacred Family; a Conference of St. Vincent de Paul; a Society of Jesus, Mary and Joseph for the Relief of the Souls in Purgatory, one Confraternity of Misericordia, and one Catechumenate and one Mount of Piety. For administrative purposes the Diocese is divided into 4 divisions. About 15 Churches in British Cochin forming one division. The Churches of this Diocese in Travancore are divided into the remaining 3 divisions. In Travancore the first Division contains Palletadu, Eruvine, Tanghy, and Attingal Churches with their sub-stations; the second Division contains Alleppy, Vattal, Tane-

polly Poonghau and Cattur Churches with their sub-stations ; and the Quilon or the third Division contains Olicare and Mudacare, Valliatoray, Poonthoray, Caringolam Velly, Tutur and their numerous sub-stations. The late Bishop the Right Revd. Joao Gomes Ferreira D. D. ably administered the Diocese assisted by a Council formed by the Vicar General the Very Revd. Fr. N. B. DaCruz and Fr. Antonia de Padua and Fr. Vincent Neves. Mongr. Antonio de Souza is the Secretary, Very Revd. Fr. Videia is the Director of College and Fr. S. M. DeSouza is the Director of the Orphanage and Fr. Francis DeSouza is the Treasurer of the Bishopric.

It has already been mentioned that in the re-distribution of churches which followed the Establishment of Hierarchy in 1887 the churches of the Syro-Chaldaic rites were made into two Vicariates Apostolic. Trichur was placed under Bishop Meddlycot and Kottayam under Bishop Lavigne.

Bishops Meddlycot
and Lavigne of Tri-
chur and Kottayam.

At the time Dr. Meddlycot took charge of the Diocese the ecclesiastical and social affairs in 1887 were in a very troubled state and the forecast was gloomy but he was able to cope with the difficulties successfully. The important decision he gave in respect of the Arnattoocara Church and its property which had been under a civil suit for more than 25 years and which was upheld by secular courts amply proved his capabilities sound judgment. In his constant pastoral tours througout the Diocese he noticed the deplorably backward state in which the christians were and so for the mental, moral and religious education of the Syrian Jacobites he opened Vernacular Schools in all the

parishes. He transferred the Diocese Seminary from Elthoorrooth to Trichur and opened a Boarding School and High School for the education of the clergymen and laity of the Diocese.

To raise funds for the support of these institutions he adopted the simple method of rice contribution from the people. Thus for two years he was able to devote his entire attention to the cause of education and religion. But unfortunately the third year of his rule, disputes and dissensions arose in several churches and he had no other alternative but to establish his right in civil courts. In the Pallayur church case the Madras High court gave him a decree which put his right of interference in the spiritual and temporal concerns of the church beyond doubt. Soon after this he erected a grand Episcopal Palace the largest and most magnificent building in the Diocese. By such arduous work his physical powers of endurance was taxed and he was taken ill. Leaving the affairs of his Diocese into the hands of his Vicar General and trusted Secretary Revd. Fr. John he went on a long sea voyage in Sept. 1896 and finally retired from the mission when native bishops were appointed. There is not the slightest doubt that Dr. Meddlycot's administration was a successful one; he laboured with singular zeal and the powerful stimulus he gave to the cause of education and religion must ever demand the gratitude of the Syro-Roman Christians.

Dr. Lavigne was also a man of great energy. As a Jesuit he took great interest in educational work. Besides establishing the St. Berchmann's High School, he erected a grand Episcopal Palace at Changanacherry, and has left his mark in the Diocese.

Besides the Schisms that had occurred in connection

History of the recent
Schisms in the Catho-
lic Church of Travancore.

Bps. Mar Toma or
Roccas
Mar Mellus
Mar Abdishow
Antony

with the continuance of the Padroada Jurisdiction there were also some other causes which contributed to create and foment the present discontents and dissensions in the Catholic Church of Travancore.

About 1854 some of the Romo-Syrians took a dislike to the authority of the Latin Bishops of the Carmelite Missions in this Coast under the Propaganda Society on various accounts, and clamoured for Chaldean Bishops of their own. They commenced sending constant appeals to the Chaldean Patriarch of the East, forgetting the fact that within the last hundred years, that Patriarch connected himself with the Papal Union and did not possess the same independence as once he had, and therefore could not respond to their appeals. As the next step in their attempt to throw off the yoke of the Latin Ecclesiastical domination and to derive the ordination of their clergy from the Patriarch of the East once more, the Travancore Christians sent in 1859 a Deputation to Mesopotamia consisting of two priests and 18 laymen. When the party reached Bagdad, one of the priests died, and the other Delegate *Revd. Fr. Thondanad Antony* with his men pushed forward their journey and at last safely reached Mosul. The Chaldean Patriarch of Mosul at this time was *Mar Yoosif Odo*. The Deputation laid their case before His Holiness and begged him to help them to revive the pure Chaldean rites which owing to non-observance during the continuance of the Portuguese and Latin Bishops in Malabar became forgotten; and they further prayed that he should either consecrate *Fr. Antony* as Metropolitan of Travancore, or send to Malabar one of his own Bishops well versed in the language

and tenets of the Chaldean Church with full ecclesiastical power to consecrate one from among the Malabar Christians. His Holiness Mar Yoosif Odo preferred the latter proposal, and for this desired purpose selected a Bishop by name *Mar Toma Khanjarkhan* who was then the Bishop of Bassora. Displeased at these proceedings of the Patriarch, the French Jesuits* at Mosul made strong efforts to stop Mar Toma's coming to India and the Vicar Apostolic of the place is said to have even gone so far as to excommunicate all priests who evinced a desire to proceed to Malabar at this time without the Pope's sanction. The Patriarch however refused to recognise the authority of the French Priests thus to interfere with the Government of his Church, and broke off all intercourse with them. Mar Yoosif Odo took so much interest in the affairs of the Travancore Church that he called at the British Consulate at Mosul and personally requested the authorities to afford every protection to Mar Toma who was being sent as Metropolitan and Commissioner over the Roman Catholic Chaldean Syrians of Malabar.

Thus provided with passports and letters of recommendation to British authorities the whole way Bishop Mar Toma otherwise called Mar Roccas and the party of Travancore Christians left Mosul in November 1860. They touched at Bombay and safely landed at Cochin on the 9th May 1861. Soon after arrangements were made to accord a grand reception to Mar Roccas. He visited many of the Latin and Syro-Roman Churches and was favourably received.

Archbishop Bernardino of Verapoly who was till now the acknowledged and legitimate authority over the Catholic

* It was a few years before this that the French Government succeeded in inducing the Pope to send out to Turkey French Priests instead of Italians who were found to be not so pushing in their work as the former.

Churches of Malabar under the Holy See, became quite alarmed at the bold invasion of his Churches commenced by Mar Roccas and at his successful operations. He sent vehement protests to the civil authorities. Though the Government interfered so far as to prevent a breach of the peace, they could not restrain the people in their choice of their own spiritual guides and rulers. The people thus left entirely to themselves were partial to Mar Toma and received him with open arms. A good many of the Churches sided him and there was a great split in the Archdiocese of Verapoly.

Seeing that much could not be done at the spot to check the inroads which Mar Roccas was making in the Churches, the Carmelites now sent a vigorous representation to Rome and the Pope requested the Patriarch of the East not to send any bishops to Malabar without his knowledge and formal sanction. But nothing could be done immediately and so Bishop Roccas triumphantly progressed for a few days more. Church after Church went over to him. At this juncture the Patriarch of the East was invited to attend the Vatican Council at Rome. At the Council the Patriarch is said to have agreed to the doctrine of the Infallibility of the Pope only on condition that he be accorded the privilege of appointing Bishops to Malabar. Apparently the Pope at first yielded, but latterly when the decrees were successfully passed through the Council he refused the concession sought by the Patriarch. The Patriarch was further compulsorily detained at Rome and his return to the East was made impossible until he would recall Mar Roccas from Malabar. Quite perplexed at this embarrassing and difficult situation he found himself at Rome, the Patriarch addressed a pitiful letter to Travancore to Mar Roccas to the following effect:—

“ My son, if you have any pity in my aged frame, and if you

wish to see me not in exile at Rome, do please retire from Malabar. The Pope would not allow my return. I am almost under duress until I recall you from Malabar. If it is your desire that I should peacefully bury my bones in my own native country kindly withdraw from Travancore for my sake. God bless you my son." When Mar Roccas received this appeal from the venerable Patriarch he decided to retreat from Malabar at once. Exceedingly glad at this resolution, the Archbishop of Verapoly defrayed all the expenses of Mar Roccas's return to Mosul or Bassorah. Now to return to Fr. Antony, when the Romo-Syrians found that in spite of all their efforts they failed to secure a permanent Bishop or consecration of Fr. Antony, they again deputed him and another priest and a few laymen to the Patriarch with a request that he would send another Bishop or consecrate Fr. Antony. The Patriarch declined to do either for fear of displeasing the Pope. Fr. Antony informed the people of Malabar the predicament he was placed in, and received instructions to make overtures to Mar Shamoon or Smion the Patriarch of Babylon who is a Nestorian and who is quite independent of the Pope. Fr. Antony was advised to return to Malabar with some one's consecration any how. Fr. Antony's appeal to Patriarch Smion was supported by the very suffragans of the Patriarch of Mosul who considered that the latter was unjustly withholding consecration. Mar Shamoon received the two Delegates very cordially and conferred Apostolic consecration on Fr. Antony under the title of *Mar Abdishow Antony* Metropolitan of Malabar, and ordained his companion as Deacon and named him *Seelaka* and sent them back to Malabar. It will be remembered that we have already stated that the Nestorian Patriarchs of Babylon for a long before the Portuguese period enjoying the

privilege of supplying Bishops to the Malabar Church, and Fr. Antony's consecration was therefore not unprecedented. Bishop Mar Abdishow Antonius returned to Travancore and settled himself in the Meenachil Taluk his chief residence being at Elanthottam Church. A few of Mar Roccas's adherents and churches accepted Mar Abdishow, but others refused to receive him on the ground that his consecration was only a Nestorian one and therefore heterodox.

Again the discontented Syro-Romans once more appealed to the Chaldean Patriarch Mar Joseph who this time made a firm stand and deputed a Bishop named *Mar Elias John Mellus* on the ground that Malabar was his province and not the Pope's. Mar Mellus accordingly came to Malabar in 1874 on an independent Mission under the Patriarch of Babylon. Mar Antony and his adherents now only too gladly made common cause with him. To make his position stronger and unobjectionable Mar Antony again received consecration at Bishop Mellus' hands according to Syro-Chaldaic rites.

The Mellusian party being thus strengthened, invaded the Carmelite and Padroada Churches to a fearful extent. In consequence of this the Catholic Churches of Malabar were again involved in a great schism and nothing but chaos and anarchy reigned supreme. When news of this deplorable state of affairs reached Rome, the Pope excommunicated Bishop Mellus and lost no time in devising measures to arrest the progress of the Mellusian party who had raised the standard of revolt in Verapoly. Bishop Mellus did not mind the Pope's excommunication, but all the more strove hard to establish himself firmly in Malabar. The late Pontiff Pius IX forthwith issued an Apostolic Letter confiding to the learned and zealous Vicar Apostolic of Bombay Archbishop

Meurin the task of visiting the Syro-Roman Christians of Malabar and reporting on the state of their Churches to enable His Holiness to check the increasing evils of the Mellusian Schism. Dr. Meurin accordingly came to Travancore and his important Mission was attended with considerable success. He won back many of the Christians who had seceded lately and confirmed others in their faith. After labouring a year and a half in this special Mission in Travancore Archbp. Meurin returned to Bombay where he arrived on the 2nd October 1877. Dr. Meurin had a very successful missionary career in Bombay. He was latterly made Archbishop of Mauritius and died in 1895.

Notwithstanding these prompt efforts of the Propaganda Society, Bishop Mellus continued in Malabar for sometime more, but his health having failed, and he also having heard of the death of the Patriarch of Babylon Mar Joseph, retreated from Malabar in 1877. Before his departure, he handed over charge of the affairs of his churches to Bishop Mar Antony and also appointed a Cor-Episcopas or Vicar General to assist in the Government of the Churches that still adhered to him. The Cor-Episcopas is stationed at Trichur and still corresponds with the Chaldean Syrian Archbishop of Babylon and derives his authority therefrom. The Hon'ble J. D. Rees M. C. S., C. I. E. in his 'Tours in India' thus describes the visit which H. E. Lord Connemara Governor of Madras paid to the Cathedral of the Syro-Chaldean Christians at Trichur:—"This functionary (Bp. Mellus) however is generally absent in Mesopotamia and a *Kor-Episcopos* from Mosul (Nineveh) acts for him. There was a great procession through the church, fireworks and rockets, a kind of Durbar, an address, altogether a grand function. The Christians of this Coast do not neglect those outward

and visible signs which produce so much effect on the impressionable peoples of India. In Kurdistan and the neighbouring vilayet of Bagdad the Chaldeans as a people are not recognisable. Here they are spoken of as a nationality, but the *Kor-Episcopos* looks quite an Arab,—a curious contrast to the Native of Malabar who interpreted his Chaldean tongue and the Governor's English. The address and answer over gigantic candles according to custom were given, the largest to the Governor, the next largest to the Resident (Mr. Hannington) and so on. And we all marched down the middle of the Church in uniform each holding a candle in one hand and a sword in the other,—a most eccentric procession."

Even now the above party of Bishop Mar Antony or Abdeeso are making strenuous efforts to regain their position and extend their jurisdiction among the Romo-Syrian Churches of the Vicariates Apostolic of Trichur and Kottayam and so far as we can see they have no desire to usurp the Jacobite Churches. Among the recent disturbances, the lead was taken by the priests and parishioners of the wealthy Church of *Chenancarray* a few miles South of Alleppey which possesses much endowed property. They disowned the authority of the Vicar Apostolic of Kottayam Dr. Lavigne, and claimed proprietary right over the *Chenancarray* Church property. The result has been a civil suit in the Alleppey Zilah court in $\frac{1062 \text{ M. E.}}{1887}$ in which Dr. Charles Lavigne as Bishop of Kottayam claimed the restitution of the Church and its property. Metran Abdeeso who had the rare distinction of double consecration *i-e* Nestorian and Catholic Episcopal ordinations as above said and his native priests and laymen who were in possession of the Church asserted that

it was never under the Kottayam Church. Dr. Lavigne however easily proved that till very recently the Church was under him and that the very priests derived their authority from him. The question to be solved then was whether a Catholic endowment was alienable or inalienable to another form of worship and Church Government opposed to Catholicism and Catholic unity. The Alleppey Court gave a decree in favour of Dr. Lavigne the Kottayam Bishop and the defendents have appealed to the High Court with no better prospects however.

Similarly the Churches of Elanji and Lalam in the Northern Taluks of Travancore have rebelled against the authority of the Vicar Apostolic of the Syro-Roman Churches. Notwithstanding these efforts Bishop Antony has not made much progress.

When matters were in this stage the learned Fr. Alvares the famous Goanese Priest and the leader of the re-actionary Independent Catholics appeared on the scene, but Mar Antony and his party could not make common cause with Fr. Alvares for the latter decided to secede from the Roman Catholic Church entirely and in fact joined the Syrian Church under the Patriarch of Antioch and ere long obtained consecration at the Metropolitan Mar Joseph Dionysius' hands, and thus became the Archbishop of the new Latin Branch of the Syrian Church. Archbp. Alvares had a distinguished career as will be presently shown.

Antonio Francisco Xavier Alvares was born in 1837 the year of Queen Victoria's accession in Verna Salsette, Goa ; of a family known, in the Vernacular language of the place as " the people of God " on account of their disinterested charity towards those afflicted in any way.

Archbishop Mar
Julius Alvares and the
Southern Churches
Archbp. Renee Vilat-
tee.

Antonio was sent to the best schools in Goa, and having shown a vocation to the service of God was permitted to enter the Real Seminario of Rachol, Goa. Having completed his theological studies he joined the Jesuit Mission in Bombay in 1860, the Archdiocese of Goa being then without a Bishop. He served under the Jesuits for many years, but as he could not agree with them on various points, he left them in disgust and eventually returned to Goa. The Goan Mission under the Padroada of the King of Portugal and the Jesuit Mission of Bombay are *both* Roman Catholic; but we have already given sufficient details to show how deep is the hatred which the Jesuits bear against the Portuguese and what all have been their devices to oust the Goan Mission from Malabar. Fr. Alvares's heart revolted against this unchristian warfare and he left the Jesuits. In Goa he erected an asylum for the poor; opened a college for the education of the Goan youth, and in times of cholera and other epidemics which assailed Goa, performed acts of heroism worthy of the true followers of the Great Physician. Ere long Fr. Alvares ventured on journalism. In all he conducted three news papers at various times at Panjim the Capital of Goa. The first paper he started was a weekly and it went by the name of *A Cruz* (the cross). It is said to have brought him a letter of commendation and a blessing from the present Pope Leo XIII. Fr. Alvares was also the editor of the *Verdade* and the *Times of Goa*. These papers flagellated the Jesuits most unmercifully. *The Cruz* though professedly a Catholic Journal latterly contained bitter invectives against the Propagandist and Jesuit clergy. This created a great sensation and the Archbishop of Goa suspended Fr. Alvares. He was subjected to various persecutions and was often in danger of losing his life. At last

Fr. Alvares escaped into Travancore where he matured his future plans of action.

We have said that when the Concordat of 1886 between the Roman Pontiff and the King of Portugal was signed regarding the Padroada in the East Fr. Alvares and his adherents held that that contract contained open violation of the most sacred rights of the Christians in the East. Even at the present day there is a numerous body of Christians who think that the contract is an iniquitous one, and that it is not conducive of happiness to them.

After coming to Travancore Fr. Alvares spent many months in patient study and investigation of truths and at last joined the Church of Antioch and maintained that that was the biblically Christian Catholic and Apostolic Church. A branch of this Church was accordingly at the earnest request of thousands of Christians solemnly established in Ceylon in 1887.

In consideration of his services to the Church, Fr. Alvares was deemed worthy of receiving Episcopal consecration and a special Statute of appointment having been received from His Holiness the Patriarch of Antioch, in August 1888 the Syrian Metropolitan of Malabar Mar Joseph Dionysius with the assistance of Mar Gregorius Bishop of Niranom and of Kottayam, Mar Evanius of Kandanad and Mar Athanasius consecrated Fr. Alvares Archbishop of Ceylon and India over *the Latin Branch of the Church of Antioch* otherwise called 'The Independent Catholic Church.' The chief ceremony consisted in the Statute and the New Testament being placed on the head of the Bishop-elect by the consecrating Bishops. The consecration took place at Kottayam amidst the rejoicings of thousands of Syrian Christians.

These proceedings were of course not palatable to the Roman Catholic clergy. With a view therefore to win him back if possible, Dr. Meurin addressed a letter to Archbishop Mar Alvares earnestly calling him to return to the Holy Catholic Church from which he had strayed and to which he had shown "ingratitude." An indirect reply to his call was published in the columns of the "Ceylon Independent Catholic" in which Dr. Meurin was accused of "unscrupulous machinations of a Jesuit." These mutual accusations of course brought no good, either to the Church, or to the prelates concerned.

Some three years ago, a deputation of Christians went to Ceylon from India, mostly Catholics from Thalay, Tuticorin, South Travancore &c, to request Archbishop Alvares to receive them under his jurisdiction. They said that they were being harassed by the Jesuit and other clergy and were in despair. To help therefore these Christians in difficulty, the Superior of the Independent Catholic Mission, the Very Revd. Soarez was sent to India with them. At Vellapathy near Tuticorin about 200 Christians went over to him of their own accord; and the suit of the Jesuits against him was dismissed by the Ag. Joint Magistrate of Tinnevely. At Thalay, about 500 Christians joined the Independent Catholic Mission in spite of the opposition from Jesuit Missionaries;

and the Sub-Collector of Tinnevely issued notices to Jesuit Fathers, Revd. Selvander and Revd. Nicholas to show cause why they should not give security to keep the peace.

Having attained so much success in British territory Fr. Soarez entered Travancore. He reached Nagercoil on the 6th March 1895, and on the 9th idem was accorded a grand reception by 2,000 Catholics at Cape Comorin where he successfully established himself with the help of the headmen of the Moothooparaven caste. Those headmen were soon after interdicted by the Bishop of Quilon, Dr. Ferdinandez. Fr. Soarez built a chapel at Cape Comorin to accommodate the Christians of his sect and devised various means to afford a suitable education to their long neglected children. But Fr. Martin and Fr. Leopold the parish priests who naturally resented these secessions from their Church protested. In consequence of this, the District Magistrate ordered Fr. Soarez's chapel to be closed for fear of breach of peace.

The Church thus closed has never been allowed to be reopened ; neither the Christians have been allowed to erect a new place of worship. On account of the closing of the chapel, children born remain without baptism, and dead bodies continue to be buried without Church rites, and the Independent Catholics of Cape Comorin have already dwindled in number.

Archbishop Alvares has now many thousands of Christians in Colombo, Mannar, Mantotta and other places in Ceylon and in South Canara, India. He permanently resides in Colombo where he has his Cathedral modestly called "The Church of our Lady of Hutsdorf." A leading member of this Church Dr. Lisboa Pinto is the Editor of the '*Independent Catholic*' published in Colombo as the organ of the community. There are also at the present day thousands of Antiochian Catholics in Tinnevely, Thalay, Dindigul and Travancore.

The great work that Archbishop Alvares has done and is doing since his consecration is to make the Catholicity of the Church of Antioch known to the world. Books and tracts upon this subject are being printed and largely circulated. And even distant America came to know of Mar Alvares's Mission and 5 years ago sought episcopal consecration of Fr. Renee Vilattee at the hands of Archbishop Alvares as already mentioned.

Archbishop *Mar Timoty Renee Vilattee* was consecrated at Colombo in 1892 by Archbishop Julius Alvares assisted by the Travancore Bishops Mar Athanasius and Mar Gregorius, under a Special Statute of appointment issued by the Patriarch of Antioch under the following circumstances. Those of the European clergy and Christians who protested against the doctrine of the Infallibility of the Pope established at the Vatican Council in 1870, separated from the Roman Catholic Church and called themselves as the "*Old Catholic Church*." These Catholics for many years remained without a head as they did not know how to get an Archbishop of their own with Apostolic consecration. Soon after Archbishop Alvares's consecration he suggested to

Fr. Renee Vilattee a French Priest to make efforts with the Patriarch of Antioch as he himself had done once. It was thus that Fr. Vilattee succeeded in getting a proper consecration. The 'Old Catholic Church' under Archbishop Renee Vilattee has now acknowledged the Supremacy of the Patriarch of Antioch and forms one of the Branches of the ancient Antiochian Church. Archbishop Renee Vilattee has settled in the United States, America where he is said to have many adherents.

When the general distribution of the Churches followed the concordat of 1886, the ancient Diocese of Cochin was entrusted to the care of a very able Bishop. The Right Revd. Dr. Joao Gomeo Ferreira who took charge of his Diocese in 1887 and became its first Bishop under the new concordat.

Dr. Ferreira and his
administration of the
Cochin Diocese.

Dr. Ferreira was the descendant of a noble Portuguese family and was born near Oporto on the 9th January 1850. Having early resolved to devote his life to sacred work, he completed his usual theological training and was ordained a priest. He was employed in various Portuguese Missionary enterprises and worked with much zeal and earnestness in foreign field. It was while thus labouring in the historic and famous island of Timor that he was elevated to the newly formed Diocese of Cochin. He was made one of the Councillors of His Most Faithful Majesty King of Portugal and Knight Commander of the Order of Nossa Senhora De Conceicao De Villa-Vicosa.

Dr. Ferreira landed in Cochin on the 23rd November 1887 and received a magnificent and enthusiastic reception from the people. Great hopes were entertained of him that he would once more revive the prestige of the ancient see of

Cochin and the hopes did not prove a delusion, for during a period of ten years he laboured incessantly to promote the spiritual and temporal well-being of his flock. We may record here a few of the most important administrative measures that mark his period. With a view to give higher education to his people he started the Santa Cruz High School and amalgamated with this the St. Joseph's High School in October 1892 when the question of compensation was settled. Similarly in the cause of female education he founded St. Mary's Convent the good sisters of which supervise St. Mary's Girls' School and are doing much good in their own quiet way. The important commercial town and seaport of Alleppey in Travancore received his Lordship's special attention. At Alleppey he established an industrial school and a seminary for the training of candidates for the priesthood. He likewise set up a press at Alleppey at which was printed a weekly newspaper called '*the Catholic Union*' which was for many years the only organ of the Catholic community in this coast; it was very ably conducted by Mr. E. Nigly and it did a good work. Another fortnightly Anglo-Portuguese journal was also started under the able editorship of Revd. A. D. D'Souza. It was called '*O Vinte tres de Novembro*' in commemoration of the day of Bishop Ferreira's landing and taking charge of the Diocese. After several years of negotiation Dr. Ferreira successfully effected an agreement with the Carmelites by which he paid Rs. 30,000 as compensation to the Verapoly Mission and acquired possession of St. Joseph's and St. Mary's High School premises and the convent buildings at Alleppey and at a great cost further thoroughly repaired them and put them into an excellent condition to meet present requirements. He secured the services of Revd. Fr. Pires S. J. and appointed

him Director of the Catholic Schools in Alleppey. Fr. Pires started the Sodality of the Blessed Virgin Mary, first for women and then another association for men and it is pleasing that these pious associations are doing much good in the land and help to promote feelings of Christian brotherhood and spiritual growth in Churches. Other charitable institutions were similarly encouraged. Dr. Ferreira went on a short furlough to Europe in 1891-92 to settle the question of compensation above referred to. The last work taken on hand by Bishop Ferreira was the re-construction of the Church of St. Francis Xavier which had been found to be too small for its needs. At an immense outlay the re-construction was done and when it was nearly finished a portion of the building collapsed and caused much loss and anxiety. The good Bishop took the calamity seriously to heart. He took steamer and went to Goa with the object of raising the necessary funds for the reconstruction of the Church. But while on board the steamer he caught fever and died at Goa on Tuesday the 4th May 1887. It is said that when the Very Revd. Fr. Candidus O. C. D. Vicar General of the Archdiocese of Verapoly was invited to Rome in 1895 on Mission affairs, he was accorded an audience by the Pope, and that His Holiness bore testimony to the sterling worth of Dr. Ferreira and upheld all his administrative measures.

Soon after the demise of the late Dr. Ferreira, *Dr. Matheus de Oliveira Xavier*. *Matheus de Oliveira Xavier* was announced as Bishop elect of Cochin. From the West Coast Journals we call the following particulars regarding this prelate. Dr. Xavier comes of a good Portuguese family. He had his early education in his own Diocese in



H. L. RT. REV. A. PAREPARAMBIL, D.D.,
Bishop and Vicar Apostolic,
Ernakulam.

H. L. RT. REV. M. MAKIL, D.D.,
Bishop and Vicar Apostolic,
Changanacherry.

H. L. RT. REV. J. MENACHERY, D.D.,
Bishop and Vicar Apostolic,
Trichur.

Portugal. After the completion of his theological course he was ordained a priest in his 25th year. The same year he joined the University of Coimbra and obtained the degree of D. D. when he was in his 35th year of age. He was brought to Goa by the Patriarch during his return from one of his visits to Portugal. Dr. Xavier was at once appointed Rector of the Seminary of Raschol and held that responsible Office till his elevation to the See of Cochin. He seems to have once before visited Cochin in 1894 in company with the Patriarch.

The Churches of the Syro-Malabar rite which were completely separated from those of the Latin Rite on the 20th March 1887 and placed under the jurisdiction of Bishops Medlycott and Lavigne in the two newly formed Vicariates Apostolic of Trichur and Kottayam were further developed in 1896 by the grant of some fresh concessions. In these two Vicariates there are over 250,000 Christians and they had always clamoured for Native Bishops of their own Syro-Roman rite; so, in 1896 when the Pope decided to give these Romo-Syrians a separate Hierarchy the event was hailed with great joy. It was still more pleasing to the Catholic population when it was known that the new Bishops were to be chosen from among their own countrymen, from among the native clergy who numbered 390 and that no foreign bishops either from Babylon or from Europe would be sent. The constitution of the new Hierarchy is briefly this. The Propaganda has divided the Vicariates of Trichur and Kottayam into three dioceses. Namely Trichur, Ernakulam, and Changanacherry giving to the newly created Mission of Ernakulam 18 Churches from the Trichur Vicariate and the Churches included in the Pallipuram, Edapally and Arakulai

Appointment of
Native Bishops and
the New Catholic Hierarchy.

Sub-divisions of the Kottayam Vicariate. The three native priests who were elected to the dignified Office of Bishops were Revd. Fr. Mathew Makeel the Vicar General of Sudhists, Kottayam Vicariate, Revd. Fr. Louis Paraparampil Secretary to the Vicar Apostolic, Kottayam, and Revd. Fr. John Manachierry, Secretary to the Vicar Apostolic of Trichur. The above candidates as arranged proceeded to Colombo where the Papal Delegate Monsgr. Zaleski consecrated them on the 2nd October 1896. Dr. John Manachierry was consecrated Titular Bishop of Paralus and Vicar Apostolic of Trichur; Dr. Alosyus Paraparampil as Titular Bishop of Tyana and Vicar Apostolic of Ernakulam and Dr. Mathew Makeel as Titular Bishop of Tralles and Vicar Apostolic of Changanacherry.

The Syro-Roman Christians of Malabar have at last secured Native Bishops a privilege which the Native Protestants Clergy of India have not yet been considered to be fit for. They will thus preserve their own Syriac Rite and at the same time there is every reason to hope that their attachment to the Holy See will become firmer. These Native Bishops are now administering their respective dioceses with marked ability and they are held in high estimation by the people.

Having at some length traversed over four centuries of the History of the Roman Catholic Church in this Coast it only remains in conclusion to take a short survey of its present condition. There are at the present day 295,000 Roman Catholics in Travancore according to the latest Census Report, but the Missionary Statistics give a population exceeding 350,000 for the three Dioceses of Cochin,

The present aspects and prospects of the Roman Catholic Church in Travancore

Verapoly and Quilon which extend beyond the limits of Travancore. This great flock of Christians is the product of the labours of the early Portuguese and Propaganda Missionaries. Portugal accomplished great things in the cause of Christianity in this Coast, and when its power declined, the Propaganda Society came to the rescue of the Churches, with equally good motives and results. But unfortunately the inherent evils of a double jurisdiction greatly arrested the progress of the Churches, which it must be regretted, is not quite commensurate with their antiquity. Much time and energy have been wasted in vain disputes and in quarrels of an unworthy and unchristian character. The effects of these endless feuds and rivalries in Christian Churches have been greatly injurious to the high concerns of religion. To add to this miserable state of affairs it is painful to observe that there is no concord or unity of interest and brotherly feeling among the masses of the Catholic population. The community is torn by rival sections working under exclusive, silly and superstitious ideas.

First taking the Latin Christians there are the so-called "*Five Hundreds*" and the "*Seven Hundreds*" each section priding itself in its odd hundreds. The '*Five Hundreds*' say that they are the progeny of the converts of the fishermen caste of this Coast originally converted by St. Francis Xavier; while the '*Seven Hundreds*' are said to be converts from all classes including declensions from the Syrian Church. Each party gives out as many ridiculous stories as could be invented derogatory to the fame of the others. At the time of the last Cochin Census the '*Seven Hundreds*' protested against being classed with the '*Five Hundreds*.' The evil prevails to such an extent, that the priests of the '*Five Hundreds*' are not ordinarily allowed to say mass in a

Church of the 'Seven Hundreds' and *vice versa*. The people are so touchy on the subject that their permission is obtained before their respective clergy exchange pulpits. The late sainted Bishop of Cochin Dr. Ferreira broke through these unholy practises in the Church. Coming again to the Romo-Syrians or Moplabs there are the two adverse parties of the *Nordist* and *Sudhist* sections, each claiming superiority or priority over the other and working against the others interests and each engendering deadly hatred to the other. In the recent consecration of Native Bishops, because one of them belonged to the Sudhists section, the others evinced much discontent and displeasure. The Nordists and Sudhists do not acknowledge each others clergy and they insist on having clergy of their own. Not only this, these two sects are always at daggers drawn. The Sudhist would not acknowledge his inferiority to the Nordist, nor would the Nordist ever look upon his Sudhist brother Catholic as his equal. Further these two sections would rather prefer connections with the Jacobite Syrians, than intermarry among themselves. Such are the animosities and unchristian feelings among Catholics. Unless peace and good understanding are gradually restored the probabilities are the Catholic Church will **only** be **weakened** by these internal factions. Besides, this hostility is highly prejudicial to the growth of religion and piety among Christians. Caste feeling is the canker-worm that eats away the vitality of the Churches. Though every effort has been made of late to terminate these evils, it cannot be said **just at present** that the disturbing causes have altogether been eradicated from the Churches. But there are hopes of these antagonisms and factions becoming less pointed and ultimately subsiding.

It is really a pitiable spectacle that the great majority of the Catholic population are sunk in the depths of misery, degradation and ignorance. Though the generality of them eke out a miserable existence by fishing, tilling the ground and other such pursuits, there are many who are in affluent circumstances and who take a prominent part in the affairs of their Church. The richest landlord in Travancore is a Romo-Syrian by name Parayil Varkki Tharagon. In consideration of his building Christian Churches at his own expense and for rendering other aid to the Catholic Missions he was knighted by H. H. Pope Leo XIII on the occasion of the celebration of the Jubilee year of his entering the holy orders. Within a few years of this event, his brother Parayil Urumis Tharagon was also knighted for similar considerations, but the Papal orders do not seem to have been recognised by the Travancore Sirkar. Notwithstanding these high distinctions conferred by the Sovereign Pontiff on the above two natives of Travancore they are unable to lead the community at large owing to their not having had the advantages of modern English education. But becoming alive to the benefits of education, the Parayil Brothers have started English Schools of their own for the benefit of their people.

The proportion of illiterate men and women is more marked among the Romanists than among the Syrians or the Protestants. The Catholics, even of some of the most ancient Churches as those of Kottar and other places are found in the same state of ignorance and degradation as their forefathers were four centuries ago, while Christians of other denominations in the neighbourhood have gone up several rungs in the social ladder. There are scarcely any

graduates among them and there is none holding any responsible post under Government. The chief reason for this state of affairs seems to be that the modern English education which has brought innumerable benefits to other communities was never undertaken in earnest by the Roman Catholic clergy. It was entirely in the hands of the Protestant Missionaries of the L. M. S. and C. M. S. and latterly of Government. Perhaps the Catholic clergy are not much to blame as most of them have been Italians, Spaniards and men of other nationality and have found great difficulty in taking active part in English education, and in realizing its great importance. This was quite unlike the Jesuits of the other Coast whose great educational institutions are second to none others in the land.

This state of things continued till within the last 10 or 15 years. Of late the Catholic clergy have bestirred themselves, and have entered heart and soul into educational work, and are striving very hard to improve the condition of their people. To provide the Catholic youths with religious and modern English education numerous schools have been started. Dr. Ferreira started the Santa Cruz College for the Cochin Diocese, Dr. Lavigne established the St. Berchman's High School at Changanacherry, Fr. Dominic began the St. Alosyus' High School at Quilon and Fr. Victor St. Joseph's High School at Trevandrum. There are 35 English and Anglo-vernacular Schools and 235 Parish Schools. The vernacular Parish Schools are being gradually converted into elementary Catholic Schools. There is still a wide field open for the exercise of Missionary zeal and energy.

Female education is also rapidly spreading among the Catholics. The numerous Convents are doing an excellent

work in this direction and some of them like the Convent School of the Holy Angels Trevandrum teach English to a high standard and compete very well in public examinations.

In the matter of religious instruction also, the people cannot be said to be entirely neglected. Even the most illiterate of the people are able to repeat in the vernacular the *Ave Maria Pater Noster*, and the *Credo*. It is an ordinary sight and a most pleasing one in Travancore to see Catholic boatmen and fishingmen, when the stated hours for prayers come, laying down their oars and fishing nets and repeating the Lord's Prayer and the Creed in a most devout manner. Whether they understand the meaning in their entirety or not, there is the plain fact that they are imbued with religious feelings and they know their duty. There are numerous Catechumenates educating the new converts and those uninitiated, in the rudiments of the Christian religion. The Catholic poor when they march from door to door begging for alms, first they greet you with the words "*Sesunatharukku Isthothram*," 'The Lord Jesus be praised' and then they repeat their prayers or sing some Bible story or the traditional story of some martyr like Devasagayam or of some Patron Saint. Their pious actions rise to an intense degree at the time of the Lent or the Easter.

The education of the clergy is also most carefully attended to at St. Joseph's Central Clerical Seminary at Putempally near Verapoly and other subordinate institutions at Changnacherry, Trichur, Quilon &c. Latin and Syriac studies form an important branch of the curriculum, and Travancore clerics read Horace and Virgil, Cicero and Tacitus with as much ease and fluence as European students. To meet the requirements of the altered times, the clerical

students are now compelled to acquire knowledge of English at least up to the Upper Secondary Standard, before their ordination. Some of the brighter students from the Travancore ecclesiastical Seminaries were hitherto sent to Rome for special training and the last batch have not yet returned. But under the present arrangements instead of being sent to Rome, the more intelligent students are sent to the Leonine Seminary at Kandy, Ceylon recently established by Pope Leo XIII at an enormous cost of 20,000 £ for the education of the Natives of India set apart for the priesthood in the higher grades of philosophy and theology, each diocese contributing its quota of students and the Pope bearing the entire cost. These students are trained under the immediate supervision of the Papal Delegate Monsgr. Zaleski assisted by learned Jesuit Fathers. The news that the Pope has just granted 300,000 francs to be devoted to the completion of a great Missionary College in India the erection of which has been suspended for want of funds, has been received with great joy.

Besides these educational institutions there are great many charitable institutions, orphanages, and St. Vincent de Paul Societies where Christian benevolence is extended to the poor and the needy and helpless. How the income and support of the Churches are derived has already been described.

The one great vice with the Romanists or Romo-Syrians is they are very litigious like their brethren the Syrian Christians and they very often figure in Civil and Criminal Courts to an undesirable extent.

But there are also hopeful signs. A new Malayalam version of the Bible has just been accomplished by a

Committee headed by the Revd. Fr. Raphael, Vicar of Kothadu, a theologian and linguist of no mean merits. It has been issued at a modest price so that it may be within the reach of the common people. This long felt want will doubtless much help the people in their religious studies, particularly as they are strictly forbidden to read non-Catholic Bibles.

The Archdiocesan Press at Mannanam near Verapoly prints and sells religious and educational books at cheap price. The Medical Mission also is greatly expanding its sphere of usefulness.

In conclusion we have only to record that if it is true that the Roman Catholicism has made rapid strides in England and in fact all over the world in recent years, it is also equally true that in Travancore its progress is more marked than anywhere else in India. Over half the Christian population of the State belongs to this Church. We can adduce some interesting statistics to illustrate the progress of the Catholic population in Travancore; but suffice it to state that in 1875, they were 23 per cent of the Christian population and 4 per cent of the total population; in 1881 they were 30 per cent and 6 per cent respectively; in 1891 they formed 56 per cent of the Christian and 11 per cent of the total population. This steady increase is simply astounding. It is still more remarkable when it is known that the Catholic Missionaries carry on no aggressive evangelistic work among the heathen as others do. True there is an abundance of foreign Missionaries and native clergy, but they are more devoted to pastoral work than preaching to the heathen. They zealously protect the spiritual and temporal concerns of the people and exercise a vigorous

influence over them. The appointment of Native Bishops has given a fresh impetus to the Churches. Through the unwearied exertions of the Native and the European clergy, Churches are being multiplied in the country, and every year new altars are being raised *ad majorum Dei gloriam*. Thus blessed and thus strengthened by Divine Grace, the Church progresses onward, and its prospects at this day are brighter than ever before, and so far as can be seen, the weakening causes above described excepted, nothing can impede the advance of the Catholic religion in Travancore.

N. B.—The Catholic Syrian Church or as it is often called the Syro-Chaldean Church of Malabar during the last seven years *i.e.*, after it has obtained Bishops of its own Rite has made great progress. In 1896 the Syrian Catholics of Malabar were reckoned only 252,320 with 201 parish Churches and 77 Chapels. But at present they number 319,045 with 246 parish Churches and 91 Chapels. This increase of 70,000 Catholics during 7 years indicates an average increase of 10,000 souls every year and also an annual increase of 9 churches.

The following table gives a summary of statistics of each of the three Syrian Vicariates of the present year 1903 as compared with that of 1896 the year of the appointment of the three Syrian Bishops Dr. John Meenacherry of Trichur, Dr. Aloysius Pareparembil of Ernakulam and Dr. Mathew Makil of Changanacherry. * Each Bishop is assisted by a Council consisting of one Vicar General, four Councillors and two Secretaries † and the figures in the annexed statistics sufficiently testify to their labours.

* These three Bishops were elected on the 11th August 1896 and consecrated by Mgr. Zaleski at Kandy on the 25th of October 1896 and not on the 2nd October at Colombo as given at page 414. Bp Makil was born at Kaipuzhay in Yettamanur on the 27th March 1851. Bp. Pareparembil was born at Palikunnu in Ambalapuzhay on the 25th March 1847. Bp. Meenacherry was born on the 12th July 1857.

The Rt. Revd. Dr. Aloysius Maria Bensiger O. D. C. Bp. of Tabé and Coadjutor Bp. and Vicar General of Quilon was also consecrated at Kandy by Mgr. Zaleski.

† The *Changanacherry Council* consists of the Very Revd. Joseph Thayil V. G., Revd. Frs. Cyriac Kaudankary, Emanuel A Nidiry, Joseph Pallikunnel and Ignace Kandancalam Councillors, and Revd. Mathew Vattakalam B. D. and Thomas Purakel Secretaries : *Ernakulam Council* the Very Revd. Joseph Valamangalam V. G., Revd. Frs. J. Kavalakat, Madakel, J. Vethayathil and C. Manikandanparambil Councillors and Secretary Joseph: *Trichur: Council* the Very Revd Fr. George Mampully V. G. Revd. Frs. F. Alapatt, F. Malikel, G. Irimpen and Henry. Nellicherry Councillors, and Revd. Paul Alapatt P. B. D. Director of Schools.

Summary table of Statistics of the Catholic Syrian Church of Malabar.

Years.	Apostolic Vicariates.	Catholic population.	Parish Churches.	Chapels.	Priests.	Seminarists.	Students in High Schools.	Parish Schools.	Children in all.	Annual conversion from infidels.	Members of Religious Communities.	
											Men.	Women.
1896	Changanacherry...	107,254	7839	23340	150	228	9,168	250	9	35	22	22
	Ernakulam ..	80,949	6024	11417	70	146	7,764	50	7	25	21	21
	Trichur ...	64,117	6314	7610	75	153	8,598	50	4	33	20	20
	Total...	252,320	20177	47367	295	527	25,530	35020	—	93	63	63
1903	Changanacherry...	140,272	9555	27045	250	418	14,328	80011	—	50	65	65
	Ernakulam ..	86,986	8617	11324	100	167	7,798	100	8	26	84	84
	Trichur ...	91,787	6519	7617	120	178	9,699	170	5	35	30	30
	Total...	319,045	24691	45986	470	763	31,825	107024	—	111	179	179

Fac-simile of the signatures of the Pioneer Protestant
Missionaries of Travancore.

W^m F. Ringeltaub

C. Mead

b. Mault

Wm Miller

J. C. Thompson

C. Miller

J. Abbs

J. Russell

J. I. Pattison

John Cox

Arch Ramsay

CHURCH HISTORY

OF

TRAVANCORE.

Part III.

THE PROTESTANT CHURCH

CHAPTER I.

The Protestant Church of Travancore is several centuries younger than her sister Churches of the Syrian and Roman Catholic rites, and in fact its history scarcely extends beyond this century; yet its present position in the country is none the less important. It is remarkable that in so short a period, it has gained unprecedented success and has progressed at a comparatively more rapid stride. In point of numerical strength however, the Protestant Christians of Travancore are not equal to the other Christian Sects of the country, being only 8.5 per cent of the Christian population and 1.75 per cent of the entire population of the land or perhaps a little more.

The destinies of the Protestant Church are not governed by Syria, or Rome, or Portugal, but by the Christians of Great Britain. Its ecclesiastical establishments have been organized and developed, and are being controlled by the

paramount race. The labours of English Missionaries in Travancore have been abundantly blessed and have produced results the like of which are not ordinarily seen in any other Missionary field in India.

While the Syrian and Roman Catholic faiths were brought into Travancore by foreign ecclesiastics, **Maharasan.** His birth, parentage. the Protestant religion had the honour of being introduced into that State by one of its own subjects. It is curious that it migrated from one ancient orthodox Hindu Native State into another through the instrumentality of one of its humble subjects under very interesting circumstances clearly showing the hand of God in its history.

'This is the grand scene of all. This is the garden of the Gospel' 'Tanjore is the grand Theatre of the Gospel of late years, and to that place I proceed.' So wrote the famous Dr. Buchanan in the beginning of this century of the Tanjore Church the Mother Church to Travancore. The introduction of the Protestant religion into Travancore is associated in a most interesting manner with the personal history of the first convert Vedamanickam whose heathen name was Maha Rasan. He was born of parents belonging to one of the so called right hand castes, who resided in the village of Mylaudy* in Nanjendra or South Travancore not far from Nagercoil. His ancestors a few generations before were cultivators near Tanjore in the Chola Kingdom, and unable to bear the persecutions and cruelties they had suffered under the then Sircar Officials of that country, they left their native place and came to the South and lived in Vallanad east of Palamcottah in Tinnevely. There for four generations they were cultivators. Here also the

* Mylaudy is in the South-east of Travancore about 3 miles from the boundary between it and the Collectorate of Tinnevely.

country was in such an unprotected state that lawless banditti of Maravars constantly depredated and plundered whole villages and laid waste cultivations. This led a good many of the inhabitants to forsake their abodes, to cross the Ghauts and escape into the more fertile province of Travancore which was always known as "the Land of Charity" and which was comparatively better ruled. Among the numerous families of emigrants that thus came into Travancore in the early part of the 18th century was the family of Maha Rasan who settled themselves in the vicinity of Mylaudy. Free grants of land for building houses were given them by the Sircar who were glad enough to have their country populated. At a still later period, when the Puthanar Canal of Nanjenaud was being newly opened, the ancestors of Maha Rasan living close to the Canal, turned the waste lands into paddyfields and thus became the owners of extensive lands of wet as well as dry cultivation. The members of the family in spite of all their wanderings, peregrinations and reverses still retained some of their tastes and pursuits for learning.* Most of them though cultivators were well versed in Astrology, Medicine, Poetry &c., and the women of the family are also said to have practised those arts. On account of these learned pursuits and because they possessed some means, they were respected by their neighbours. Some of them were zealous Sivites and staunch worshippers of their gods Soobramanyan, Annamalay &c., while most of them especially those of the female line were Vishnuvites, commonly called Eddeluthu Pusaikars (worshippers of the eight letters.)

* Of the high degree of learning to which these attained we can have some idea when we see that some of them received public honours, while one received grants of land for composing some poems in honour of the then Sovereign. The land still remains and is known as Sothish land (Astrologer's land.)

At an early age Maha Rasen lost his father, but the family still possessing some little property, the lad did not go without education. He was sent to school by his mother along with his brothers and cousins. The lad was accompanied by other lads of the Vellala caste of the village to such heathen schools as were available in those days. Endowed with good natural powers he surpassed his brothers in study, and made fair progress in such lessons as were presented to him. His teacher was an able Tamil pundit of the old school, and kept a school a mile north of Mylaudy at a Sudra village called Eraviputhoor. He was well versed in Grammar, Astrology, Mathematics, Metaphysics &c. As he was famous as a teacher, students flocked to him for education, and he also without any caste prejudice taught all the lads alike. Maha Rasen early evinced his love of teaching others whatever he knew, by devoting all his leisure at home in instructing his younger brother who was quite unwilling to accompany him to the Sudra school. Under the influence of his mother he soon became distinguished for religious zeal. In conformity with the practice in the family he was accustomed in company with his mother to make frequent pilgrimages to *Elankamanyan* the god of the family whose shrine was at Vallioor* in Tinnevely District. As a faithful devotee of the above god the duties which he had to perform were fasting, abstinence from spirituous liquors, monthly pilgrimages to sacred places, and particularly must he on no account defile himself by eating unclean flesh. They were a curious sect and from what is known of the worshippers of

* At a later period, one known as Vallioor Parathasi (a relative of Maha Rasen) spread the fame of the shrine by building the madoms or inns &c. He is now worshipped as an Avatar.

the god referred to, it would seem that they performed a sort of brotherhood ; no wonder then that Maha Rasen became exceedingly zealous in urging the claims such a deity had upon the reverence of his people and friends. In the midst of such excessive enthusiasm he was very particular in showing obedience to his mother. In due time he married a good natured woman and was determined to lead a quiet and peaceable family life. This exemplary life made his neighbours respect him.

When his mother with her children annually went to give offerings to and worship the family god Elankamanyan wherever the god was supposed to reside, he stood foremost in the family to rigorously observe all the ceremonies that were being performed to that god which included temperance, fasting and other practices above referred to. He never ate or mixed with those that did not profess Elankamanyan as if they were vile sinners and aliens.

His devotion to Elankamanyan did not however long continue ; for some time after, he happened to read a cadjan book called *Skandavasakam* from which he learned that Subramanyan was the son of Siva and that as he without caste distinction married Valli a low caste woman, he was the common god of all castes, and therefore must be the right god whom he ought to serve. Thus he was in a state of mind to forsake his allegiance to the family god Elankamanyan, for the more popular Subramanyan. Not far from Mylaudy lay the high road leading from Travancore to Tinnevely along which crowds of pilgrims passed month by month to worship Subramanyan in the large temple at Trichundoor. Having been confirmed by these pilgrims that all classes of people had free access to that temple, he was

led to visit it ; and in course of time he forsook the worship of his family god, and becoming a devotee of Subramanyan, began a series of long and weary pilgrimages to his temple. Besides he distributed alms to the poor who went to the annual festival of the Subramanyan Kovil called *Kumara Kovil* at Marankoor near his native village, hoping thus at least to get salvation. In this way he became as before exceedingly zealous and at his own expense and with the funds collected in the family, bought a piece of land near the Kumara Kovil, where he erected a choultry or inn for pilgrims, dug a well, opened a garden, from which garlands for the idol might be obtained, and planted a grove of palmyra and cocoanut palms for oil and other useful trees. In addition to this, a field of rice land was purchased, the proceeds of which were made over to the inn for the maintenance of a *pandaram** or religious devotee, whom he put in charge of it for the purpose of distributing alms to the poor pilgrims who might resort thither.

Maha Rasan was a careful reader of the Siva Puranas and tried to conform his conduct as closely as possible to the rules put down by Sivite writers. Here is an anecdote that shows the amount of confidence and faith he had in Siva and his fear of him.

One day observing a small cobra entering a hole in the outer wall of the house he ran to the place and with great difficulty and tact caught its tail in one hand and its head in the other. "What a folly have I committed !" cried he after a little thought "cobra is the necklace of Siva and has got the stamp of his shank and wheel ; it being so, how can I dare to kill this reptile ; if I kill it, it will be a sin against

* His descendants are now Christians and one of them a native minister, South Travancore. The present church of Kumarapuram stands on the very compound.

god, if I leave it, it is equally dangerous''. When he was thus hesitating the serpent began to coil round his hand and perceiving that it was dangerous to keep it any longer he took it to a delapidated well near and threw it there and returned home. Within an hour the provoked serpent came out of the well and with all anger was hastening in the direction of Maha Rasan's house. This was observed by the coolies who were just then returning home after ploughing his field, and they without any consideration belaboured the snake with their clubs and killed it on the spot. When this was brought to Maha Rasan's knowledge he abused and cursed the serpent-killers as sinners that perpetrated an heinous and unpardonable sin. Thus he showed himself a staunch Sivite for some years.

But Maha Rasan's mind found no rest in these alms givings and pilgrimages. It is said that on one occasion when at Trichundoor he was worshipping the idol there, a person came up to him and said "I assure you friend, You can find no peace by worshipping idols; the only true way of worshipping is to meditate upon the great Brahman." Further, this strange messenger presented him with a little book written by a class of religionists called Siddhars in which the doctrine of the unity of God, in opposition to the three hundred and thirty three million deities of the orthodox Hindu books, was affirmed. The study of this book filled his mind with doubt and perplexity, and he knew not what to do.

Struggling in this state of mind he continued for some time, when it occurred to him that a place called Chidambaram three hundred miles from Travancore where (as stated in the little book he had received) the great Brahman might be worshipped without images, must be the holiest place on

earth, and where he hoped to attain *Chayuchya* which according to the Saivas is the fourth or the highest degree of bliss of union with God, or the final beatitude of re-absorption into the divine essence. "Surely" thought he "if I proceed thither I shall find that peace which my troubled soul so much needs."

This false idea was so much impressed on his mind that he named his eldest son Chidambaram and was determined to make a pilgrimage to Chidambaram when his son its name sake should become of age. He expressed this his desire to his relatives, especially to his cousin Perumaul afterwards called Gnanamuthu the head man of the family who generally approved the proposal and encouraged him in it.

After being thus encouraged by relatives in his determination to make a pilgrimage to the temple at Chidambaram, he made preparations for the journey in 1799 A. D. At that time reports that the way from Travancore to Chidambaram was infested with robbers were rife; but nothing could move him from his purpose or deter him from setting out on his journey either the want of roads or postal communications. Before leaving his village he distributed alms to the Brahmins, pandarams and the poor, and then called together his relatives and friends gave them a feast and explained to them the purpose he had formed. "But" said he "I cannot expect ever to return to you; the way is long, robbers are numerous, and the dangers of the way many. I consider myself as dead to you all, yet for my soul's sake, I must endeavour to reach the holy place." The dissuasions of the villagers were unheeded to and all remonstrances on the part of his friends went also

His pilgrimage to
Chidambaram.

in vain ; the vow to go on this pilgrimge had been determined and must be carried out. But his close relatives however availed themselves of this opportunity and contributed funds and gave him money &c., to be offered to the temple on their behalf. He formally received a handful of silve coins from the hands of his eldest son Chidambaram and other offerings from his mother and brothers. As he had some vague fears of his own sudden death on the way, he (his own son being a minor) took with him his brother's son Sivagurunathan who was afterwards called Masillamani so that there might be some one ready at hand to perform the obsequious ceremonies in place of his son, and thus save his soul from *Puth* or hell. And amidst many lamentations they both departed from Mylaudy.

Having a good sum of money in hand, they disguised themselves as *pandarams* as a precaution against robbers and set out on their long journey. They followed the usual road through the Aramboly Pass in the mountains opposite to their village and came to South Tinnevelly where their Sivite relatives entertained them and encouraged them in their intended pilgrimages to the sacred places of South India. They also advised them if possible to visit Tiroovadooray where their Desikar or caste Guru resided ; and bid them farewell in the name of Siva. The travellers then proceeded to Vallanad and Varappanad east of Tinnevelly the native country of their ancestors and here also they were well received and entertained by some of their relatives who still lived there. Satisfied with these receptions, Mah Rasan journeyed northwards for many days over the burning sandy plains of the Karnatic, visiting the Siva temples on the way and making offerings to the principal chutrams, he met with

Footsore and fatigued the pilgrim pursued his course till at length his weary eye was gladdened with the sight of the great *Kobram* (tower) of the holy place at whose shrines he intended to make the principal offerings he had brought with him and fondly hoped the bliss of heaven would be realized. But, alas ! far otherwise was it. He was sadly disappointed when upon entering within the precincts of the temple, he found its 'Sacred' courts full of wickedness and impiety. After sunset dancing commenced, attended with heathenish practices and abominations of all kinds. Irreligion and immorality pervaded the whole atmosphere and when Maha Rasan saw these things, his heart revolted, his spirit sunk within him, his expectations and hopes were dashed to the ground. Naturally he expected that a place so holy as that temple was reported to be, would be free from the impure and unholy revellings which pilgrimages to other temples had made familiar to him and which he had witnessed with sorrow and disgust. But heathenism he found to be the same every where for there was nothing in it to enliven and uplift the drooping soul. "How happy" he exclaimed "was I when I left my far off distant home in Travancore, cheered with the thought that God had at length been pleased to lead me, to the gate of heaven. How much such a fond hope made me insensible to all the privations and sufferings of the way. But now what do I see? How can this place be favourable for undisturbed meditation on the great Brahm? Can this really conduce to devotion? Is this the place the sight of which has been declared by the Puranas and sages of old to be sufficient to prepare the beholder of it for heaven? I have been deceived. Alas ! Alas ! I have been deceived."

Such were the gloomy thoughts that filled his mind as he witnessed the revellings in the temple at Chidambaram ; and in the anguish of his mind, with his bodily strength also much exhausted by his long journey, Maha Rasan leaned himself against one of the stone pillars for which heathen temples in South India are famous, some having porches supported by a thousand such, when he fell asleep and dreamt a dream in which a venerable white man attired in bright white robes and holding a stick in his hand appeared and seemed to address him thus : “ Know you not yet that all that come here merit punishment. You have unwarily taken a dangerous step in coming to this place ? Though we chide you thus, yet we are willing to forgive you if you will only correct yourself. Without therefore a moment’s delay retrace your steps, we shall guide your way.” So saying the man in white robes touched Maha Rasan with the rod in hand and seemed to disappear. This strange vision amidst dark surroundings had such an influence upon Maha Rasan’s mind, that he looked upon it as intended to indicate the will of the Divine Being as to the course he should follow. Those that are sufficiently acquainted with Eastern ideas know well how that the impression produced in the mind by dreams is frequently very powerful, and how Orientals are particularly superstitious in such matters.

In the face of these occurrences Maha Rasan felt no hesitation as to the course he should adopt. Leaving the idols and Brahmams to themselves he made haste to be away from the heathen temple ; and the following morning found him sorrowfully pursuing, as he thought, his way southwards to his far-distant village in

Travancore. But how true it is that while a man's heart deviseth his way it is the Lord who directs his steps ; and as the sequel shows Maha Rasan was being guided in a way he knew not ; for following the road upon which he journeyed that morning he must needs pass through Tanjore where a cousin-sister and brother-in-law lived at that time but whom he had no previous thought of seeing. Tanjore was the only city in all South India at that time where Protestant Missionaries were labouring with any appreciable degree of success perhaps Tranquebar excepted.

The introduction of the Gospel into the Kingdom of
Christianity in Tanjore. Tanjore may be briefly stated as follows :—
 A native of that country named Rajanaicken also of the so called right-hand caste stimulated by an ardent desire for knowledge, by his own exertions learned to read in the twenty second year of his age. Among various Roman Catholic books a copy of the Gospel and the Acts of the Apostles fell into his hands and he studied the same carefully. About two years after this, he had been to the Missionaries at Tranquebar and through their assistance obtained clearer views of the Gospel, so as to be able to carry on controversies with the Romanists and their priests at Tanjore. He was the means of convincing three others and bringing them with him to be baptized in the Tranquebar church. He resolved to devote his life to the service of the Mission and was gladly received as a catechist while one of his brothers was appointed as his assistant. It would appear that he further sent another relative of his named Sattianathan and a Roman Catholic catechist called Soorappen to be instructed by the Tranquebar Missionaries. Sattianathan shortly afterwards baptized 15 men and became the able catechist of Tran-



THE REV'D. JOHN CASPAR KOHLHOFF, OF TANJORE.

quebar for 15 years. Rajanaicken zealously laboured in the midst of violent oppositions from Roman Catholics and Fr. Beschi of Elakurachi. We need not here enter into details regarding the persecutions and trials he, his family and converts were put to. Suffice to say that Rajanaicken was the chief means of introducing Protestantism into Tanjore and of forming the early church at that station.

From that time forward the Tanjore Church increased in strength and grace and when after some years of labour at Tranquebar, Trichinopoly and Madura, the venerable Fr. Schwartz the "Apostle of India" finally settled in Tanjore in 1788 it became the scene of an important Mission. It was through his enthusiasm and incessant labours that Tanjore Mission came to be what it is known to be since. That really great and good man is too well known to the Christian world to be described here.

When Maha Rasan arrived at Tanjore, the Mission there was presided over by the Revd. Fr. John Caspar Kohlhoff. The latter was the son of Revd. J. Balthasar Kohlhoff who laboured at Tranquebar for more than 53 years and died there. When this J. B. Kohlhoff married the second time, Fr. Schwartz one evening as he was dining in Mr. K.'s house made a request to Mr. & Mrs. Kohlhoff that should their next child be a male child it should be given over to him. The parents thought that he spoke for fun and at once consented. The child was born in 1762 and it was a male child too, and Fr. Schwartz claimed the promise. Accordingly their first son who was named John Caspar at his eighth year was given over to Fr. Schwartz who adopted him, brought him up and ordained him at Tranquebar in 1787. For the ordination the Danish Governor

and all European and Native Christians of the Settlement assembled. The aged father Revd. J. B. Kohlhoff who was observing his jubilee that day was also present at the ordination time when Fr. Schwartz preached on 2 Timothy 2-1: "Thou therefore my son, be strong in the grace that is in Christ Jesus." After the ordination the young missionary entered the pulpit and preached a Tamil Sermon with such ease that it delighted every one. Mr. Schwartz thus writes graceful feelingly of this event " . . . At his ordination which was January 23rd, the sight of the young man and his aged father sitting near the altar, melted down my heart, so that I could not refrain from shedding tears."

Mr. J. C. Kohlhoff assisted Mr. Schwartz till his death and became his worthy successor in the Tanjore Mission which was at that time under the support of the Society for Promoting Christian Knowledge. "I thought" writes the famous Dr. Buchanan "I saw the image of Schwartz in his successor and Mr. Kohlhoff is a man of great simplicity of manners of meek deportment, and of ardent zeal in the cause of revealed religion and of humanity. He walked with me through the Christian village close to his house and I was much pleased to see the affectionate respect of the people towards him; the young people of both sexes coming forward from the doors on both sides to salute him and receive his benediction. Of Mr. Kohlhoff whom the Rajah sees frequently, he spoke to me in terms of high approbation." Again writes another; "He provides for the wants of this and the Southern Missions (Trichinopoly excepted) by disbursing annually upwards of one thousand Pagodas (about 350 £ sterling) out of his private purse partly to make up the difference between the income and expenditure of this and

the Tinnevelly Mission and partly in assisting the deserving poor without regard to religion and for various pious uses. To him as arbitrator and Father apply all Christians that are at variance disturbed from without or from within, out of service or distressed ; for most of our Christians will do anything, rather than go to law." The Maha Rajah of Tanjore had such a profound respect for Mr. Kohlhoff, that he used to say at times :—" Whatever John Kohlhoff asks of me shall be done." In Mr. Kohlhoff's time only numerous catechists were sent to the Southern Districts where they established many churches. He died on 27th March 1844.

It is really interesting to note how the Kohlhoff Family is intimately associated with the South Indian Church, for nearly two centuries. We shall here endeavour to trace the family and briefly indicate how the various members were connected with the various branches of the ecclesiastical and secular service of South India including the Native States.

Caspar Kohlhoff for many years the Burgomeister of Neuwarps in the Bay of Stetin married Miss Regina Hesse the daughter of Elias Hesse and grand-daughter of Eobanus Hesse who was Professor of Poetry in Marburg and the friend of Melancthon, called by Martin Luther ' the Prince of Poets' (*vide* D'Aubigne's History of the Reformation, Cavalcade of Erfurth April 1521.) They had 7 children—4 daughters and 3 sons. The third child and eldest son, John Balthasar Kohlhoff (born Nov. 1711) studied at the Rostock Academy and Halle University till 19th Sept. 1736, and was ordained at Copenhagen on 7th Oct. 1736. In December he proceeded to London with his brother missionaries Obuch and Wiedebrock, and stayed for some time with F. M.

Ziegenbagen Chaplain to His Majesty King George II, till March 1737 when he embarked for India with them and landed at Madras on the 4th of July. He arrived at Tranquebar 19th Aug. 1737, and preached his first Tamil sermon 23rd Dec. 1737. Rev. John Balthasar Kohlhoff married twice; first Miss Margeretha Wilhelmina Vosges by whom he had two daughters (both married two Danish gentlemen in India); and then Miss Petronella Thorsen (called in Tranquebar History Pernile Thors) by whom he had 3 sons and one daughter. The eldest son was John Caspar Kohlhoff the famous Missionary of Tanjore and the successor and adopted son of Fr. Schwartz, and the one who is also associated with the History of the Christian Church in Travancore. He was born on 23rd May, 1762, and was brought up, by Schwartz and ordained by him on 23rd Jan. 1787, as detailed in the above para. In his fiftieth year, (1st July 1811) he married Miss Christiana Magdalena Horst, daughter of Rev. Horst and sister of Mrs. Mead and Mrs. William Miller both Pioneer Missionary ladies in Travancore.

Rev. John Caspar Kohlhoff had 2 sons and 3 daughters. The eldest son Mr. John Kohlhoff entered the Cochin Government Service as Conservator of Forests, and was stationed at Trichoor. He was a famous shikaree and his sons are still in the Cochin Government Service. The younger son of Revd. J. C. Kohlhoff was Revd. Christian Samuel Kohlhoff, the well-known Missionary of Erungalore. The Revd. Dr. Bower compares the elder son to Esau and the younger son to Jacob. The three daughters of Revd. J. C. Kohlhoff married three Missionaries the eldest daughter married Revd. Mr. Harley of the C. M. S. Cottayam. And the other 2 daughters married Revd. Mr. Heyne and Revd. Mr. Schmidt respectively.

The third son of Revd. John Balthasar Kohlhoff, Mr. Daniel Frederick Kohlhoff was the Chief Secretary to the Government of His Highness the Maha Rajah of Tanjore. He first married Miss Hamilton, by whom he had one son (who also afterwards entered the Tanjore Service). By his second marriage with Miss Murray he had 5 sons and 2 daughters. One daughter married Rev. Henry Baker (Senior) the much respected Pioneer Missionary of the C. M. S. Cottayam, Travancore; Mrs. Baker lived to teach three generations of pupils and her labours are well known in Travancore. One of her sons, Revd. Henry Baker (Junior) was the Pioneer Missionary among the Arrians of Travancore. The third daughter of Revd. Baker (Senior) married Revd. Mr. Johnson of Travancore whose three sons are also Missionaries and the fourth daughter married Revd. Mr. Whitechurch of Pauniculam Tinnevely District. The other daughter of Mr. Daniel Frederick Kohlhoff and sister of Mrs. Baker married Revd. G. P. Sperschneider, first of the Tanjore Mission and then of the Travancore Government Service. Their son Dr. Sperschneider was for many years Surgeon of the Travancore Nair Brigade. The fourth son of Mr. Daniel Frederick Kohlhoff was Mr. Christian Frederick Kohlhoff, the well-known Christian Judge of the High Court of Travancore, whom we have already mentioned in Part II as having been knighted by the Portuguese Government for his eminent services rendered to the Padroado Cause. Various members of the family are still living in South India.

Maha Rasan and his nephew, on arriving at Tanjore went to the quarters where his cousin-sister and brother-in-law who were Christians lived. On the Sunday following, his sister

Maha Rasan's conversion and baptism by Mr. Kohlhoff.

and her husband went to the Church as usual, and wished the guests also to do so and Maha Rasan said to his nephew, "Let us also go and see their mode of worship". He went and stood near the outer door leaning against a pillar. The ways of Providence are mysterious and His purposes are effected in a strange manner, for it so happened that Mr. J. C. Kohlhoff was preaching in the little Church at this time; when they arrived at the place and the sight of a white man preaching, and the people listening with great earnestness and attention to the words that were being spoken, struck them as being very extraordinary. Maha Rasan had never seen an assembly of Christian believers before and he had never witnessed such a sight before; from mere curiosity he stepped quietly inside, and seated himself among the worshippers. But he was marked by the preacher for perceiving from his peculiar garb (his dress being the yellow cloth worn by religious devotees), that the man was a heathen pilgrim, and thinking he might in all probability never have another opportunity of addressing him, the Missionary that morning waxed warm in his address and was more than usually earnest in his appeals. With no uncertain sound the Gospel message was proclaimed and the way of Salvation was clearly pointed out, and the words "come to Jesus, come to Jesus" were impressed upon the people with earnestness and tenderness of feeling. Mr. Kohlhoff had an inimitable style of his own. Meanwhile the poor ignorant down cast wandering restless idolator felt his heart burn within him as he listened with rapt attention to the glad tidings of great joy proclaimed by the servant of God. His heart had been won and he had already decided for Christ.

The sermon had left such an indelible effect on him that alluding to the impression made on his mind when he first

heard the name of Jesus, Vedamanickam wrote afterwards thus :—" The first time I heard the words of life, which the Lord revealed to me by his servants in Tanjore, my heart was rent asunder, and the blessed news of Salvation was to me as the sudden and unexpected appearance of a star to one who had long wandered in thick darkness without a ray of light ; so that I felt reluctant to leave the place."

Service over, the Missionary entered into conversation with him, and enquired who he was, where he had come from and why he had come to that place. " I am from the Malayalam country" said Maha Rasan, " whither I am now returning, having been on a pilgrimage to Chidambaram; and I think" added he, with great emotion, " the great Brahmam has sent me here to learn from you the way to heavenly bliss. Your words have seriously affected my mind."

Mr. Kohlhoff being much pleased to hear that the man was an earnest seeker after truth, gave him a tract called "*Meygnanam* or the True Wisdom" and asked him to read two pages on the spot after which he said to him " Perhaps you have read many heathen puranams and false stories, but carefully go through this book and within eight days let me know your ideas about the way to Salvation." But Maha Rasan returned the sixth day and explained to Mr. Kohlhoff his convictions, and expressed his willingness to profess Christ. He changed his plans and remained in Tanjore for some time longer under the teaching of the Missionaries ; and so great was the earnestness and so firm was the faith of the new convert, that Mr. Kohlhoff hesitated not in due time to receive him into the community of Christians there " the first fruit of Travancore to Christ."

Mr. Kohlhoff when he baptized the new converts changed the name Maha Rasan into *Vedamanickam* "The

Gem of the Bible'' and the name of his nephew Sivagurunathan into Masillamani "The spotless Gem", "Innocent."

As already stated with a view to obtain further instruction in the new religion which he had embraced so readily, Vedamanickam remained in Tanjore for sometime profitably using his time. He was engaged daily in the reading and study of the word of God. "Schwartz's Garden" where the Revd. Mr. Kohlhoff then resided, was frequently visited by the new convert who was delighted to hear the saving words of truth that proceeded from the lip of that venerable Missionary. The truths inculcated were carefully weighed by Vedamanickam for the improvement of his mind and soul.

The following is an anecdote of much interest ; one day when Vedamanickam was conversing with Mr. Kohlhoff, some of the Mission Catechists who went to the bangalow on business observing Vedamanickam standing there, remarked to the Missionary :—" Don't they say that the people of Travancore are skilled in sorcery, necromancy and conjuration and magic of all kinds? We are curious to know how they do that. We also wish to know something of the Balsom well in the " Medicine Hill"* in Travancore, and also particular

* "The last isolated mountain in S. Travancore is called by the people மருத் துவாழ்மலை or மருத் துவாழ்மலை 'Medicine Hill' being supposed to be the very hill which the Monkey God Hanuman brought, as related in the Ramayana from a distance of fifteen hundred miles further North & threw down here. He had been sent to it for Medicinal herbs to restore the dead and wounded of Rama's army, and not being able, in his haste to recognize and gather the particular plants, he pulled up the mountain itself and brought it on his shoulders. It seems however, that in hurriedly depositing his burden he turned it upside down." Mateers Native life in Trav. Page 21.

Travancore has been always known on the other Coast, as a place noted for its *mantravades*, sorcerers and witches, and travellers from Malabar have been looked with suspicion and fear.

information as regards the Light giving Tree of which we have heard so much." Mr. Kohlhoff noticing the folly of the Catechists who wanted these informations from the new convert that stood near, talked to them a few minutes on the subject and suddenly said "Don't you know that I too have got a Light giving Tree in my garden?" The Catechists stood perplexed not knowing what Mr. Kohlhoff meant by that. A little while after, he pointed to an *Amanakku* tree (castor oil plant) in the garden and said "Dont you know that this tree is one of the numerous trees whose oil is used for light? Is it in any way surprising that Travancore also should possess such trees?" Such instructive words and conversations of Mr. Kohlhoff, Vedamanickam treasured up in his mind and used them in all his life.

After some days stay at Tanjore, and acquiring some

Vedamanickam's visit to Dr. John of Tranquebar.

Missionaries apprehension about Vedamanickam's return to Travancroe.

knowledge of the important doctrines of the Bible Vedamanickam desired to visit the old Tranquebar Mission and with this object went to see the venerable Dr. John

the head of the Tranquebar Mission who at this time lived at *Poreiyar** Rev. Dr. John was a learned man and a scientist and was for upwards of 40 years a Missionary at Tranquebar. Receiving some useful tracts and instructions from him, at his desire Vedamanickam went to Tranquebar where he observed the working of the Mission Press and other Church establishments which consisted of a large Church, free orphan schools, printing office and various

* Poreiyar is about a mile and half west of Tranquebar where the Mission has an excellent house, surrounded by a large garden; here the venerable Dr. John died. It is in fact a suburb of Tranquebar.

Christian dwelling houses, and shortly after returned to Tanjore that he might leave for his native country.

The Missionaries had their own misgivings and fears. Fully knowing the dangers and trials to which a solitary convert like Vedamanickam would be exposed in a country like Travancore where not a single fellow Protestant Native Christian could be found, Mr. Kohlhoff and other Missionaries did all in their power to detain him in Tanjore at least for another six months. They convinced him of the advisability of studying theology under them for a few months more as such a course would only make him steady in his faith and make him more useful in his own native country.

Their persuasions were of no avail. Vedamanickam's desire to return to his country and people and to tell them what great things God had done for him, was great and it could not be resisted. "It is already more than six months" said he "since we left our country; and our people will doubt if we are still alive as they had no intelligence from us since, and we must return as soon as possible. But seeing that you think that I shall be exposed to great danger and persecution by returning alone to my country, could you not send one of your native teachers with me, who would not only help me, but preach the Gospel to my countrymen as well?" Though the request was a laudable and reasonable one the Missionaries found themselves unable to help Vedamanickam in the way suggested by him. "The people in these parts are afraid" said they "of the very name of your country; Malayalam is believed by them to be full of demons and heathenism of every form. Under such circumstances it is impossible for you or for us to expect our people to be willing to go so far away from their houses, and beyond the Ghauts: It is our firm hope

that Travancore will yet be brought under the Government of the East India Company when the Gospel will have free access to that distant land. Wait therefore and be with us. Be not hasty."

But Vedamanickam insisted that he should be peacefully allowed to carry the truth to his own country. "Very well" said Mr. Kohlhoff "You may return now, but we doubt if much could be done for the Gospel with so much of opposition. If however you remain with us now, we shall in due course entrust you to the care of our countrymen who live at Quilon. I may further advise you to go and sell all the property you have in Travancore, and bring your family to Tanjore where you may dwell in peace under the Gospel light. I shall give you some Mission fields to cultivate and provide a dwelling house too. You must go and return soon." But Vedamanickam still pleaded with him to be sent back to Travancore. And seeing that further opposition was useless Mr. Kohlhoff supplied him with a copy of the Holy Scriptures and a few other books, permitted him to depart and committed him to God's protecting care. Vedamanickam set out on his long return journey praising God for his great goodness in having guided his feet in the way of peace and Salvation. He was thinking over as to what he should do after arriving in his country and how he should meet the opposition that he naturally anticipated.

Meantime his relatives despairing of ever seeing his face again, consulted the sorcerers of their village who assured them that the pilgrims had certainly died on their way to Chidambaram. They were therefore preparing for the usual

Vedamanickam's reception by his relatives and friends.

obsequious ceremonies. While so, one night when Sivagurunathan's mother was lamenting and wailing over the supposed death of her able and amiable son she heard a voice outside resembling her son's voice and turning out saw the person of her son and embraced him in tears of joy. The neighbours also collected soon and welcomed the pilgrims' return. Great was their astonishment and joy when the news spread that Vedamanickam and his nephew had returned. The excitement among the people was very great. Friends and many others curious to see the man who had been to so holy a place as Chidambaram hastened to the house. Now it is customary for every pilgrim to a heathen shrine in India to bring back with him, for distribution among his friends, a little of the boiled rice and the sacred ashes offered to the gods. The rice is called the *Prasatham*, and the ashes the *vibuthi*. "Where then" enquired these friends of Vedamanickam, "is the Chidambara Prasatham? where is the Chidambara vibuthi?" Noble was the reply given by Vedamanickam, for putting his hand into the little travelling bag he had with him and reaching out a copy of the New Testament which he held up that all might see it he exclaimed; "This is the true *Prasatham*, this is the true *vibuthi*; this is the heavenly bread sent to us by the King of Kings, this is the gift of the God of gods." He briefly narrated the events of his journey and the ways of Providence in showing the Truth of which some were pleased and others were displeased.

Forthwith from the morning of the next day he began preaching the Gospel "the first preacher of the pure Word of God who had ever lifted up his voice in dark idolatrous, devil worshipping Travancore" and the people wondered at the

First preaching of
the Gospel and early
converts.

gracious words that proceeded out of his mouth. His own household especially *Perumal* or *Gnanamutthu* the head man of the family, and his brothers and sisters were the first to believe in Christ Jesus. To them he taught at first a book called '*Gnana Upathesa Kurippidam*' or 'the Church Catechism' and prayed with them every morning and evening in his house. Then followed friends and visitors to whom he explained the Gospel, condemned idolatry, and gave selections of the moral maxims and precepts of the Bible, and distributed such tracts as '*Proverbs*,' '*Surukkamana vibram*,' '*Meygnanavali*,' "*Mohshavali*."

In all about thirty persons nominally professed Christ publicly and put themselves under Vedamanickam's instruction at this time forming the nucleus of the Protestant Church of Travancore. The form of worship adopted by these early Protestant Christians was Lutheran. The Common Prayer Book of the Lutheran Church then in use at Tanjore was introduced by Vedamanickam who taught its rites to the people so far as he knew. Women were taught to cover their head when they assembled for worship and were seated separately. For sermons and discourses he was aided by the tracts and books published by the Tranquebar Missionaries.

In order to distinguish his Christian community from the surrounding heathens and to prevent them from freely mixing with others, and also with a view to remember the Tanjore brethren, Vedamanickam introduced the well meaning Native Christian names with which he was conversant while at Tanjore. It was a judicious act, for it was these old names that bound them to heathenism and the relinquishment

Introducing Tanjore
Tamil Christian
names among the
first Converts.

of the one meant the relinquishment of the other. He called his wife *Satthiayi* (mother of truth). His daughters were called *Pakkiayi* (mother of Happiness) and Anna ammal, the names of those benevolent Christian sisters who assisted him while he was not well at Tanjore. His eldest son was called *Devasagayam* (Help of God) and his nephew's wife *Jesudial* (servant of Jesus). The head of the family *Perumal Samban* assumed the more elegant name of '*Gnanamutthu*' (Pearl of Wisdom) and his wife *Nallayi* (good mother.) The practice was now extended to the next of kin and friends. The heathen names Agni was changed into *Joseph*, Sivan into *Pakkianathen* (lord of Happiness) Abirami into *Santhayi* (mother of Patience), Owvai into *Ananthayi* (mother of Joy), Sivagami into Mary. Thus the thirty persons boasted in Christian names forsaking the old names that represented heathen gods and their deeds. From this time forward almost all these names have been continued to be borne among the Travancore Christians and are most common in the Travancore Church at the present day.

When the Gospel was thus gaining ground, attempts were made to arrest its progress, and persecutions which characterised the establishment of the early churches of every country, began in Travancore also. No doubt many heard Vedamanickam with attention. But the days of trial foreseen by Mr. Kohlhoff and the Tanjore Missionaries were at hand. At the hour of trial few were found to be willing to give up once for all their idolatries and devil worship and caste, which the requirements of the new doctrine demanded; and the preacher of this "New Way" began to be harassed and hated. Further to provoke him all round about the

Persecutions.

neighbourhood of Mylaudy devil dances and festivals were conducted with greater pomp and ceremony than before, and the worshippers of Siva and the priests of Elankamanyan, who had formerly been the objects of his charity, and who had tried unsuccessfully to turn him aside from Christianity, now exerted themselves to raise a storm of persecution against the little company of Christians. To make matters worse Vedamanickam's own relatives also began to murmur and accuse and abuse him, and at last expelled him from their caste. Ere long a report of his preaching reached the palace and the local officers of the native Government who could not tolerate the advent of a new religion likely to make inroad in *mamools* and customs. The people in general molested and persecuted him to the utmost of their power. The vexations and troubles became past endurance and so determined was the opposition at this time that he seriously thought of leaving the country with his family and going to Tanjore as he was once advised by Mr. Kohlhoff to do. He had however at this time a better source of consolation ; he read the Word of God and one day prayed earnestly for guidance and said " O Lord ! thou hast been pleased to guide me to thee when I was an idolator bowing the knee to objects unworthy of veneration. When there are the rich, and the great noblemen of the country, thou hast chosen me with some divine purpose. Guide me in the way I ought to follow and instruct me as to what I should do now. Can I imagine that it is thy will that the true light which had begun to shine in this dark land should be extinguished ? I can hardly believe it. But even if it be so I shall submit to Thy will."

A few hours after the prayer, his mind was changed. He put a stop to his intention of leaving the country and proposed going to Tanjore once more and receiving the advice of the Missionaries there through whom he believed Providence would arrange otherwise for the spread of His Word in this country ; or he hoped at least to sooth his troubled mind and allay his fears by going thither.

We have said that Vedamanickam's resolution to revisit Tanjore with a view to consult Mr. Kohlhoff as to the measures to be adopted to make the Gospel light shine forth more brilliantly than ever in Travancore. He hoped this time to fulfill his long desire to bring with him an experienced Catechist if not induce a European Missionary to come. In February 1805 just after the paddy crop of his fields was over, he prepared for his journey. But as he had not sufficient money in hand he went to *Koodankolum* where he had left all his cows for grazing, and sold a few of them. Having committed the little flock which had increased within the last few years to over one hundred and fifty persons at Mylaudy to the immediate care of *Gnanamutthu* the headman of the family, whom he exhorted to gather them daily morning and evening for worship to read the Bible, and to teach the first principles of Christianity and having commended them all to God, he set out for Tanjore traversing much of the long weary way he had formerly trod, at this time not as a pagan devotee bent on a pilgrimage to a heathen shrine but as a firm and tried believer in the Lord Jesus, a preacher of the Gospel ; a very " man of Travancore " to beseech the Missionaries at Tanjore to come over and help them.

Vedamanickam's
Second Visit to Tan-
jore.

As was expected great was the joy of Mr. Kohlhoff when he saw his convert's face once more. 'You have come' said he 'to settle amongst us, I suppose. Have you not? Have you sold your fields?' 'Nay' was Vedamanickam's reply, 'God has through my feeble instrumentality, opened the door of faith among the ignorant demon-worshippers of Travancore and notwithstanding the opposition of enemies, I am glad to say a little congregation of Christians has been gathered in my native village of Mylaudy, and I have come to you in the hope of inducing you to send us a Missionary and taking counsel on the point. If there is no prospect of getting help from you I shall come and settle at Tanjore with my family.' Such pleasant news from a far country was indeed wonderful, 'like cold waters to the thirsty souls of these servants of God.' 'Happy am I' exclaimed Mr. Kohlhoff 'to hear these words. It is well that you have not sold your fields. The Lord has indeed been merciful to you. Like as He has guided you to this place to hear the Word of God from our lips, so we hope that the same kind Providence with some other ulterior object has brought you back amongst us at this time; for one of our countrymen Mr. Ringeltaube, a Missionary of the London Society, has just arrived in the country. He is now engaged in studying Tamil at Tranquebar. As soon as he has made some progress in the Tamil language, perhaps he will choose Travancore if you convince him that there is a wide field for his labours.'

Filled with joy on hearing these words Vedamanickam praised God, who had so speedily vouchsafed an answer to his prayers; and taking with him one of the Tanjore

Catechists by name *Yesudian* and also having introductory letters from Mr. Kohlhoff he set out for Tranquebar to see Mr. Ringeltaube at the very head quarters of the Danish Mission. That visit of Vedamanickam and his friend to Ringeltaube has been likened to that visit to Peter at Joppa by the men sent from Cæsarea, both followed by a similar resolve. It was to Mr. Ringeltaube, waiting for guidance, as God had said to him "Arise, get thee down to Travancore doubting nothing, for I have sent them." Mr. Ringeltaube who had heard of Vedamanickam and his history from Tanjore Missionaries, and now from him personally, with great pleasure exhorted him to make his people continue steadfast in their new faith and to gather as many souls as he could for Christ. He also gave him a collection of tracts for use and promised that he would follow him to Travancore as soon as he had acquired some knowledge of the Tamil language. Vedamanickam now returned home through Tanjore full of hopes and better pleased than ever.

The above narrative of events throws sufficient light on the causes which had led to the determination of Mr. Ringeltaube to visit and labour in South Travancore. As will be seen later on Mr. Ringeltaube frankly confesses that he was led to go to Travancore through Vedamanickam's invitation. And the state of Mr. Ringeltaube's mind at the time when Vedamanickam visited him and called him to Travancore, may be learned from the following extract of an interesting letter of his to the Society dated Tranquebar 5th August 1805 :—

"But I am almost afraid I have got into a boasting strain very unbecoming a young soldier, that does not yet

The State of Mr. Ringeltaube's mind at Vedamanickam's visit.

know what manner of man he will be when temptation arises ; or rather one that has the greatest cause in the world to suspect his own devotedness. I will break off this subject and detail other matters.

“ Brothers Cran and Des Granges have sailed for Vizagapatam. Brother Loveless has intentions to open a chapel at the Black Town in Madras : It is much to be wished that he may be enabled to continue there. Brother Taylor in that case would proceed to Bombay and Surat, as a fore-runner of the Gospel. Brothers Vos and Read are settled at Point de Galle. Brother Erhardt at Madura. Brother and Sister Palm at Jaffnapatnam. You are aware that the Governor gives them an additional stipend, in consideration of which they are happy to wave one half of what you allow them. Erhardt preaches in Dutch at Madura, and learns the Cingalese with success ; so does Brother Read. Brother Vos preaches and catechizes from morning to night, and is much hated on account of his faithfulness ; he is married to an amiable country lady, poor, but sensible and pious, and that makes him happy. Sister Palm has made an attempt here to learn the Tamul. I have been several weeks very happy in their company, and have made so much progress in Tamul as to preclude the idea of losing time in acquiring the rudiments of another language. I intend, God willing, to go to the South or to Anjengo, before the rainy season sets in.

“ The Missions cannot be so well carried on in great towns where Europeans reside, as *they* sometimes counteract the pious labours of the Missionary ; in short I could not make up my mind to go to Madras or Srirungapatam.

“ But lately *a man from Travancore** came to me, to beg I would come down and help them ; there are *eight hundred**

* Italics our own.

people there that wish to be baptized. It struck me as a call from God, in answer to my incessant prayers to direct me ; in short in His name I will try ; all our friends wish the same.

“All I have done or intend doing is from a conviction that the interests of the Society required, that one of us at least should enter soon on a successful labour among the Heathen in India, in order to keep up and invigorate the public spirit, and also because I fondly hoped finally to get among the Old Christians, and by their means to do a most effectual service to our Holy Faith. The event I leave to our wise and gracious Lord.”

In a subsequent letter of Mr. Ringeltaube dated Tranquebar 4th October 1805 written on the subject of Mr. Gratian's letter about Tinnevelly Christians there is an apparent contradiction when reference is made about Travancore Christians as follows :—“Although I felt a desire to fly to the assistance of those poor Christians, there were many circumstances that seemed to hedge up my way. About this time a *Heathen* from Travancore (see above) called upon me, and assured me, that in his village there were upwards of *two hundred* persons desirous to receive Christianity.”

Mr. Ringeltaube seems to have forgotten the fact that Vedamanickam had already been baptized by Mr. Kohlhoff and was a Christian and not a heathen. There is also a discrepancy as regards the number of Catechumens at Mylaudy. It may be that Mr. Ringeltaube hastily wrote the second letter without referring to the first one or it may be explained away otherwise.

After his visit to Ringeltaube Vedamanickam returned to Tanjore where he remained till the lent days were over hearing sermons on the Passion, and returned to Mylaudy at the end of May ; and was delighted to find that the Divine Worship he had instituted was still being regularly performed. He told the people how God had heard their prayers and gladdened the hearts of the little band of Christian worshippers, with the intelligence that they would soon see among them a Missionary who was already at Tranquebar studying Tamil with a view to labour in Travancore, and hence that they could through divine help hope to worship the only God in their own Church and in their native country.

Yesudian Catechist (with his wife and two sons Aaron and Moses) whom Vedamanickam now brought with him from Tanjore faithfully laboured in Mylaudy for a few months and the place not agreeing, he fell sick ; and shortly after was obliged to go back to Tanjore. After some years he again came to Travancore and laboured for some time.

Yesudian Catechist
returning to Tanjore
owing to ill-health.

The people were not at all improved and in spite of all Vedamanickam's attempts, they still fondly retained some of their old superstitions and clung to heathenish customs. Vedamanickam observed with regret that some families in case of sickness secretly took their old horoscopes and resorted to astrologers to consult their fate. This led him to gather all the old horoscopes and similar cadjan books of the members of his family and friends and tear them once for all. It was with great difficulty that people learned to submit to his arbitrary

Horoscopes torn.

measures in this and other matters. Though they were but infants in Christian knowledge, yet their strict and eager attendance to the daily worship increased his zeal and gave Vedamanickam hopes of reforming them soon. But for his undaunted courage and fiery zeal and intense desire to openly declare the Word of God in the country, we may suppose he was really a mild sheep in the midst of fierce wolves. This wholesale destruction of horoscopes is probably the reason why there is no document left us to show the birth date of Vedamanickam as his horoscope also had been destroyed among the lot.

Amid much opposition Vedamanickam resumed the work of preaching. During his absence Gospel first preached at Wiyaravilley. several of those who had professed Christianity went back to heathenism; but both amid the defection of friends and the opposition of foes he prosecuted his work with zeal, and had the joy of gathering a few additional followers in a neighbouring village called Wiyaravilley whose people once encouraged him by giving monthly subscriptions to make offerings to heathen gods and afterwards ridiculed him when he returned with the Gospel news from Tanjore. But now they repented for their past conduct and joined and encouraged him in the true worship, as once they had done for the false worship. This growing body of Christians raised the enmity of the influential heathen neighbours.

But Vedamanickam with his Christian wisdom and fervent zeal, was very mild and attracting in his conversation. And this joined with humility made some of the designing enemies to change their wicked schemes as soon

as they saw his face. Though some others on certain occasions seriously plotted against him, the Almighty Providence protected him from all dangers and helped him to pursue his good works.

Seeing that the Christians of Mylaudy were obliged to read Further reforms introduced. heathen books like *Kuttala Kuravanji*, *Gnana Kummi*, *Thirupukal*, *Mukudulpal* &c, Vedamanickam put a stop to their reading these objectionable treatises and introduced among them Christian books like *Sastra Kummi*, *Jeba Malai*, *Bethlem Kuravanji*, *Gnana Muthiyulan* &c, which the Tanjore Christians used at that time. The Christians of Travancore have for a long time continued that practice and heathen books are now scarcely seen among them. Vedamanickam further entirely put a stop to young men of Mylaudy giving performances of heathen Dramas *Harichandra Nadaham* and *Rama Nadaham*. During the marriage festival of a rich Chetty, some of the Christian lads of Mylaudy as usual sang and danced as the procession went through the streets. When the news reached Vedamanickam, his anger was great; with a view to punish these lads, he rushed through the street with a whip in his hand; he had not gone far when he heard the voices of the lads. He listened to their songs; their songs were about idolatry and its uselessness. He staid his hands as he was now convinced that the lads were only doing a good act by merrily attracting heathen crowds and inculcating nobler doctrines by means of Christian songs.

Once some *Alavars* of Damarakulam acted the Drama of *Harichandra* at Mylaudy Market in which they hurt the feelings of the people by showing in a mean garb *Veeravaku Samban* and his wife, (who bought *Harichandra Raja*.)

The lads of Mylaudy not to be outwitted in return got up a new rival Drama by the name of Veera Kumara Raja and acted it in the same place and taught a lesson to the *Alavars* present there. So some of the *Alavars* repented, and asked the pardon of the Mylaudy lads and thence forth lived in good terms. Vedamanickam however put a stop to these mischievous doings and taught them better ways.

It was usual with the women of Mylaudy when they had no work in the fields, to go about singing *Pillai Tamil* in the neighbouring villages and practise astrology. Vedamanickam ordered them not to do so but when they disobeyed him, he hesitated not to censure and punish them.

Vedamanickam was thus strict in enforcing Christian duties, and the little flock quietly submitted to his rule and progressed well in Christian knowledge, devotion and zeal. Once the heathens in the village as usual had their devil dances and when the dancer was in the height of his frenzy they said to him pointing out to a Christian young man "O goddess, this Vedakaran (Christian) reviles you always. How is that you have not yet punished him? We are ashamed to see him left untouched." In reply the devil dancer said "Eight days and I will yet teach him a lesson." Though the heathens expected that some mishap would befall the young man within those eight days they were all put to shame when they found that the lad was in pretty good health; they again resorted to the devil dancer; and said "So, he reviles you more than ever." The reply was "yet thirty days and he shall not remain on the face of the earth." Thirty days passed and the Christians rejoiced much on account of the safety of the young man and ridiculed the devil dancer's pranks more and more. The heathens

unable to bear this taunt, consulted the dancer who this time gave quite a different reply " Don't bring to me any more complaints about him. I have no power to punish him. He has clung to a stronger tree and none can shake him." There was much fear among the heathens concerning the lad. But the young man enjoyed a happy and long life and died on his ninetieth year surrounded by his sons, daughters, grand-sons, grand-daughters and great-grand-children and numerous relatives. He was a respected Mission labourer for more than sixty years. His name was Gnanaprakasam, though latterly he was known as Palmer.

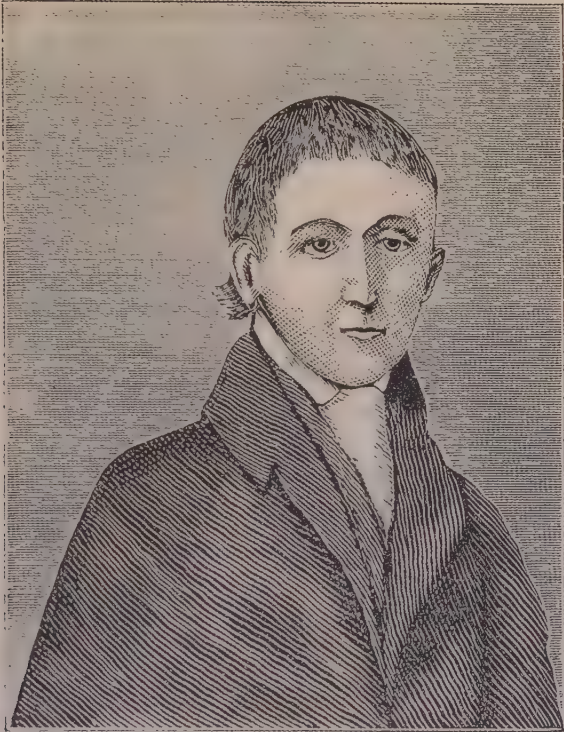
CHAPTER II

Mr. Ringeltaube's name has already been mentioned but before proceeding to give further description of his labours in Travancore, it is necessary that we should know something about his previous history as it will be both interesting and profitable a study and will also make the subsequent events better understood.

Early life of Ringeltaube and Mission to Calcutta.

Mr. William Tobias Ringeltaube was born in 1770 at Scheidelwitz near Breig in Silesia and like most of the distinguished Danish Missionaries of the early Tranquebar Mission was educated at Halle; in 1796 the much renowned Dr. Schultz selected Mr. Ringeltaube and Mr. Immanuel Gotfried Holzberg* for the work of the Missions in India. They were accordingly ordained and sent out and they arrived in India together, both bringing high testimonials. From a note to Revd. Mr. Owen's charge to these two Missionaries it would appear that a proposal had existed before that time to raise free schools in Bengal for imparting to the Natives a knowledge of English and with it the outlines of Christianity. Ordained at Wernigerode in the same year Ringeltaube was accepted by the Society for Promoting Christian Knowledge expressly as a Missionary to Calcutta. He arrived at Calcutta after a passage of 18 weeks in October

* Revd J. M. G. Holzberg was born at Obernwendorf near Gorlitz in Upper Lusatia 28th April 1770, studied at Leipzig, was ordained with Ringeltaube, arrived in India 1797, laboured at Tanjore till 1803, and then at Cuddalore where he died 19th December 1824. Holzberg is said to have been tainted with German Rationalism and so was not quite a success as a Christian Missionary.



THE REVD. W. T. RINGELTAUBE.

1797. In reporting his arrival to his Society, he acknowledges the warm reception given to him by the Revd. D. Brown the Society's correspondent whom he esteems very much, and declares that he felt bound to him by the tie of Christian affection as well as by gratitude and resolves to entrust himself to the guidance of that elderly Missionary. Mr. Brown who was only waiting for help at once handed over charge of the Mission to Mr. Ringeltaube. Mr. Ringeltaube further sought the advice of Mr. Gericke of Madras who sent him a supply of Portuguese books, and instructions as to the conduct of the Mission. He also impressed upon him the importance of acquiring at once a knowledge of Bengalee and other Vernaculars so necessary for evangelical work among the heathen.

The founder of the Bengal Mission the aged Mr. Kiernander was still alive. He was in his eightyseventh-year. Fallen from affluent circumstances he was enduring untold hardships. In spite of the great adversities, trials and affliction and the poverty he was undergoing, his Christian fortitude never left him. He still praised God for his great goodness to him and took a lively interest in Missionary work. In one of his last letters to his native place Akstad in Sweden Mr. Kiernander writes:—"My heart is full, but my hand is weak; the world is yet the same; there are many cold friends, others like broken reeds; but God makes the heaviest burdens light and easy. I rejoice to see the poor Mission prosper: this comforts me amidst all." There is no doubt that in this passage he refers to the arrival of the young Missionary Mr. Ringeltaube who he fondly hoped, would resuscitate the drooping Calcutta Mission.

Mr. Kiernander exhorting and blessing Mr. Ringeltaube.

The long letter of Mr. Kiernander to Mr. Ringeltaube dated 26th March 1798 containing admonitions and exhortations and solemn reflections on the destruction of the French power, and the amazing and providential advancement of the British Power in India and its incumbent Christian obligations, at once reveals that they are the deep convictions of a deep heart, deeply founded in Christian faith. In the closing part of the letter Mr. Kiernander gives his blessing to Mr. Ringeltaube in the following touching terms "you may take courage and be confident that the Lord will continue to lend a helping hand, and will not leave you alone, nor forsake you, but will bless you and make you his instrument for conveying His blessing to many souls." Strange prophetic words so literally fulfilled as will be seen in Mr. Ringeltaube's after career. It has been observed by Hough that the whole of this epistle which breathes the energy of youth and the fervour of a believing heart, was written when Mr. Kiernander was actually eightyseven years of age fortyeight of which was passed in India amid labours and cares and tribulations which few could have sustained half the time especially in an enervating tropical climate as that of India.

It is however much to be regretted that the aged Mr. Kiernander's counsel was lost upon Mr. Ringeltaube who soon after he had entered upon his work wrote to the S. P. C. K. Society that he was obliged to hire a house and engage servants though his allowance would not permit it and unless they increased his salary he could do nothing but think of an honourable retreat. The Society consulted with Mr. Charles Grant Chairman of the Court of Directors of the East India

Mr. Ringeltaube
beating a retreat.

Company, a philanthropist who rendered eminent service to the cause of Christianity in India. He had already received letters from the Civil servants at Calcutta making honourable mention of Ringeltaube, and the Committee at once made arrangements for his accomodation and added 50 £. to Ringeltaube's stipends and sent letters to that effect, but before they could reach, impatient to await the result of his application, Mr. Ringeltaube in October 1798 intimated his intention of leaving Calcutta, and soon after most cowardly abandoned the Mission and to the great surprise and disappointment of the Society reported his actual arrival in England in July 1799. There were then many friends in Calcutta who were always ready to render him any help, and so he had no excuse to give for his conduct, but in extenuation of it he alleged that his allowance was inadequate for his support in a great town like Calcutta and "that he did not see the prospect of usefulness before him." The Society's great forbearance is much to be admired when they remarked that "it only remained for them to hope and pray God that their expectations might not be so disappointed in any future Missionaries that might be sent out."

We are pleased to find however that though Kiernander's advice was lost upon Ringeltaube seemingly for a time, yet it bore its fruits in due season, for as will be seen hereafter Ringeltaube repented and made ample amends. The precious words of the Founder of the Bengal Mission were too deeply buried in Ringeltaube's mind until he in his turn became the Founder of the Protestant Mission in Travancore in connection with the London Missionary Society.

‘The Missionary Society’ or ‘The London Missionary Society’ as it was afterwards called was founded in September 1795, on an undenominational basis, chiefly through the efforts of the Revd. Dr. David Bogue. At first it exclusively laboured in the South Seas and afterwards at South Africa, Canada &c.,

Formation of the L. M. S. and how it was led to labour in South India.

The Society’s desire to extend its operations to South India, and to the Tamil and Telugu districts in particular was aroused by the invitations received from those eminent Danish Missionaries of ‘Tranquebar Drs. John, Rottler and Caemmerer (Senior). In their letter of December 1799 to the above Society they give an interesting description of their Mission, and say “Most happy we should find ourselves, if your Ministers should also come into our vicinity; we should embrace them as Brethren in Christ, and be with them of one spirit.” We should not forget that Revd. Mr. Gericke also wrote earnest and effective letters on the subject.

When the London Mission Society’s intentions about South India were known Ringeltaube offered his services and he was readily accepted though his previous conduct in India in connection with the S. P. C. K. was anything but encouraging. The other Missionaries selected with him were Revd. George Cran, Revd. Augustus Des Granges, Revd. Vos, Revd. Palm and Revd. Erhardt. All these Missionaries (with Mrs. Vos and Mrs. Palm in the company) in the winter of 1804 sailed from England *via* Copenhagen where Mr. Palm was detained on account of

The first party of Missionaries to South India. Ringeltaube and his Missionary companions.

Mrs. Palm's ill health.* The others embarked 25th April and proceeded in their long voyage in a Danish vessel bound for Tranquebar. They landed at Tranquebar on the 5th of Dec. 1804 and were welcomed by the Danish Missionaries.

While at Tranquebar the Missionary brethren had their weekly prayer meetings and consultations, but before long they had to meet calamities. Mrs. Vos who enjoyed very poor health during the whole voyage, died on the 12th January 1805. Ringeltaube preached the funeral sermon in the German language from Hebrew xiii. 14. After this sad event Vos and Erhardt went to Ceylon and established a Mission in that island. Vos was a very faithful and successful labourer at Point de Galle. He afterwards married an amiable country lady "poor but sensible and pious." Vos was "much hated on account of his faithfulness."

The other brethren were also preparing to separate. They took their last dinner together at Dr. John's house. Cran and Des Granges proceeded via Madras to Vizagapatam in Northern Circars leaving their companion Ringeltaube at Tranquebar as he preferred to labour in South India. It should be particularly noted that the Society had left the choice of stations entirely to the discretion of the Missionaries. So, Mr. Ringeltaube was never sent for Travancore, but the first one expressly sent for Travancore was his successor Mr. Mead.

After a few months Ringeltaube followed his brethren as far as Madras where they* remained some-
Ringeltaube's visit to Madras. time, studying the vernacular languages preparatory to work in the Telugu districts. Wishing to

* Mr. & Mrs. Palm afterwards reached Ceylon and commenced a Mission in Jaffna.

make definite arrangements as regards the commencement of their Missionary work he embarked from Tranquebar on the evening of 3rd May 1805 and landed at Madras on the morning of the 5th idem paying for his passage 10 Star Pagodas. Although faint, he made the best of his way to Vepery, where he found his dear brethren at the breakfast table and their rejoicing at meeting was unfeigned. During his stay in Madras he was put up in a hospitable house of Mr. T. a venerable Christian, and he visited several gentlemen in government employ, improved his Tamil studies, preached at various places and exhorted his brethren and the Missionary brethren dined together every Sunday.

His own Missionary brethren and others wanted Mr. Ringeltaube to settle himself in Madras and begin his labours there; but Mr. Ringeltaube seemed to be firm in his determination which he expressed in his letter from Tranquebar of the 29th January 1805 to the Secretary thus :—" As soon as I am sufficiently advanced in the language I mean to proceed to the Southward if the Lord please, knowing of what importance for our Society it is, that we should meet with a speedy success ; and there, behold the fields are white for the harvest. I could add many reasons for inducing me to stay (during my *preparatory season*) at this place, and all I request is, that, if the Madras Mission turns out well, the two younger Brethren should have the praise." This difference of opinion among the Missionary brethren was producing slight displeasures for a time. And about this Mr. Ringeltaube writes in May 12th thus :—" I was obliged to decline a formal conference being held on the subject, as this could have made

* Cran and Des Granges were not long spared in their labours of usefulness, but during the short period they established a Mission at Vizagapatam and translated the Scriptures into the Telugu language.

no alteration in my resolution and might have been productive of disagreement. To this conduct I conceived myself to have a right, as the Brethren had formed and fixed their minds in a resolution of going among the Telingas without previously consulting me. We came to a right understanding, and afterwards held a blessed prayer meeting. It is certainly a token for good, that no difference of opinion has hitherto diminished our brotherly regards."

Mr. Ringeltaube next considered what steps ought to be immediately taken with regard to an application to Government for a passport and all circumstances well weighed. he thought it would be most proper not to apply till he was qualified to fix himself somewhere with a view to begin Missionary labours. He also consulted a certain gentleman of influence on the subject who expressed his conviction that it appeared to him quite indifferent whether he went to Tranquebar, or stayed at Madras and offered at the same time his good services to procure him a passport whenever wanted.

Captain Shmetterling having at this time promised Mr. Ringeltaube a passage, he took leave of the several gentlemen with whom he had become acquainted during his stay at Madras and prepared for his passage to Tranquebar where he says "I find I can pursue my studies with advantage and live within my income, a thing that would be impracticable at this Presidency." Besides forming the acquaintance of many leading men in Madras he particularly made friendship with Revd. Dr. Kerr whose deputation to Travancore in connection with the Syrian Church we have already referred to. Dr. Kerr supplied Mr. Ringeltaube with school books and other necessary articles for his Mission.

The Revd. William Carey the Father of English Missions to India at this time wrote constant letters* from Calcutta, to the new Missionaries who were often perplexed in their work. He exhorted them in the most affectionate terms, forwarded to them Grammars and other books calculated to facilitate their study of the vernacular languages, and gave valuable suggestions. The Trichinopoly Missionaries also sent similar letters of encouragement to the new Missionaries.

Mr. Ringeltaube set off from Madras on the 1st of June and on the 10th arrived at Tranquebar where he was highly pleased to find Dr. John, Mr. and Mrs. Palm and others in good health and spirits. They proved to him very comfortable neighbours as long as they resided there.

At Tranquebar Mr. Ringeltaube remained several months, assisting the venerable Dr. John the Senior Missionary of the Tranquebar Mission then, whose learning in various branches

Studies Tamil under
Dr. John.

* We make the following extracts from a letter of Revd. Mr. Carey dated Calcutta 5th April 1805. " You have much to avoid or guard against, and much to do. I am greatly mistaken if you will not find more in your own heart, to obstruct the progress of the work than in all the superstitions of the country You will meet with many discouragements—from want of success, from the conversation of Europeans who will tell you that nothing can ever be done in the conversions of the heathens, who will depreciate what has been already done, and point out the evil conduct of a few hypocrites, as a proof that *all* who call themselves Christians are such. But my dear Brethren we must not give up the contest. . . . We must seek to build up Zion.

"Schools are highly important . . . Preaching, but more especially affectionate conversation, must by no means be neglected. I have written to you as if you were Brethren sent from our own Society; and I wish you to write with the same freedom to me and my Brethren let us unite heartily in the same work in our different departments laying aside all inferior considerations . . . Give my affectionate remembrances to Brother Ringeltaube."

of knowledge was so well known. Ringeltaube assiduously set himself up to study Tamil under the guidance of Dr. John, and also used his time otherwise in collecting information regarding the labours of previous Missionaries on the field and their history and also studied the natural history, and philology of South India. He so far succeeded in his Tamil studies that within a year he was able to compose small sermons, besides a short English and Tamil Pocket Dictionary.

It was while being thus engaged at Tranquebar that Vedamanickam paid his second visit to Tanjore and Mr. J. C. Kohlhoff sent him to Tranquebar with letters of introduction to Ringeltaube and Dr. John,* and the former was invited to Travancore, as it has already been described in the previous Chapter.

* Fenger gives us the interesting information that it was Dr. John "who caused Rhenius to be sent out to India, and that Palamcottah and its neighbourhood had been ploughed up by the old Lutheran Missionaries even though neglected after their death."

At the time when Vedamanickam went to see Dr. John he was about 60 years old, but though not quite healthy, he was still a great labourer in the Mission.

The writer possesses an interesting autograph letter of Dr. John dated Tranquebar 31st October 1803 written to Revd. J. C. Kohlhoff in which he exhorts him various way and says:—"Your humility endears you greatly to us and to every body Why do you address us Revd. and Dear Sirs. Letters are necessary but no elegance between brethren . . . how much we all love, esteem and value you I would go to Vepery with pleasure but my shaking teeth, my hoarse breast after having spoken a little much, my half-lame right arm and my lazy and heavy legs make me almost an invalid Here I send you a copy of the last Will of our invaluable late Brother (Gericke?) . . . Don't think the Mission *i. e.* the promotion of the Gospel will perish. Wander it may or come in other hands perhaps in those who provide still better but even Hell shall nor can destroy it Pray send us a few sprouts of your cabbage to try I shall send you several sorts of fine beans . . . God grant us better news from Europe . . . Blessings to Dear Mama and salutations from us to yourself. I press you upon my breast and ever yours faithfully, C. S. John."

Some of the most pious and influential gentlemen at Madras having heard of the miserable state ^{Missionaries' terror about Travancore.} in which Travancore was at that time and of the low state and sufferings of the poor people, thought that they could somewhat ameliorate their condition by sending out Missionaries who should labour both for the temporal and spiritual welfare of the country. They were long in vain persuading each new Missionary that landed at Madras to take up the cause of Travancore. No Missionary was inclined to make even a trial in Travancore having been prepossessed with imaginary terrors about the country and the people and other excuses of a similar nature.

For instance, in March 11th, 1805 when Messrs. Cran and Des Granges waited on Mr. "A. B." a respectable government civil servant, and found him well acquainted with the exertions of the Missionary Society, he received them well and expressed a wish that they might direct their attention to Palamcotta and Travancore; and assured them "that he should feel happy were it ever in his power either by his advice or any influence to assist the good cause to which they were devoted." He also professed the strongest attachment to Missions and on March 17th recommended the Missionaries to the Governor. He was very desirous that Messrs. Cran and Des Granges should go to Travancore as he thought and rightly too that the English Resident, Col. Macaulay would favour the Mission. In a note to them after this conference he said "should you think that my recommendation can give it any influence I shall have great pleasure in sending it up to Government, and shall take an opportunity at the same time to give my opinion on the subject. You owe me no kind of thanks for any good

I can do for your cause, as it is at the same time a pleasure and a duty which I owe to my feelings to afford the best assistance in my power towards your good undertaking. While you and Mr.—zealously pursue your object, you may always depend on my best wishes and services wherever they may be useful to you.”

But Cran and Des Granges for their own reasons preferred Northeren Circars and wrote thus about Travancore :—“ At Travancore a language is spoken entirely different from Tamil. We are informed the country is but thinly inhabited and a great part of it being covered with wood, is considered rather unhealthy. It however has its advantages when viewed as a Missionary field. The cheapness of provisions &c, is an object of importance. The eastern side of the peninsula from Madras to Cattack has often been mentioned to us as the best and most extensive Missionary field. It is entirely unoccupied.”

Mr. A. B. knowing their resolutions approved of their choice of field, but again wished that one of them might still go to Travancore. “ We think however”, wrote they “ that it is best not to separate so far from each other and are persuaded the Directors of the Missionary Society will justify us in this respect.”

Again when Dr. Taylor and Revd. Mr. Loveless arrived at Madras they were introduced on the 28th
Taylor and Loveless. June 1805 to the acting Governor. He kindly received them. At the same time Messrs. Cran and Des Cranges had a conversation with Dr. Kerr on the subject of a Mission to Travancore. He also “ was very desirous that either Dr. Taylor or Mr. Loveless should make a trial at Travancore.”

“ His motive was its favourable situation for a Mission there, while Col. Macaulay was Resident. His removal might alter the prospect as his successor might not be so much inclined to favour Missionary exertions.” On their return home they told Dr. Taylor, their objections to Travancore, arising from the situation of the country the language and the small number of its inhabitants compared with other parts of India.

Thus not only Messrs. Cran, Des Cranges, Taylor and Loveless, but most of the early Missionaries had some sort of fear about Travancore.

The same terror about Travancore could be observed from the farewell words of the Tanjore Missionaries who did not quite approve of Mr. Mead's settling in Travancore, but persuaded him to remain with them at Tanjore, and to start a Mission in their neighbourhood as he did at Combaconum afterwards.

It was not however without some foundation that all those Missionaries were often thus discouraged and scared away. It was unfortunate that these ministers of the Gospel were led to believe false reports from untrustworthy travellers. As an instance we make the following extract containing the false or exaggerated report of a Catechist recorded by Mr. Ringeltaube in May 1805. “ A Catechist who had travelled to the mountains of Travancore related the following particulars : The ascent of the hills is about three hours walking. They are inhabited by a species of Malabars, who speak a very broad dialect, and never come down above half way, where they are met by the lowlanders, who furnish them with pots, tools, grain &c ; in exchange for their excellent

False or exaggerated
Report of a Catechist
about Travancore.

fruits, cattle and honey. These highlanders have all, very protuberant bellies, although they live hard, and are meanly covered, and sleep most generally in the open air on the rocks. They are not numerous; the climate is excessively hot by day, and cold by night. People from the lowlands are obliged to carry their water for drinking with them, or they would have the dangerous hill fever.

“In those hills grows a phosphorescent grass or herb, called *Tsoadi Pilloo*, which the natives are accustomed to eat, having found it by its own light. The Catechist went up to such a luminous spot and saw the grass. They also talk of a luminous tree, *Tsoadi Veerutsham*, to which they ascribe fabulous qualities; such as that whoever eats of its fruit, dies and revives again after three days an immortal!! These highlanders know nothing of the use of money.” Though Mr. Ringeltaube considered the Catechist’s description of Travancore people false, it cannot be denied that there are certain Hill Tribes in Travancore who very nearly correspond to the description given of them by the Catechist in 1805; and the latter’s story about Travancore High Range life was not therefore altogether without some foundation. Certainly such fabulous accounts were more believed by Natives than by Europeans, and it is only surprising that the early Missionaries of the other Coast had such an aversion to Travancore.

CHAPTER III.

Doubtless such gloomy reports about Travancore, made Mr. Ringeltaube vacillate in his mind, and he was still undecided as to what he should do and in what direction he should turn his steps. Hence till the end of 1805 he remained at Tranquebar studying Tamil. Messrs. Taylor and Loveless who had recently arrived at Madras sent him letters calling him to labour with them in Black Town; similar letters of invitation had also been received by him from various gentlemen in Seringapatam, Tinnevely, and Anjengo to go and work amongst them. Halting in his mind he consulted his friends and prayed to God to send him wherever it pleased him. Still he did not forget the promise he had given to Vedamanickam when he went and invited him to Travancore like the one who went and said to St. Paul "Come over to Macedonia and help us."

To understand the labours of Mr. Ringeltaube in connection with Tinnevely it is necessary to premise here a short account of the prior history of the Tinnevely Mission. When the Gospel was spreading all round Tranquebar the mother and cradle of Protestant Mission in India one or two itinerant preachers occasionally travelled to Palamcotta and spent a few days there proclaiming the word of Life. Thus till 1771 no preachers settled in Tinnevely.

Ringeltaube still halting in his mind.

Origin of Christianity in Tinnevely.

A man named Savarimutthu was employed as an accountant in the Regiment at Palamcottā. He was taught the Lord's Prayer, the Creed, and the commandments by a pious European Serjeant whose wife was a Christian lady belonging to the Trichinopoly Church. After seeing Mr. Schwartz at Trichinopoly Savarimutthu returned to Palamcottā in 1771 and got himself baptised by the above European Officer. Forthwith he began preaching the Gospel to the Catholic Christians and Heathens of the District with all zeal and fervour and met with considerable success. In fact Savarimutthu was the first Catechist of Tinnevely.

In 1778 Schwartz first visited Tinnevely and in 1780 baptised a Brahmin woman under the name of Clorinda who was married to a European Gentleman there. In 1780 there were only 39 Christians in Palamcottā. In 1784 she went to Trichinopoly and begged of Mr. Schwartz to send down to Palamcottā either a Missionary or a Catechist. Accordingly when he sent a Catechist the number in the Congregation increased to 100. And with the help given by the said Brahmin lady and others, they built for divine worship a small but strong Church at the Fort.

In 1781 the above named Brahmin lady and two Roman Catholic Christians went to Trichinopoly to see Mr. Schwartz and one of them named Royappen of the Pallar community obtained a New Testament and a Church History printed at Tranquebar. He had them read carefully and instructed others in the Christian knowledge. The Church at Ookramancotta seems to have been first formed by Royappen. He composed

Schwartz's first visit to Tinnevely and baptism of a Brahmin lady.

Royappen.

many Christian Poems and died at the advanced age of 100. Though Royappen was a distinguished Christian Poet and his delightful hymns and lyrics are to this day very popular among Christians, yet he is said to have been not able to read. He lisped poetry.

In 1785 Mr. Schwartz travelled a second time to Palamcotta by way of Ramnad and was quite delighted to see 100 persons in the Church ready for Baptism and Holy Communion and from that time forwards Native Pastors were annually sent from Tanjore to inspect the Church at Tinnevelly.

Schwartz's second visit to Palamcotta.

In 1788 Revd. Mr. Janicke was sent by the S. P. C. K. and in 1791 Mr. Schwartz sent him as Missionary to Tinnevelly.

Revd. J. D. Janicke.

In 1772 Mr. Schwartz converted a Hindu Vellala, and baptised him with the name of Satthianaden. He also educated him at his cost and sent him as a Catechist to Palamcotta. Here and at Nazareth and Mudaloor Satthianaden assiduously laboured and formed many Churches. After a time Mr. Schwartz ordained him at Tranquebar and sent him again as Native Missionary to Palamcotta.

Satthianaden ordained for Tinnevelly.

Conversion among the Shanars of Tinnevelly began in the following manner. A man of that tribe named Sundram belonging to Kalanguudi near Sattankulam while young went to Tanjore, studied under Mr. Kohlhoff and was baptised under the name of David. In 1796 at Satthianaden's request Mr. Schwartz sent David as Catechist to Tinnevelly. David

David the first Christian from among the Shanars of Tinnevelly.

brought a relation of his with him and placed him under Mr. Janicke. He was then sent as a Catechist to labour among his people at Vijayaramapuram and he gathered many souls to Christ. It will be observed that the story of David's conversion in Tinnevelly and that of Vedamanickam's conversion in Travancore resemble in many respects. Both were versed in astrology medicine &c. Both left their native places for Tanjore. Both were converted by Revd. Mr. Kohlhoff and were taught and baptised by him. Both returned to their native villages and gathered their own people and they were the chief agents under the Pioneer Missionaries in forming the early Churches.

The first converts were made from the villages, Kadanchapuram, Channugapuram and Mudaloor the first Christian village in Tinnevelly. Vijayaramapuram and were baptised by Saththianaden. When their persecutions increased, David Catechist went to Palamcotta and through "a kind friend of the Mission" one Captain Everett's help bought a piece of land, settled there 28 Christian families and called the village Mudaloor (First village.) Now more than one thousand houses can be numbered in it. Surely the labours of those faithful servants of God will never be forgotten.

Janicke now laboured in Palamcotta and its neighbourhood and conducted divine services in Janicke labours. English and Tamil and the next year an attack of ague fever made him go to Tanjore where he remained a few days and returned to Tinnevelly. By his active labours he planted Churches in Ramnad, and Manappar.

In 1800 Gericke and Janicke went to Ramnad to consecrate a Church built there by Col. Martiney. Martiney and thence went to Tuticorin, Manappar, Palamcotta and Madura on a tour of inspection. After seeing the Churches, in those stations Gericke went to Madras and Janicke to Ramnad. Janicke was again taken ill and though Kohlhoff and Holzberg did all they could, he peacefully died at Tanjore in 10th May 1800.

In 1801 Churches were built at Dindigal and Madura and catechists were appointed to those places.

Now the Poligars* of Tinnevelly being ill-affected towards the Christians who were increasing in the land commenced series of persecutions against them. In 1802 Gericke went thither to see if any help could be given them. About 4000 persons formed the Church at Tinnevelly District at this time. The next year Mr. Kohlhoff also went to Tinnevelly and encouraged the persecuted Christians and in their behalf addressed the Honourable Court of Directors who advised their agents in India to give due protection to the Christians.

In spite of the above instructions from Home Government, the Tinnevelly Christians suffered increased persecutions especially as the Collector did not apparently give them due protection but dealt severely with them rather and sided with the heathen Hindu officials and managers of temples who forced Christians to carry torches in proces-

* Col. Macaulay, the Resident had much to do with the suppression of the Poligar insurrections or wars in Tinnevelly. During the first one or two years of his career in this Coast as British Resident in Travancore and Cochin, he was also in charge of the Military Command of Tinnevelly and was often engaged in Shivaganga, Ramnad and other places.

sions of idols. They also whipped, plundered and imprisoned Christian families who refused to do such services to idols. Most of them unable to bear the ill treatment yielded and put on ashes and other symbols of Hinduism. But a few others bore up most courageously all through and firmly withstood all trials. They also met together and worshipped on Sundays and gave their jewels, the produce of their fields and their flocks and money in support of the early Churches.

Similarly their neighbours and brethren the small community of Christians under Vedamanickam at Mylaudy were also enduring persecutions and molestations of all sorts, without a Missionary near at hand to protect or help them. This had at last reached the ears of Mr. Kohlhoff at Tanjore and evoked his sympathy. He issued immediate instructions to his agent Mr. Satthianaden who was then in charge of the Tinnevely Mission affairs, to depute a catechist at once to Travancore and render all possible help to the suffering Christians. Though Satthianaden took immediate action, his efforts were of no avail. In his letter dated 15th December 1804 Mr. Satthianaden writes to Mr. Kohlhoff as follows :—

“ On returning to Mudaloor, I sent Yesadian Catechist into Travancore. After being there four days it came to be known that the native authorities had imprisoned Major Macaulay, whereupon the Christians there sent Yesadian back into Tinnevely, alleging that any person sent into Travancore by the English and found within the gates would be apprehended and imprisoned. Yesadian reported that the Christians in Travancore were good people and that

Independent testimony of the fact of the sufferings of the Mylaudy Protestant Christians prior to 1805

labour expended in that country would not be in vain, but that it was necessary to refrain from doing anything further just then.’*

In a subsequent letter to Mr. Kohlhoff dated 29th January 1805 Mr. Satthianaden says :—“ Also it appears that Travancore has passed into the Company’s possession, the poor Christian people there are therefore urging me to come and visit them.”

It is plain that Satthianaden’s information about the imprisonment of Major Macaulay in 1804 and the occupation of Travancore by the Honourable Company is quite incorrect though the political events of that period tended to give currency to such false rumours. The great rebellion of the Nair troops in 1804, the atrocities that followed, the severe measures taken against pretenders to the Throne like the Pychee Raja the court intrigues and plots against Major Maccaulay’s life and the attempts to overthrow British influence are matters of the political History of Travancore.

* Dr. Caldwell’s Tinnevelly Missions pp. 112 and 117.

In this connection Dr. Caldwell has made a hasty conjecture that a few Christians of the Tinnevelly Mission might have come to Travancore before the arrival of Mr. Ringeltaube’s and perhaps before Vedamanickam’s visit to Tanjore. Not only that Dr. Caldwell does not offer any evidence, but he has entirely forgotten the fact that there were two visits of Vedamanickam and that the first visit of Vedamanickam to Tanjore was about 1799 and that the second visit was in 1805, and that during this intervening period, Christians had sufficiently increased as to form a small community at Mylaudy. And moreover the Yesadian Catechist brought by Vedamanickam from Tanjore may or may not have been the identical Yesadian Catechist deputed by Satthianaden in 1804. But Mr. Ringeltaube’s subsequent letter to Col. Munro (*vide infra*) in which he attributes the cause of his coming to Travancore or the origin of Protestantism there to Vedamanickam clears all manner of the doubts on the subject.

When Mr. Kohlhoff was thus endeavouring to relieve the sufferings of the persecuted Christians of Mylaudy from distant Tanjore, he did not perhaps know that Col. Macaulay was also making earnest exertions with the Native Government to alleviate the oppression which his fellow Christians were enduring in the South. Or it may be that Mr. Kohlhoff only had moved the Tanjore Resident Col. Blackbourne to induce Col. Macaulay to take due notice of the troubles of the Mylaudy Christians. At any rate Col. Macaulay did interfere in behalf of the early Christians of Mylaudy in a most determined manner, and at last when the native authorities showed their usual tardiness and unwillingness he remonstrated with them. Further proof of the existence of Christians near the Punnacula Gate or Mylaudy may be gathered from the instructions which Col. Macaulay gave to Mr. Pedro DaVeigas the famous Poontora Factor who acted as Sirkar Agent, in August 1803 in which he urged that "the vexatious impediments practised at the Cania Comary Gate on Christians passing backwards and forwards might be removed." Col. Macaulay insisted that those unjust practices "should be removed" and obtained promises and assurances from the Sirkar. But notwithstanding such repeated requests, when the Sirkar protracted and delayed redress he made known to them in emphatic terms his extreme displeasure. Matters would have gone further, but as we know other political troubles arose and distracted the attention of the good Col. Macaulay who was so heroically endeavouring to establish the British Supremacy in Travancore at this time.

We have further other clear evidences of the existence of the few Christians collected through Vedamanickam's instrumentality at Mylaudy. In a long letter which Mr. Kohlhoff addressed to the Society for Promoting Christian Knowledge dated Tanjore 8th March 1805 relative to the Tinnevelly Mission, he makes the following reference about Mylaudy Christians.

Kohlhoff's letter to the S. P. C. K. and reference to Mylaudy Christians.

" Some inhabitants in the country of the Rajah of Travancore on becoming acquainted with the truths of Christianity, in a visit which they paid to one of their relations, who had embraced Christianity and resided at Tranquebar for many years, requested me to send a Catechist to instruct them and their relations and I have had the pleasure to learn from the country priest that their request had been complied with, that the Catechist who had been sent thither had carefully instructed them in the doctrines of Christianity, which they heard and learned with gladness, but that in consequence of a disturbance which had taken place in that country the Catechist was obliged to retire, and that those good people, solicitous for the safety of the Catechist had sent some of their number to bring him safe beyond the limit of the Travancore country. As the authors of the disturbance have been subdued and peace and tranquility restored to the country, the Catechist will be able to pay those people another visit."

At this time Mr. Gratian who lived in Manappar wrote a letter to a Missionary friend of his at Tranquebar dated 8th June 1805 in which he gave a pitiable description of the sufferings and persecutions of Tinnevelly Christians by their Hindu and Mohamedan

Gratian's letter to Ringeltaube.

neighbours and impressed on his mind that the Christians would not have so much suffered if they had only a single Missionary to represent their affairs to Government and plead for them. He further earnestly called Mr. Ringeltaube to hasten to the rescue of these suffering Christians. Mr. Gratian thus concluded his letter :—" I doubt not that these facts have been reported to the Revd. Mr. Kohlhoff by the country priest, and if I mention them to you, it is with a view to show in what a forlorn state the poor Christians here about are, and how desirable a thing it would be if the Revd. Mr. Ringeltaube were to come hither as soon as possible. Then tranquillity would be restored, and future molestations prevented. I request you to communicate this letter to him with my compliments." The pain and pity the letter produced in Mr. Ringeltaube's mind can be plainly seen in his Diaries. He writes " This letter left a deep impression on my mind especially when I received a fuller account of the troubles of the Christians by the black underlings of the Collectors." " ... Although I felt a desire to fly to the assistance of those poor Christians, there were many circumstances that seemed to hedge up my way. About this time a Heathen from Travancore (see above) called upon me and assured me, that in his village there were upwards of two hundred persons desirous to receive Christianity. At the same time J. H. Esq. and my dear young Brethren at Madras, urged my going to Travancore so strongly, lest any more time should be misspent at Tranquebar, that I formed a resolution to go there which in my last letter to Mr. Hardcastle, I announced to the Society. However, there was always something or other that prevented me from taking immediate steps towards its execution."

When Mr. Ringeltaube was thus hesitating in his mind in August he received many more letters from sympathising friends from various parts of Tinnevelly urging him to devote his attention for the amelioration of the poor Christians of Tinnevelly whose persecutions had greatly increased then. He began to weigh in his mind that in Tinnevelly and in Travancore there were men to follow Christ with better motives than mere pecuniary help from Missionaries. In writing this he admires the wonderful activity of the Roman Catholic Missionaries who had already established thriving Missions between Tanjore and Tinnevelly in the Malabar and Canara &c, and pities how little Protestants had done in preaching the Gospel and then bursts into a series of noble thoughts as a ready and brave soldier of Christ and finally firmly resolves to settle down at Palamcotta to help the suffering Christians of Tinnevelly and to begin a Mission in the neighbouring state of Travancore now brought under British Protection.

Mr. Ringeltaube finally resolves to go to Tinnevelly.

Soon after this Mr. Ringeltaube prepared for his journey and communicated his desires and resolutions to his friends. They fully approved of the steps he had taken and at the same time suggested that, as it would be a most wearisome and self inflicting task for a man singlehanded to hope to accomplish such a great work in such extensive territories, it would be better for him to procure an assistant who would give a helping hand in all his undertakings. As this seemed good advice to Mr. Ringeltaube he selected one Mr. Wheatley and recommended him to the London Mission Society that he might be appointed as his assistant.

His consultation with friends and proposals to the London Missionary Society.

In urging the London Missionary Society to take up the very promising Mission field of Tinnevely and its neighbourhood, Mr. Ringeltaube estimated that the annual cost of the Mission would be 500 £. *i. e.* to himself 100 £. to Mr. Wheatley 100 £. and to 30 Catechists 300 £. There being already 5000 converts in Tinnevely the annual cost to the L. M. S. for the good of one of these converts would be 2. s. 4 d.

Mr. William Wheatley was one born and brought up in India and as such was quite conversant with the vernacular language Tamil, and with the manners and customs of the Natives. He held a respectable civil appointment at Madura, but preferred a Missionary calling and so, often exhibited his desire to relinquish his Government work and work for Christ for a less salary. As he had influence with Government and also with Tinnevely men, Mr. Ringeltaube could not have possibly secured a better man suited to travel with him and help him in the work of relieving the poor Christians of Tinnevely and in preaching to the Natives.

The London Missionary Society gave their full consent to Mr. Ringeltaube's proposal, sanctioned a salary of 1000 Rs. per annum to Mr. Ringeltaube, 1000 Rs. to Mr. Wheatley and 3000 Rs. to the Catechists and permitted him travel to the districts mentioned above and start a Mission there. The resolution of the L. M. S. runs as follows :—"The Directors taking into consideration all the circumstances pointed out in the above letter, and aware of the importance of stimulating their Brother Ringeltaube to active exertion, in the extensive field of Missionary labours, which the Tinnevely

L. M. S.'s resolution
sanctioning a Mission
in Tinnevely.

country offers to the Society have authorised him to engage Mr. Wheatley, and also a few Catechists, such as he may find most useful, and truly devoted to the work." (p. 439. Miss. Travancore.)

Having thus explained the circumstances under which Mr. Ringeltaube was induced to take over the charge of the Mission in the Tinnevely District, it becomes necessary here to enquire into the exact relationship in which he stood to the Society for Promoting Christian Knowledge, and into the propriety of his conduct in interfering in another Society's field of labour. Without therefore some explanation, it would be difficult to understand why an agent of the L. M. S. should undertake to superintend the S. P. C. K.'s Mission.

Revd. J. C. Kohlhoff the successor of Schwartz was at this time the head of the S. P. C. K.'s Missions, not only in Tanjore but in the whole of South India, extending from Tranquebar to Cape Comorin. He could not superintend with any efficiency or satisfaction to himself the numerous congregations that were scattered throughout such an extensive territory, and often lamented his own inability to do so. His representations and appeals to the Home Society for assistants were not responded to. When therefore, he found that the new Missionary Mr. Ringeltaube of the L. M. S. was free to labour wherever he thought he could make himself useful, he made certain proposals to him. By this arrangement, the S. P. C. K.'s Mission in Tinnevely was left in the temporary charge of Mr. Ringeltaube, in the name and on the responsibility of Mr. Kohlhoff; but at the same time it was agreed that Mr. Ringeltaube was at liberty

to establish an independent Mission in Travancore. Dr. Caldwell who must have had opportunities of seeing Mr. Kohlhoff personally, since the latter lived to an advanced age, says that the above information was communicated to him by Mr. Kohlhoff himself.

Under the above understanding, Mr. Kohlhoff regularly remitted to Mr. Ringeltaube the salaries of the Tinnevelly Mission Agents, as long as he remained in that Province. Mr. Ringeltaube seems to have however slightly misunderstood the agreement, because he had also obtained a grant from the L. M. S. for the Tinnevelly Mission; and thought that he was at liberty to take charge of the same in the name of the L. M. S. though Mr. Kohlhoff never contemplated such a transfer. The reason why Mr. Kohlhoff entered into such an agreement with Mr. Ringeltaube was that Mr. Ringeltaube was equally with himself in Lutheran Orders, and so he had the assurance that though put in temporary charge, he would maintain the churches in conformity with his own Lutheran principles. In after years the C. M. S. Missionary Mr. Rhenius who had Lutheran Orders was also temporarily put in charge of the S. P. C. K.'s Mission in Tinnevelly. Another reason which led Mr. Ringeltaube to misunderstand Mr. Kohlhoff and to suppose that he could assume charge of the Tinnevelly Mission in the name of the L. M. S. was, because he thought that the S. P. C. K. had abandoned the Mission, and that there was not any likelihood of their sending a Missionary to that Province. When however, the S. P. C. K. resolved to renew direct work, the arrangement made by Mr. Kohlhoff ended. We may add that though in 1826 the S. P. C. K. transferred

Mr. Kohlhoff's agreement with Mr. Ringeltaube.

their Tinnevelly Mission to the S. P. G., since Mr. Ringeltaube had left it, no European Missionary ever visited the Tinnevelly Mission until Mr. Rosens's visit in 1829.

When preparing to set out for Tinnevelly Mr. Ringeltaube addressed the following Letter* to Mr. Kohlhoff :—

Mr. Ringeltaube's
letter to Mr. Kohlhoff.

TRANQUEBAR,

3rd January 1806.

DEAR BROTHER,

The time of my departure is at hand. I shall set out by the first Tony that offers to go down to Tuttokoryn (Tuticorin) and am in the act of making preparations for my journey. I shall be much obliged to you were you to send me a letter of recommendation to one of the gentlemen at Paliamcotta (Palamcottah) that I may not appear without anything to introduce me. I feel but poorly in health and somewhat low in spirits. On this account excuse my being short. Pray for me dear Brother that the Lord's views may be obtained with me whether by life or death. May He bless you abundantly in the ensuing year.

Yours in the best of bonds

(Signed) WM. T. RINGELTAUBE.

Though Mr. Ringeltaube delivered his first sermon in Tamil on the 16th September 1805 inspite of all his determination he was unavoidably delayed at Tranquebar till the

* Copy of this letter has been kindly furnished to the writer by Mr. Charles Kohlhoff of the Madras Bank, grandson of the Revd. J. C. Kohlhoff. The original has been given by him to the Revd. Mr. Ward of the L. M. S. Madras.

first week of February 1806 when for fear of losing the monsoon season he suddenly hired a boat for 140 Rs. or 40 Star Pagodas to Tuticorin. He spent his time in coasting the numerous islands adjoining the coast of Ceylon and at last landed at Tuticorin on the 9th morning. It was the Lord's Day. As he was sailing along the shore he was filled with admiration on seeing the uninterrupted succession of stately Roman Catholic Churches adorning the whole coast. On landing he went to the Dutch Church where his countryman Revd. Cleaver or Cluver was then preaching in Dutch. He also went to the Tamil Church where a few Natives and East Indians were hearing the sermon of Royappan Catechist. He exhorted those present and invited all willing to hear him to the Old Fort where he tarried. About fifty went to see him, and after conversation he preached to them, his first extempore sermon in Tamil on the text, “நாம் தேவனுடைய பிள்ளைகளாயிருக்கிறோமென்று ஆவியானவர் தாமே நம்முடைய ஆவியுடனே சாட்சி பகருகிறார்.” St. Paul's words. “The Spirit beareth witness with our spirit that we are the children of God.” All went greatly edified.

In the following incident which took place at Tuticorin

Mr. Ringeltaub's first interview with Shanars and his estimate of their character.

Mr. Ringeltaube's experience of Shanars and his estimate of their character are thus summarised. He writes :—“When in the evening sitting in the verandah of the old fort (formerly the abode of power and luxury, now the refuge of a houseless traveller and thousand of bats suspended from the ceiling), enjoying the extensive prospect and communing with my own heart and the God to whom mercies and forgivenesses belong, something frightened me falling suddenly at my

feet and croaking (பராபரனுக்கு ஸ்தோத்திரம்)* *Farabaranuki Istotirum i. e.* God be praised. (It was the usual mode of the early Tamil Christians greeting one another and so Mr. Ringeltaube knew that it was a Native Christian who thus interrupted him.) I rejoiced to see an individual of that tribe among whom I had been so anxious to labour entered into conversation with him as well as I could, to ascertain his ideas about religion but was soon nonplussed by his stupidity. I could not force a word from him in answer to my plain questions which he contented himself with literally giving back to me. With a sigh I was forced to dismiss him. The Shanars are a set of people more robust than other Indians, very dark in complexion, their features completely European, their ears protracted to the shoulders by weighty ornaments of lead. They divide themselves into five families, one of which exclusively ascends the trees, from which practice their hands and feet acquire a peculiarly clumsy shape. Their religion is not Brahminical, but consists in the worship of one Madan, formerly a washerman. Their habits of life are extremely simple. They are quarrelsome, avaricious and deceitful." Mr. Ringeltaube's description does not much differ from that of his successor Mr. Mead whose experience of these people and their character is recorded elsewhere in this volume. (See *infra*.)

* The above incident of Mr. Ringeltaube's interview at Tuticorin with a Native Christian who said "பராபரனுக்கு ஸ்தோத்திரம்" has often been misconstrued and exaggerated to show that Mr. Ringeltaube was thereby induced to labour in Travancore. Chronology and details of History prove otherwise. The above passage quoted in full from Mr. Ringeltaube's journals will clear all misunderstandings and errors on the subject.

February 11th Mr. Ringeltaube left Tuticorin for Palamcotta and on the way he was wearied by the heat of the dry plains. He passed the night in the middle of the road in his palanquin comforting himself by thinking of the patient sufferings of the Missionaries in the snow built houses in icy Greenland for days without the sun. As he advanced towards Palamcotta the stately and beautiful Travancore Hills rose in view and he was gladdened to think of the work in store for him in Travancore.

He was astonished that his palanquin bearers though they had eaten nothing since they had left Tuticorin except a little jaggerry on the way, carried him 30 miles in a short trot. On the 12th he reached Palamcotta. The climate and the fertility of the banks of the Tambrapurni suited him very much. He paid the necessary visits to all the gentlemen at the station and they were well disposed towards his undertaking. Three days he tarried with his European friends and on Sunday the 16th morning he preached in English in the neat little church which the Brahmin woman Clorinda had built, to 40 men on the text. "What shall I do to be saved" In the noon he again preached a Tamil sermon on. "சிறிய ஆட்டுகூட்டமே பிதா உங்களுக்காக ஒரு ராச்சியத்தை ஆயுத்தபடுத்தியிருப்பதால் பயப்படாதேயுங்கள்." "Fear not little flock." As the Europeans there preferred the Church of England form of worship he always conducted the services in that ritual. He writes :—"The English congregation prefer Church of England service to any other form, and why should I not cheerfully comply?"

Charge ad-interim
of the Tinnevelly
Mission.

At this time there were scattered a good many little churches in the southern parts of Tinnevelly containing about 5000 Christians. About 30 Catechists were sent from Tanjore, to labour among them and as a good many of them seemed unfit for Missionary work. Mr. Ringeltaube resolved to dismiss them and take charge of the Mission *ad-interim* till the arrival of another Missionary for Tinnevelly. He was also resolved in the meantime to start a Mission at Mylaudy in South Travancore. Travancore was not then under direct British rule and hence the difficulty in getting permission to start a Mission there.

His work at Palamcottah, and his first tour to Tinnevelly Churches.

Mr. Ringeltaube now prepared for his first tour to the Tinnevelly Churches. To enable him to accomplish his first circuit with ease and comfort, Mr. Sawyer a Portuguese merchant, and the great prop of the Mission kindly lent him his little horse. With this help Mr. Ringeltaube in six days' time from the 17th to 22nd February visited all the Christians scattered in the villages South of Palamcottah viz: Patti, Nazereth, Jerusalem, Nalanthalum, Kulasckarapatnam, Manappar, Atticada, Mudaloor, Vijayaramapuram, Thachampully (Sattankulam) Pariaculum and preached to them both in the Churches and in the pandals specially erected. He preached the Gospel to all and baptised many. A distance of about 90 miles of dry and sandy places he constantly travelled, riding and walking.

The Christians of Mudaloor at this time numbered 800 and they were of such a litigious character that Mr. Ringeltaube was unable to hear and decide their numerous complaints. To avoid this he one day suddenly rode to the next village

but on the way, his horse fell under him and he sustained a bruise. At Manappar he was well received by his friend Mr. Gratian. It will be remembered, it was he who earnestly invited Mr. Ringeltaube to labour in Tinnevely. The Catechists who laboured with Mr. Ringeltaube at Tinnevely were St. Iago, Royana Nallappan, Rengappen, Megnanam Abraham, and Marthanayagam Daniel all men trained by Mr. Kohlhoff at the Tanjore Seminary. Till March 2nd Mr. Ringeltaube remained at Palamcotta holding religious conversation with Europeans, East Indians, Mohamedans and Hindus of the Town, and conducting English and Tamil services in the Church on Sundays and weekdays.

General Barter who had now returned to Palamcotta from the Mahratta War received Mr. Ringeltaube well and rendered him much pecuniary and other help in his work and also furnished the empty rooms of the Missionary's house with the necessary furniture.* One day the heathens of Tinnevely thinking that a sick child of theirs was possessed with a devil that dwelt in a tree in Mr. Ringeltaube's garden came to make offerings to the tree. Mr. Ringeltaube remonstrated with them, but they were determined to make offerings in Mr. Ringeltaube's absence at least. So Mr. Ringeltaube put the axe to the tree and cut it down. They shamefully returned and made the pujas in a place near the sick child's house.

Mr. Ringeltaube now undertook a ten days' travel (from 3rd to 12th March) to the villages on the sea coast. He travelled 100 miles and visited Patti, Periakulam Panayanacolum, Thachamoli,

His second tour to the coast villages.

* Dr. Caldwell is mistaken in supposing that it was Lt. Col. Trotter who thus helped Mr. Ringeltaube.

Bethany, Elicolum, Veeuencudi, Uvari, Marakundal, Navaladi, Puthur, Muthaloor, Jerusalem, Nazereth, and other Christian villages and conducted divine services there and appointed elders for each of these congregations and blessed them. When he was wearied with this irksome journey in the hot and dry plains, many of the Christians showed their attachment to him by bringing to him the fruits of their cultivation in gardens such as pomegranates, palmyra juice, and cocoanuts, to appease his thirst and hunger. "At Periakulam" Mr. Ringeltaube says :—"My companion with a great stretch of zeal endeavoured to prove that the Roman Catholic (Church) was not a Christian Church. I suffered him to enjoy his opinion."

At this time Mr. Sawyer the trader or merchant gentleman whose name we have already mentioned rendered great aid to the Christians and Churches of Tinnevely which suffered much after the death of Messrs. Schwartz Janicke and Gericke. Mr. Sawyer belonged to Tanjore but on account of business he lived in Palamcotta and proved a pious and useful helper to Mr. Kohlhoff and Mr. Ringeltaube in all their labours. He lent Mr. Ringeltaube his horses for journeys. Upon the grant of land he made to the Mission, the Sawyerpuram seminary was built. How far Mr. Sawyer interested himself in Mr. Ringeltaube's labours in Travancore will be detailed in the sequel.

Feeling diffident in his own way of reporting the progress of his work Mr. Ringeltaube writes :—"If I have been too particular hitherto it is in order to give the brethren at home, some idea of the Mission here. Henceforth I shall be more concise in my accounts,

General Estimate of
work.

and if they are not spiritual enough, it is perhaps owing to my little knowledge of the language. I cannot yet converse fluently with the Natives, and often do not understand what they say. Consequently I am not yet authorised to give a just opinion, as to the real state of Christ's Kingdom in this country; but certainly it is a remarkable work of God in Providence, and which may in future give abundant cause to praise Him.'*"

Mr. Ringeltaube arrived at Palamcotta on the night of 12th March and remained there till 12th April.

A month at Palamcotta.

During this month as it was the period of Lent, he not only constantly preached in English and Tamil on the passion of Christ, but often administered the Lord's supper. He was also engaged in writing letters to different friends. As he proposed going to Travancore shortly he wrote to Col. Macaulay at Cochin and requested him to obtain him the sanction of the Travancore Sircar and also to send him the Resident's passport to travel through Travancore. Col. Macaulay not only procured him the sanction but promised to defray the expenses of his journey. Mr. Ringeltaube further framed an appeal on behalf of the

* Mr. Ringeltaube expresses his firm belief in the ultimate success of the Gospel, in the following noble words in a letter of his dated 5th August 1805 from which we have already quoted. "The operations of Providence are slow but sure. The tooth of time seems to gnaw incessantly here as elsewhere, and God will finally lay rocks in the dust. The Missionary aspect of the country is so changed since the English came into these parts, that the Lord helping His Servants, we need not despair of final success. I am one of the greatest cowards that ever went forth shod with the preparation of the Gospel, but the Lord in mercy comforts my wretched Parian heart more and more as I approach the field of action. He has indeed appeared for us; whom shall we fear? And if we fall in the heat of the battle, before success decides in favour of our beloved Leader, we shall only be sorry that we cannot die ten times for Him. But I am almost afraid I have got into a boasting strain." Vide p. 452.

Tinnevelly Christians and through Messrs. Loveless and Taylor in Madras printed and circulated them among the Protestants of the Presidency to render him all needful aid toward the success of his work in Tinnevelly. All classes of people appreciated his services.

Now he prepared himself for his journey to Travancore. A liberal minded Roman Catholic Missionary through his Catechist sent to Mr. Ringeltaube a present of yams and a respected civil officer presented him a horse. With this animal the Missionary's first trip to Travancore was accomplished.

On the 13th April he left Palamcotta, taking a few men with him and set out on his journey to Travancore. He did not travel straight, but through the Southern Taluks of the District and visited the churches at Manappar, Trichandoor, Alvar Tinnevelly, Samariapuram, and Vundanculam. He explained to the people the object of his journey and exhorted them to remain firm in their faith. On the evening of the 24th he met the few Christians at Vadakanculam about 7 or 8 miles east of Aramboly.

As he was sleeping in the above night at Vadakanculam, he was deeply meditating about the various work and duties to be fulfilled in Travancore the long desire of entering which field was at least to be done the next day. About this he then wrote to a friend, "I am going to Travancore which is full of devils. I do not know what will befall me there. Perhaps I may be killed there for preaching the Gospel. I have no fear. But I am only sorry that I do not possess more than one tongue to proclaim the name of my Saviour in that Country."

On the day break of 25th April 1806 Mr. Ringeltaube left Vadakanculam travelled over the dry plains and at noon crossed the Aramboly pass (8 miles east of Nagercoil) which opened to his sight the new country where he was blessed to labour for 10 years, and he expresses his first impressions thus in his journal :—
 “ As soon as we entered the ghaut the grandest prospect of greenclad precipices, cloudcapt mountains, hills adorned with temples and castles, and other picturesque objects presented themselves. A noble avenue of immense banyan trees winding through the valley, adds greatly to the beauty of the place. My timid companions, however, trembled at every step, being now on ground altogether in the power of the Brahmins, the sworn enemies of the Christian name; and indeed a little occurrence, soon convinced us that we were no more on British territory. I lay down to rest in the caravansary, appropriated for Brahmins only, when the Magistrate immediately sent word for me to remove; otherwise their god would no more eat.

“ I reluctantly obeyed, and proceeded round the southern hills to a village called Mylaudy, from whence, formerly two men came to Tranquebar to request me to come and see them, representing that 200 heathens at this place were desirous to embrace our religion. I lodged two days at their houses, where I preached and prayed; some of them knew the Catechism. They begged hard for a native teacher, but declared they could not build a Church, as all this country had been given, by the King of Travancore to the Brahmins, in consequence of which the Magistrates would not give their permission. I spent here the Lord's day for the first time, very uncomfortably in an Indian

Enters Travancore.
 First visit to Mylaudy

hut, in the midst of a noisy, gaping crowd which filled the house. Perhaps my disappointment contributed to my unpleasant feelings ; I had expected to find hundreds eager to listen to the word ; instead of which, I had a difficulty to make a few families attend for an hour. On Monday a Catechist from a neighbouring congregation arriving to speak with me, I committed this infant flock to his charge, and he is to come once a week to see them. I sent him to the Magistrate, with a request no more to persecute the Christians at Mylaudy, and he gave me a very favourable answer.*”

To form an idea of the personal appearance of Mr. Ringeltaube we may note the interesting fact that the passports which he carried about with him at this time showed that he was a Protestant Missionary about 37 years old a native of Prussia 5 feet 9 inches high, hair golden, eyes light blue. This description of Mr. Ringeltaube's person has also been corroborated by elderly men who saw him in the country.

* This shows that the early Christians of Mylaudy were much ill-treated and that Saththianaden's Report to Revd. Kohlhoff and Col. Macaulay's remonstrances to the Sirkar already noticed were based on real facts. This may be further evidenced from the text of Mr. Ringeltaube's sermon to the Mylaudy Church in the next visit. "These are come out of great tribulation."

CHAPTER IV.

Now to resume particulars of Mr. Ringeltaube's first Ringeltaube's tour to Cochin. Missionary tour in Travancore, as he now journeyed northward to Cochin, his eyes were not a little gratified at the rich scenery and natural beauty of the country. As it was customary with Europeans then, he occasionally halted on the way in small Roman Catholic Parishes. It was now that he noticed that the language of the people differed from the Tamil he used to hear daily. When he arrived at Trevandrum the Tanjore Catechist whom he had brought with him as interpreter proved of little service to him, by his drinking habits. Some East Indians in the Rajah's service received Mr. Ringeltaube very kindly and listened to his instructions and implored that he might stay with them or send a minister to them. To one of them who showed a particular regard to Mr. Ringeltaube he gave a Bible and afterwards often received letters from him.

It has already been said that when Mr. Ringeltaube was at Tranquebar some men of Anjengo wrote Anjengo. letters inviting him to labour in their midst. Now being on his way to Cochin, he halted at Anjengo in compliance with the request of the people. Anjengo was the first acquisition of the British in this State, having been granted by the Queen of Attingal of the Travancore House to the English East India Company who established a Factory there in 1684. This was the centre from which British influence spread in Travancore. For

over a century the Chiefs and Commercial Residents of Anjengo, played an important part in the history of the country. Brabon, Orme, King, Wake, Byfeld, Whitchill, and Hutchinson are some of the honoured names of the Anjengo Factory. It was at Anjengo that the historian Orme was born, and Fortes and Elizabeth Draper resided. The British Residents Smee and Handley others ruled Anjengo affairs very wisely. This factory was for several years under the Government of Bombay and in the beginning of this century only was transferred to the jurisdiction of the Madras Government. At the time of Mr. Ringeltaube's visit George Parry was the Commercial Resident. Mr. Ringeltaube went also to see the tomb of Toller the first British (Commercial) Resident in Travancore who died in 1777.

While at Anjengo, Mr. Ringeltaube had a long interview with Father Raymond the Titular Bishop of Syria and the Vicar Apostolic of Malabar (Verapoly) who was now on a tour of visitation. Bishop Raymond received Mr. Ringeltaube very kindly, conversed with him on various topics and gave an account of the Churches under his jurisdiction. "Bishop Raymond said that he ordained that month 206 Native Priests and that 63 more were ready for holy orders. He had 50,000 Christians of the Syrian rite and 60,000 Christians of the Latin rite under him." From this interview Mr. Ringeltaube had an idea of the state and government of Roman Catholic and Syrian Churches in Travancore, and prayed to God that his own labours might be blessed and that his own Churches might multiply in like manner. When Mr. Ringeltaube was travelling he was not a little surprised to see stately Roman Catholic Churches bearing the cross fringing

His interview with
the Roman Catholic
Bishop.

the canals and the backwater, the whole way. Yet he relaxed not in his labours. At Quilon, Alleppey and other places, to the Europeans, East Indians and Natives, he preached the pure word of God and proclaimed his errand as a Protestant Missionary.

On the 8th of May he reached Cochin where the British Resident Colonel Macaulay was anxiously waiting his arrival. Col. Macaulay welcomed him into his house at the island of Bolghatly. This Col. Macaulay was the uncle of Lord Macaulay, and brother of Zachary Macaulay the well-known Philanthropist. For five days Mr. Ringeltaube stayed at the Residency. Colonel Macaulay showed him all Christian hospitality and kindness and derived much solace and happiness by the company of such a devoted servant of God. The statement in Mr. Mateer's 'Land of Charity' that Mr. Ringeltaube was received most kindly by the British Resident at *Trevandrum* seems to be inaccurate. The visit took place at *Cochin* as would appear from Mr. Ringeltaube's journals. The Colonel was himself a pre-eminently pious Christian, and a just officer well known among the South Indian Officials for his virtues. Mr. Ringeltaube avoided praising his host and his kindness as he knew well that such an act of extolling his virtues would only much grieve him. But the short description of Colonel Macaulay's house, the Christian peace and quietness that pervaded it and the purity of his home life, which Mr. Ringeltaube records in his journal is a sufficient monument to the memory of that distinguished officer of the British Government. Mr. Ringeltaube also visited the Jews at Cochin and inspected the synagogues, and the records and plates of historical interest with them,

and thus gathered much knowledge about that interesting community in this Coast. It must be borne in mind that at this time, for 300 or 400 miles on the Malabar Coast there was not a single Protestant Missionary, and that the descendants of the Protestant Dutch and other East Indians at Cochin had no minister to attend to their spiritual wants and to the education of their children. So, for the benefit of the people, and with other good intentions for the spread of the Gospel, Colonel Macaulay proposed to Mr. Ringeltaube that if he would only settle at Cochin and start a Mission there he would render all aid in his power. But Mr. Ringeltaube could not accede to the Resident's request, as the claims of the Mission at Tinnevely left under his care, and of the infant flock just being formed at Mylaudy weighed in the Missionary's mind too much. With deep gratitude for his kindness Mr. Ringeltaube took leave of the Resident and started on the 13th. But before leaving, he made a special prayer to Colonel Macaulay that he should exert his influence and get sanction from the Maha Raja for a Protestant Church to be built at Mylaudy. Colonel Macaulay not only promised to send the necessary sanction, but also desired that the Church should be built at his own cost. Mr. Ringeltaube now set out on his return journey, having received more kindness and help than he had ever reasonably expected from the Resident, and he praised God for all His Mercies.

On his way back at Alleppey when he was taking a walk with a European Gentleman, attracted by a cry and wailing in the vicinity he went thither to see what it was. There, in front of the Roman Catholic Church he saw a young woman tied to a

Romish Discipline.

tree and the Catechist whipping her according to the directions of the native priest who stood close by and conducted the corporal punishment for a sin or fault committed by the poor woman. How strange to the merciful words of the mighty Saviour who said "Woman thy sins are forgiven thee go in peace, and sin no more"! Yet such was the practice in the Roman Catholic Churches of Travancore in the early years of this century; and great was the pity of Mr. Ringeltaube when he saw these things.

On the 15th of May he arrived at Quilon, and visited all the military officers at the station, and the same evening through the kind help of Dr. Macaulay nephew of Resident Colonel Macaulay, he obtained audience of the Dewan Veloo Thumbay, and asked permission of the Sirkar to erect a Church at Mylaudy. "Of what religion are you?" asked the minister. "Of Colonel Macaulay's religion," answered the Missionary. "I never knew there was such a religion" was the reply of the Dewan; thereupon Mr. Ringeltaube delivered the Gospel message and explained the nature of the religion he professed. The Dewan paid little or no heed to the word and plainly told him that the permission sought could not be granted as it was an innovation on established customs. Though Mr. Ringeltaube was a little discouraged at this refusal of the Dewan, yet he had full hopes in the firm promise given by the British Resident that he would obtain the sanction for the erection of a Christian Church.

A few days after this Mr. Ringeltaube received a letter from Colonel Macaulay stating that he had already invited the Dewan to Cochin, and that after the latter's arrival at

Cochin he would settle with him about the erection of the Church at Mylaudy. Dewan Veloo Thumbay was a self-willed man of very cunning and perverse ways. It was he who took undue advantage of the youth of the Maha Raja and took the lead in the political disturbances in the country against the British power some time after; and it was he who listened to the bad advice of the Brahmins and opposed the Christians most bitterly. Mr. Ringeltaube truly observes that if that favourable opportunity when the British Resident was inclined to help, was only missed it would be simply impossible to establish a Protestant Mission in Travancore on any other occasion, especially in the midst of the persistent opposition from Brahmins and Roman Catholic Priests.

Mr. Ringeltaube remained a few days at Quilon it being the seat of Government then, and an important station otherwise. The British subsidiary force quartered there. The British Resident and the Dewan resided there the greater part of the year and held their offices there. The other chief offices were also located in that town. While he was at Quilon, a wealthy Roman Catholic lady came and asked Mr. Ringeltaube that her two daughters might be received into the Protestant Church, the younger daughter to be baptized and the elder one to be admitted to the Holy Communion. A young man, son of an old Dutch Governor of Cochin, also wished to join the Communion. Mr. Ringeltaube stayed at the place two or three weeks and taught them various truths of the Gospel and the comforts of the Christian Religion; and at the end of the period of probation when he was convinced that the candidates showed good signs and were steady

in their profession, he baptized them and communed with them. These Christians were afterwards reported to have grown in grace and faith.

Three Christian gentlemen came from Anjengo to Quilon to see Mr. Ringeltaube, and enjoyed the privilege of taking the Lord's Supper with him. Entrusting them to the Divine guidance, he left Quilon and came to Poontorai. Thence, without halting at Trivandrum he travelled direct to Palamcotta. When he was near Ayacotta a palmyra tree fell by his side and he had an hair breadth escape. He was also grieved to find that during his absence his interpreter had done many irregularities, and walked away with his things. As the interpreter was however very useful in all his journeys he was sorry at the loss especially as it was his intention to depute him from Palamcotta to obtain from the Sircar the promised permission to erect the Church at Mylaudy. Yet in grateful remembrance of his past services, he wrote that he would take him back and forgive all his faults if he would only return to him.

On July 10th Mr. Ringeltaube reached his house at Palam-
Ringeltaube again in Tinnevely. cotta full of gratitude to God for prospering his journey so much. He was most warmly received by his congregation and he first set himself to do the necessary repairs for all the Mission buildings for which purpose the ladies and gentlemen of the place had collected 90 Star Pagodas or 360 Rs. He also regularly conducted the morning and evening*services which a fair number of Natives and Europeans attended. Till September he undertook five preaching tours to Tuticorin, Manapad, &c, and travelled 500 miles. At this time the Dutch Chaplain Revd.

Cleaver lived at Tuticorin and this worthy minister greatly helped Mr. Ringeltaube by his wise counsel and co-operation in Missionary labours. Mr. Ringeltaube writes "I had some conversation with a singular but truly pious character, the Revd. Mr. Cleaver the Dutch Minister, which the Lord sanctioned to a powerful revival of grace in my own heart. It was indeed a time of refreshment from the Lord in the time of draught." Mr. Ringeltaube had an extensive province to supervise and with regard to the magnitude of his work he says 'My Diocese is as large as Yorkshire; and I have 5000 souls.' Some of Mr. Ringeltaube's Catechists at Tinnevely were not the best specimens of their class. They were hurriedly enlisted and reading and writing* were the only qualifications required. The deceitful and unworthy conduct of a few of them often gave him much trouble and worry. Mr. Ringeltaube immensely sympathized with these Catechists, and attributed all their failings to poverty. He says:—"My heart bleeds for them in this respect, for this extreme poverty often prompts them to take bribes and presents to do what they should not." Owing to his multifarious duties and want of knowledge of the colloquial dialect of the District, he deputed two of his worthy Catechists named Megnam and Abraham to enquire into the motives of men seeking baptism, and empowered them to baptize those that really sought Christ. The two Catechists alone baptized about 400 persons.

* It will however be noticed later on that Mr. Mead did not consider reading and writing as indispensable qualifications for Catechists. When there was a great rush of converts and as other exigencies arose he employed illiterate Catechists but pious and exemplary Christians well grounded in the principles of Christianity. The evil had to be borne with till Mr. Mead established the Nagercoil Seminary and got a supply of locally trained agents.

In a letter dated Palamcotta 11th September 1806, to
 Summary of work done. R. C. (L. M. Society) London Mr. Ringeltaube says :—" I have taken *ad-interim*, charge of the Mission in Palamcotta, where I have laboured these last six months, travelling from congregation to congregation, and preaching extempore in imperfect Tamil. Many adults besides children have been baptized, since my arrival. I have travelled in that time upwards of 1000 miles mostly on horseback ; suffered a little by heat, wind and flying sand ; more however from various trials in my own mind. However the Lord supports His feeble creature and has preserved me from giving any open occasion of injury to His glorious cause, and from bodily dangers. I expect that I shall soon be able to preach the Gospel with greater propriety and energy. I have made a journey through Travancore and Cochin ; and with much difficulty, by the interposition of Col. Maçaulay obtained leave from the King to introduce our religion in that country. Had I the means, you would by this time have had a church at Mylaudy in Travancore ; but circumstanced as I am, I must wait the hand of Providence. Represent, if you please, our case to the Directors, and if possible obtain the sum 100 £ for me towards building a Church in Travancore, and erecting small buildings for a Seminary."

It is much to be regretted that though the Directors of the London Missionary Society had promised all help solicited, yet their letters, owing to the unsafe mode of communication in those days, had not reached Mr. Ringeltaube's hands ; and he continued in a state of despondency.

While at Palamcotta, Mr. Ringeltaube selected two Eurasian youths named Wheatley and Fleury, and trained them up there at his own cost, for the purpose of preaching the Gospel. They gave him much satisfaction. About their progress he writes, "I formerly mentioned that I had taken two youths into a course of preparation for the ministry. They promise well, and when engaged with them, my heart is at rest. I maintain them out of my allowance; and wish for nothing more ardently than to be enabled by some means or other to begin a more numerous Seminary. But hitherto I have not had the means. I am also sorry that my journeys too frequently break into my engagements at home."

It must be remembered that while at Tranquebar too Mr. Ringeltaube specially collected a few boys and gave them some training. About their progress, he often received letters at Palamcotta. About these youths he writes:—"Several of their letters inform me that the little flock of youths, lately under my care at Tranquebar, now superintended by my worthy friend Schreyvogel goes on steadily, though we have to lament that a threat of excommunication by the new Romish Priest has scared away the Roman Catholic children."

Should Mr. Ringeltaube succeed in getting permission to labour in Travancore, he resolved to work methodically, and with this definite object in view noted in his journals the following programme of work for a Mission to be established there; a portion of which he carried out, and the rest his immediate successor Mr. Mead and others did.

Wheatley and Fleury
at Palamcotta. The
proposed Seminary.

Ringeltaube's Pro-
gramme of Mission-
ary work sketched for
Travancore.

1st That a Mission should be established, and a Church planted near the Southern Frontiers of Travancore, a sum of 10,000 Rs. being required to purchase lands and erect the necessary buildings.

2nd That twelve lads should be chosen from the existing Churches and formed into a Boarding School and each lad would require $1\frac{1}{2}$ Star Pagodas or Rs. 6 per mensem.

3rd As soon as their course in the school was over, these young men should be sent out two by two as itinerant preachers on a salary of two Star Pagodas each.

4th Those among them who have found real grace and proved worthy of their calling should be ordained as ministers, after a solemn pledge from them that they would do their pastoral duty to the entire satisfaction of the congregation.

5th They should annually meet in council presided over by a European Missionary, as they would thereby derive much knowledge and wisdom to lead and control Churches, which is greatly wanting among the present Catechists.

6th If a particular congregation desires the services of any pastor on promise of supporting him, he should be given them.

7th Together with such benevolent institutions a Printing Press should be established.

8th Those who show real repentance from sin and believe on the Lord Jesus Christ should be baptized.

9th Communion should be established by giving often the sacrament of the Lord's Supper only to those who are really converted.

10th To carry on the work of the Mission on the above scheme, a sum of Rs. 2000 or 200 £. would be annually required.

Prospects of Missions
in large Towns in
India.

Mr. Ringeltaube makes some useful observations regarding the prospect of Missions in large towns in India; and whether after the lapse of nearly a century, and under the much altered and recent conditions, the prospects of urban evangelistic work have improved in any way since, is left for the readers to judge. He writes:—"Long experience has taught me, that in large towns, especially where many Europeans are, the Gospel makes but little impression. Superstition is there too powerfully established, and the example of Europeans too baneful."

Cheering Letters from
far and near.

Shortly after he drew up the above programme of Missionary work, Mr. Ringeltaube received some cheering letters from Home, so that he was able to write "Letters from our Directors and others from my parents and family the Lord sent me in the most critical hour and they proved blessings never to be forgotten. Others from my worthy brethren, Cran and Des Granges were equally encouraging. Upon the whole, everything in the country seems to draw to a favourable crisis." Mr. Ringeltaube was put into this hopeful strain of mind, especially because he received certain communications from the Dewan relative to the Mission in Travancore.

Vedamanickam sent
to the Dewan.

Since Mr. Ringeltaube had left Mylaudy, the Sudras, Pandrams and Brahmans of the neighbourhood involved Vedamanickam in many cases, unjustly punished him and persecuted him in various

ways. In spite of this opposition and continued annoyance Vedamanickam continued to proclaim the Word of God with greater energy and courage than before. In August, the Dewan sent word to Mr. Ringeltaube that if one of his Christians was sent to him, he would make the necessary enquiries and forward the permission for the erection of the Church at Mylaudy. In this connection Mr. Ringeltaube writes :—"The Dewan of Travancore sent me word, that if I despatched one of our Christians to him, he would give me leave to build a Church at Mylaudy." Accordingly I shall send him one in a short time. For this important service, our Society is indebted alone to Colonel Macaulay without whose determined and fearless interposition, none of their Missionaries would have been able to set his foot in Travancore."

Placing too much faith in the message of the Dewan Mr. Ringeltaube went to Kalacad and thither invited Vedamanickam, and instructed him to go at once to Quilon to his friend Dr. Kenneth Macaulay (nephew of Colonel Macaulay), who would make the necessary arrangements for him to see the Dewan about the erection of the Church at Mylaudy, and obtain the permit from His Highness. Bearing Mr. Ringeltaube's letter, Vedamanickam travelled to Quilon and was kindly received by Dr. Kenneth Macaulay who gave him a letter to Ramalinga Moodeliar, the Resident's agent and linguist to render all the necessary aid in the matter. Moodeliar reading the letter gave various excuses and without the least effort indifferently informed the matter to Soobien the *Sthanapathi* of the Maha Rajah, sending Vedamanickam also to wait on Soobien. As the Dewan was absent at Alleppey, Soobien took Vedamanickam to that

town and spoke to the Dewan. The Dewan after ascertaining from Vedamanickam and knowing all particulars regarding the few Christian families at Mylaudy and their wants, showed great unwillingness to grant at once the permission for the Mylaudy Church and as an excuse said "If we grant the permission now, the people will all rise against you. In December next His Highness travels to the South for the Suchindram festival, when we shall give you the sanction." With this excuse or rather refusal, Vedamanickam came to Quilon and told Dr. Macaulay of what had happened.

Dr. Kenneth Macaulay wrote to the Resident at Cochin, and advised Vedamanickam to stay at Quilon till he should hear from him. So Vedamanickam stayed for a few days at Quilon preaching the Word as far as he could to his countrymen. The Colonel's letter soon came, stating that the Dewan had given some excuses to him also, and that it was therefore advisable for them to wait patiently for sometime more. He further promised to write to Mr. Ringeltaube on the subject. Having thus failed in his errand, Vedamanickam forthwith returned to Palamcotta and informed Mr. Ringeltaube of what had occurred. Mr. Ringeltaube said to Vedamanickam "You had better be patient for sometime more. God will do every thing for our good. Let us trust in Providence who knows our wants best." Shortly afterwards, Mr. Ringeltaube wrote to Colonel Macaulay about the Dewan's excuses, and in this letter he not only asked him to get him permission for a Church and bungalow at Mylaudy; but also requested him to collect some funds for the above purposes. Vedamanickam now returned to Mylaudy and daily prayed with the people in the following

strain :—" Lord ! grant that Thy Churches multiply in this land, even as they have multiplied in Tanjore and Tranquebar."

Not disheartened by the above failures, Mr. Ringeltaube Ringeltaube's further tour. once more set out on a preaching tour to Mudaloor, Manappar, Amarapuram, Padacapattu, Santacotta and other coast villages in Tinnevely. At Mudaloor the people were much benefited by the tour. At Padacappattu even the Mahomedans received him kindly. As the Mahomedans were once a dominant race under the Moguls, they still enjoyed exemption from *Sanavari* or poll tax &c, under the Honourable Company's Government then. Many people unable to pay every year the poll tax of three quarter rupee per head, got voluntarily circumcised in order to enjoy the status of Mahomedans. " Thus these men change their religion, and submit to circumcision for eighteen pence a year." The poor weak Christians of Manapad begged of Mr. Ringeltaube that they might be permitted to revert to heathenism. At this place a resident Dutch Merchant used to supply one or two pairs of clothes to every Christian convert baptized. With this undue motive, many poor people became Christians. After the Merchant's time, however they refused to go to Church as there was nothing to induce them to do so. Such were the difficulties of early Missionaries.

The Government of India at this time deputed the Revd. Dr. Buchanan's visit to the Syrian Churches. celebrated Revd. Dr. Buchanan one of their able chaplains to visit the ancient Syrian Churches of Travancore and report upon their condition, their tenets and faith and suggest measures for their improvement ; and also to report upon

the general state of Christianity in this coast. A detailed account of this visit has already been given in Part I.

At the end of October 1806 Dr. Buchanan reached Trivandrum and was the guest of the Maha Rajah for about a week, at his palace. His Highness treated him very kindly and gave him good guides to travel with him to the Syrian Churches in the north and interior and to facilitate his work in Travancore generally. Observing that the Maha Rajah was young and was surrounded by Brahmins and ministers who constantly influenced him to oppress Christians and to throw all obstacles in the way of their freedom, he like the departing Schwartz who appealed to Serfojee Rajah of Tanjore, boldly entreated his host the Ruler of Travancore to afford better protection to, and show better interest in, his Christian subjects. Dr. Buchanan did not also forget to remind His Highness about the promised sanction for the erection of a Christian Church at Mylaudy still unjustly denied to Mr. Ringeltaube. He requested that the necessary permission and grounds for the Mylaudy Mission should be speedily given. "I asked the Rajah" says Dr. Buchanan "whether he had ever read of any people who were not allowed to worship their God? The minister was willing. At last the Rajah told me, he would himself soon visit the district of Mylaudy, and would then point out a proper place for the Church. The Brahmins I hear, first opposed the measure, alleging that the English would soon have the country, if they were allowed to introduce their religion into it." In a letter to a friend on the 3rd of November he further wrote:—"At Trivandrum I stayed five days with the Maha Rajah. I asked him for a piece of ground to erect a

Buchanan's interview with the Maha Rajah and his pleading for the Mylaudy Church.

Christian Church at Mylaudy. He not only promised that my request will be granted but also said that in a few weeks he goes to Soochundram when he will select the spot to be given. If I hear from him on the subject I shall at once inform Mr. Ringeltaube." This friend who was at Anjengo immediately forwarded Dr. Buchanan's letter to Mr. Ringeltaube who was greatly rejoiced to read that his prayers were heard and that his hopes would soon be realised.

In a letter which Dr. Buchanan wrote to Mr. Ringeltaube about this time, he gave him an account of his visit to the Syrian Churches, and sent him 100 Star Pagodas to purchase for distribution, Vernacular Bibles (Tamil being the only South Indian Language in which the Bible was then translated by the labours of Ziegenbalg and Fabricius.) Dr. Buchanan conferred with Mr. Ringeltaube as regards the immediate commencement of the translation of the Bible into the Malayalam language, and received much advice and help in the matter. In a letter to Mr. Ringeltaube Dr. Buchanan writes :—" Kindly send me a copy of the Tamil Bible. It will reach me safe if sent by post. I trust the 8th edition is the best one. As I have already entertained a desire to commence the Malayalam Translation of the Bible, I make this request. I think of devoting 5000 Rs for this purpose. Two hundred thousands Christians are eagerly waiting to see the Bible in their own language. I am glad the Roman Catholic Bishop has also agreed for the distribution of the Bible among his Christians. All materials are at hand and under such favourable circumstances. I hope to finish the Translation soon. Let us

Buchanan undertaking the translation of the Bible into Malayalam, consults Mr. Ringeltaube.

first print the New Testament. I have easily got possession of copies of the Hebrew, and Syriac Bibles."

The moment Mr. Ringeltaube heard this good news, he packed the only Tamil Bible he had with him and dispatched it to Dr. Buchanan.

The long and weary waiting did not produce any good. Mr. Ringeltaube at last understood from a letter received from Cochin that after all it was not such an easy affair to obtain permission from the prejudiced Sircar for the erection of the Mylaudy Church. And moreover palace difficulties and political troubles had already commenced. So, without further waiting Mr. Ringeltaube thought it safe and wise to move into the country parts and continue to work in British territory. With this intention in the middle of December 1806 he left Palamcotta and made an itinerant tour to Madura, Pasalimalai, Trichinopoly, Sivaliyadi and Ramnad. In five weeks' time he travelled four hundred miles, and preached the Gospel to Mahomedans, Hindus &c, and had also the immense pleasure of visiting numerous Christian Congregations, the fruits of the labours of Schwartz, Janicke, Kohlhoff and Gericke. He was however grieved to find that these Churches were left as a flock without a shepherd. In this tour, he also visited the great Hindu temples, shrines and places of pilgrimage, and acquainted himself with the forms of heathen worship and Hindu religion. When he visited the Pagoda at the top of Pasalimalai, and conversed with the priest on the folly of Idolatory, and Salvation through Christ, the priest said "As your God hears your prayers, so our God also listens to our requests and does us good." At Ramnad there were forty Protestant Christians

Mr. Ringeltaube's
tour to Madura, Tri-
chinopoly &c.

at this time. A European Military Officer built one Church for the use of the Protestants, and another Church for the Romanists, so that each community may worship God according to their rites and tastes.

Except the slight indisposition caused by the use of impure water, Mr. Ringeltaube on the whole enjoyed good health in this tour ; and grew more and more in grace. He returned to Palamcotta by the end of January 1807 and records his experience thus :—" In this tour besides enjoying good health in body, my soul has also received new strength, to place entire trust on my perfect Redeemer by loving faith. I devote myself to His service more and more as much as I could. Though such good feelings rise in me I still find myself an unworthy servant. Let the Lord allow me to lay myself down, anywhere He is pleased. When I was at Trichinopoly my heart was much revived through the mercy of God. I have determined to preach the Gospel to the heathen with more courage by the help of God. I struggle against my cowardliness, and my disposition to retreat from the field of battle and I am led to pray more and more for His help."

Ringeltaube's second visit to Mylaudy and the first Baptism there

Just after another year, Mr. Ringeltaube again passed through the Aramboly Gate again on the 1st March 1807 and the same evening about sunset arrived at Mylaudy on his second visit to the Christians and was joyfully received by them. The Christians who were long waiting for baptism were much delighted to see their Missionary again in their midst. He collected all the Christians under the canopy of the starry sky in a little courtyard and discoursed to them on the

text "These are come out of great tribulation &c." He impressed upon them that their path would not be smooth and that they should be prepared to meet all trials and suffer all manner of persecutions on account of Christ, and as the country belonged to a Hindu Rajah they would naturally experience difficulties and trials, and that on such occasions they should not calculate upon his aid but bear everything meekly and be prepared for the worst, and that only in case they clearly understood their position and promised to help themselves he would baptize them. When all the converts heartily responded and promised that they would bear all trials for Christ and that they would obey the Maha Rajah and the Magistrates &c, and the laws of the country as before, he baptized them the same night. The first to be baptized were Vedamanickam's household, and not Vedamanickam himself as erroneously stated in the book "the Land of Charity," for Vedamanickam had already received his baptism at the hands of Mr. Kohlhoff at Tanjore. The next to be baptized were Gnanamutthu the head of the Family to which Vedamanickam belonged and his household. In all Mr. Ringeltaube had the privilege of baptizing that day forty persons (most of them being more or less near and distant relations of Vedamanickam.) He also exhorted them much in various other ways during his short stay at Mylaudy.

Before Mr. Ringeltaube left the place he requested Vedamanickam, to build a small prayer house or Chapel near his house till the sanction for the permanent Church should come. In deference to Mr. Ringeltaube's wishes, Vedamanickam with the free offerings of the new Christians erected a small Chapel in the compound of his

younger brother. It was in this building that Mr. Ringeltaube resided in his subsequent visits and conducted Divine Service, baptized people, and celebrated the Holy Communion.

Though now for over a year Mr. Ringeltaube had been trying for permission to build a permanent Christian Church at Mylaudy, it was still withheld. He therefore at last resolved to build a temporary Church at a place near Karungulam in British territory and close to Anjukramam on the Travancore Frontiers, thinking that thereby he would easily be enabled to inspect both the South Tinnevely and the Mylaudy Missions, and preach the Gospel in the neighbourhood. With this view he bought a large compound and called it 'Cananoor,' or the village of Canaan. He also bought a hut in it ten feet by six feet, for one Star Pagoda and occupied it.

While at Cananoor Mr. Ringeltaube gathered a few children and taught them English tunes, but as those poor things could not raise their voice beyond three notes in the scale he came to the grievous conclusion that they had no capacity or genius for music. Very pathetically he writes "Began a Singing School with the children of Cananoor, where I expect to be able to settle. What a hopeless task this is, none of our brethren in Europe can conceive. All these little creatures sing a gruff basso, and for their life cannot command more than three notes in the scale."

The same evening that Mr. Ringeltaube occupied his new hut at Cananoor, the Brahmins of the Karungulam village came in large crowds, and showed much opposition to his living there. It would

appear that the Brahmins and some other castes of the village had long disputes about a piece of waste land and in spite of their defeat four times in litigation, they would not let go the affair. The Non-brahmin people liked Mr. Ringeltaube settling near them, and told him that they were willing to become Christians, perhaps with the additional motive that the Missionary would be useful to help them in the struggle against Brahmins. This provoked the ire of those arrogant Brahmins ; and in the evening when Mr. Ringeltaube entered the village to see his followers they pursued him with a terrible howling wherever he went, threatened violence, and abused him in the most vulgar language. Lest he should pollute their village, they drove him to a side path through which he escaped into the field and latterly took refuge in one of the huts of his followers ; and there remained teaching and exhorting them. When he was returning home the Brahmins were again at his heels and vexed him so much so that he says " Sure no pack of hounds ever made a more hideous noise. What they said I could not understand as they spoke in their high tongue." The next morning also they went to Mr. Ringeltaube's hut in a mob, and continued to abuse for half an hour and threatened to do him harm. To his great surprise, a Mahomedan wayfarer and his friend providentially appeared on the scene, and by sheer muscular strength drove away the Brahmin mob ; but for their timely help he would have sustained great injury. Knowing that the Brahmins would thus continue to give him endless trouble, Mr. Ringeltaube a few days after, quitted the place, giving over the land and the documents into the hands of his adherents.

Afflicting news from
Home. Mr. Ringel-
taube's illness.

When he repaired to Palamcottah he was much grieved to hear the sad intelligence that Germany his own native country was occupied by the French. In his great sorrow he writes :—
“ I heard to-day that my own dear native land has fallen into the hands of the French Army. My heart sinks under an unbearable burden to think of what would have been the fate of my dear relations in the horrors of the war.* I can only say ‘The Lord rules’” Moreover Mr. Ringeltaube himself was at this time very sick and was for some days bed ridden. A doctor from Ramnad came to Palamcottah to see him and through his kind care and treatment he recovered soon. Mr. Ringeltaube records his own feelings at this time thus :—“ I see that it has been for my good that I was thus troubled ; for this sickness has caused me to seek God more with all my heart. The moment I sought God I experienced the comfort of His presence. It is therefore that I regard this as a happy period of my life. I am really very grateful to the Ramnad Doctor for thus coming and helping me. The deeds of his kindness and Christian benevolence are spoken of everywhere, may the Lord amply reward him.”

It was a happy event that at this time of affliction and anxiety he received letters from the Directors in Cheering events. London, and a large number of books, papers and christian journals about the propagation of the Gospel in foreign lands which greatly comforted him. Regarding this he writes “ To-day I have been reading my letters and the Missionary Chronicles &c, and am like one over-stomached. I derived much good by reading the journals

* Napoleon Buonaparte's War in Germany 1807.

of Father Vanderkemp. When the people near me give trouble to my mind, my friends and brethren at distant lands under the guidance of Providence greatly strengthen and comfort my mind.' Even in this convalescent state he regularly conducted the English and Tamil services in the Church, and celebrated the Lord's supper at stated times.

The christians like other folks around were deceived by a great popular delusion which excited the country about this period; for the Brahmins spread among the people a false prediction that on the 19th of May there would be a double eclipse of the sun and the moon foreboding famine, pestilence, troubles, and great mortality. This caused a great terror among the ignorant masses who were much unsettled in mind. But on the appointed day, clouds prevented their astronomical prophecy from being put to the blush, not even the ordinary eclipse could they see. This brought boundless shame upon the Brahmins. If any misfortune at all occurred this year, it was from loss in cultivation through excessive rain.

Now that Mr. Ringeltaube had nearly recovered his health, by the begining of June he undertook another preaching tour to South Tinnevely, and visited the christians of Satthianagaram, Mudaloor, Tarruway, Manappar, Nazareth, &c, and made Mudaloor the centre of his movements for three months. But latterly finding that Tarruway four miles off was better suited as a Missionary headquarters than Mudaloor, and was also a healthier place, he with great difficulty purchased a piece of ground there. The sellers again went to Mr. Ringeltaube and disputed with him a whole day advancing unnecessary objections. Consequently Mr. Ringeltaube obtained

Double eclipse of the sun and moon.

Mr. Ringeltaube's settlement at Tarruway.

a renewed document from them, and through the Revenue Officers registered the transfer and measured the ground through the help of a Surveyor.

When the ground was being measured, he preached to the people who had met in the Chapel. In the piece of land thus acquired and which was 13,680 square feet in extent, he built a small bungalow, and resided there. He also endeavoured to found a Church there. Though he was thus temporarily settled at Tarruway for the establishment of the South Tinnevelly Missions, he never forsook the idea he had originally formed for planting Mission in Travancore but only impatiently looked forward for a favourable opportunity. He always prayed that the door might be opened early, and when the door did open at last, he fully availed himself of the opportunities and privileges he had enjoyed.

The Catechist of a place named Bethlehem one day brought to Mr. Ringeltaube two persons who were said to be wishing for baptism. Motives for embracing Christianity. Mr. Ringeltaube asked them why they desired to become Christians. One of them named Velappan said :—" I have been till now paying a tax of ten ponchakrams only to Government. But this year the Collector's man comes and asks me for twelve." The other man named Arunasalem replied. " I have hitherto been paying a tax of four hundred and twenty ponchakrams for my fields. But now the manager demands six hundred. I therefore want to become a christian." Mr. Ringeltaube explained to them that the year being one of plenty, it was nothing but reasonable that they should pay an increased tax ; and taught them the true and nobler motives for following Christ. On another occasion

at a place called Jerusalem, two men asked him for baptism, and when Mr. Ringeltaube enquired why they wished for it, one of them replied "Two of my brothers fell from the tree; and from the devil that seized them, they received a fatal blow. I like to be baptized that such an accident from evil spirits may not happen to me." The other man answered "Sir I want a good eye, a good hand and a good heart. I therefore like to be a christian." On another occasion when a Mahomedan wished for baptism Mr. Ringeltaube at first thought that he had applied from conviction of heart and good motives, but when he closely enquired, he found that the man was in distress and had come with the hope of obtaining pecuniary aid from the Missionary like every one of the above applicants with unworthy motives; Mr. Ringeltaube sent them away after preaching to them the eternal salvation through Jesus Christ our Lord.

The converts to Christianity often suffered persecution not only at the hands of the Hindu Government Officials, but also from their heathen neighbours. In the village of Palamcotta in Tinnevely about twenty families embraced Christianity and worshipped God in a small Church built by themselves. While so, a heathen joined the Christian Community, and to this new christian, an old christian unwisely made some remarks about the unconverted heathen. The new convert carried the tale to his heathen friends, and over one hundred infuriated heathens at once rushed into the Church while the christians were praying there, fell upon the christians, cruelly beat them and drove them out saying "If you again assemble at this Church we will burn it down." On this account the christians dispersed to Nazareth and

Persecution from
Heathen neighbours.

other surrounding villages for protection ; and some went to Mr. Ringeltaube and sought his aid. He at once went into the village and finding that there was no use in complaining to Government against the heathens, collected the christians prayed with them and exhorted them that they ought to rejoice more because they suffered so much persecution on account of Christ ; as did the Apostles when they received similar treatment at the hands of the great Jewish assemblies. The heathen insurrectionists concealed themselves. On another occasion a christian of Kadasmode complained of the unbearable illtreatment to which he was subjected by a Brahmin official. Mr. Ringeltaube though he was well convinced of the unjust and malicious practices of the heathen official, said to the christian. " I entreat you that you should patiently bear this in the name of Christ. If you do so, great will be your reward in Heaven." The christian though unwilling to forgive, yet in obedience to Mr. Ringeltaube's advice went away patiently.

Near Mudaloor at a place called Nandan Gopalpuram a few families abandoned the worship of the devils and became christians. A certain heathen of the village who was determined to make the christians follow their old heathenish worship practised the following deception up on them. He alleged that he dreamt a dream in which he saw Gopalan the presiding god of the village forsaking the village and the people, and retiring into the neighbouring woods with bitter lamentations because he had not received the usual offerings and sacrifices ; Gopalan threatened that in case all the people did not continue to give him their customary poojahs and offerings, he would soon entirely quit the place, and depute evil spirits,

Christians frightened
by a dreamer.

to torment them and destroy all their cattle and bring various other calamities upon them. The poor ignorant christians were frightened by the dream and proposed to resume their old services to the devil, when, to their rescue came a servant of God named Abraham Catechist who proved the falsity of the story and the ulterior motive of the dreamer and assured them that no harm would befall the children of God if they would only worship the Lord. Strengthened by such a leader, the christians at once made arrangements to build a Church of their own at the place.

Abraham Catechist mentioned above was one of the christians of Mr. Schwartz at Tanjore. This excellent christian came from Tanjore to Tinnevely and preached the Gospel there with admirable zeal and earnestness ; and great was his success. He gathered many christians near Nandan Gopalapuram, purchased some lands and erected a Church at his own expense, and named the christian village Schwartzpuram after the name of his lamented pastor. After labouring for some years at Tinnevely, Abraham Catechist and his family with his assistants wished to return to his own native land to rest. Before leaving, he went to take leave of Mr. Ringeltaube who prayed with him and bade him an affectionate good-bye. At the time of parting, Abraham and his family were much distressed being unable to bear the thought of leaving such an affectionate father and Mr. Ringeltaube thus records the affecting scene :—" Took leave of Abraham and his assistants ; recommended each other in prayer to our merciful God. He returns to his family at Tanjore. At parting, I saw the women shed some

tears, the first I ever observed on Malabar cheeks, and I was glad they were wept by 'Christians.'

Thus, for a year and a half Mr. Ringeltaube continued to labour in Tinnevelly in connection with the S. P. C. K. and in the name of Revd. Fr. J. C. Kohlhoff of Tanjore. When that connection however terminated in August 1807, on account of definite instructions received by Fr. Kohlhoff from the Parent Society, Mr. Ringeltaube repaired to Travancore and settled there with a view to devote his sole attention to the expansion of the Mission just begun in connection with the infant Church at Mylaudy. For some time he resided at Mylaudy. Then he withdrew to Oodeyghirri, till the permanent Church and his house should have been erected at Mylaudy.

Ringeltaube severs
his connection with
the S. P. C. K. Tinne-
velly.

CHAPTER V.

It was indeed very unfortunate that scarcely had Ringeltaube set his foot in Travancore with a view to establish himself in the country and organise a permanent Mission at Mylaudy, and carry out the plan of operations he set before himself as detailed in the previous chapter, than war broke out between the English and the Rajah of Travancore. It not only affected the peace of the State but it also arrested the progress of the Mission and threatened the entire extinction of the infant Church just then forming at Mylaudy. Owing to this dire calamity even at the very outset of his labours, Mr. Ringeltaube was much disheartened and he gave up all hopes of launching his Mission into existence. Though owing to ill-health and early retirement he was then not able to work out all the ideas he had in view, yet his successor Mr. Mead was spared long enough to accomplish most of his plans, God having given him rare opportunities.

We have in a previous page incidentally referred to the rebellion of the Nair Troops in 1804 and the disturbances caused by them against the Sirkar, and how the plots against Col. Macaulay's life, and the persecutions directed against the christians spread sorrowful and distressing reports concerning them in the Tinnevely and other Districts. Though the rebellion was for a time put down by the prompt action of Col. Macaulay, the bad feeling engendered against him, continued till 1808 when it burst a fresh with greater force than ever. This time, the Dewan and the Native

The misfortune of an inopportune war in Travancore 1808-09.

troops, and in fact all the native authorities united their efforts in one grand attempt against the Resident and the Government that he represented.

The country was full of plots to subvert the British power. So much prejudice and distrust prevailed against the British Government that even those who were connected with them merely by ties of religion were hated and illtreated. Not only that, even innocent English travellers were suspected and murdered in cold blood, and in a most savage manner.

It is not our purpose here to enter into the political causes which led to this War, but it is necessary here to sketch an outline of the more important events, so that the history of the Church during that period may be better understood.

A party of European Military officers and soldiers, including Surgeon Hume, and a sick lady and another party of 30 Sepoys who were at this time proceeding from Quilon to Cochin and 32 Europeans of H. M's 12th Regt. M. I. who were driven by stress of weather into the Port of Alleppey were taken up by the Travancore Military, and by order of the cruel hearted minister Veloo Thumby, the 3 officers in the party were butchered in cold blood at the beach at Poracaud, and the soldiers and sepoy with stones tied to their necks and put in sacks were consigned to the bottom of the Pallathurthi river, on the eastern side of Alleppy; the lady however was allowed to proceed to Cochin unhurt, it being contrary to the laws of Travancore to kill a woman. Pulpoo Pillay the Head of the Pepper Department carried out the above savage acts under personal supervision.

Murder of innocent
Europeans at Porcaud
by order of Dewan
Veloo Thumby.

Not only was Veloo Thumby Dalawa the Dewan of Travancore deeply implicated, but Palliat Achen the Dewan of Cochin also joined his company and showed opposition. Col. Macaulay's measures to compel the Dewan to resign and his interference with the most trivial details of internal administration, engendered in the Dewan a mortal enmity and hatred against the Resident.

Regarding the irregular payment of the subsidy and the delay in the payment of the residue of the arrears disputes arose between the Raja and the Resident. The Raja complained that the treaty of 1805 was forced upon him by the Resident and that the Company's troops entailed additional unbearable expenses to the state and that he had no means of paying the subsidy. On the other hand the Resident denied these allegations and pointed out that the useless and expensive Carnatic Brigade of the Raja, could be at once disbanded.

Though the above political events were the ostensible causes which immediately precipitated the War, yet the true and real ulterior motive which actuated the Dewan in taking these hostile measures was his fears about the spread of Christianity in Travancore. This was openly avowed by him when he invited the neighbouring Chiefs of Malabar, to help him in his designs against Christianity. Further in an important letter which Dewan Veloo Thumby at this time addressed to the Zamorin Rajah, he declared that the chief cause of his plans against the English was his "great apprehensions of the extension of the Christian faith in Travancore."* So,

* Vide Thornton's History of the British Empire Vol. IV. page 124.

to resist the progress of Christianity in this State, the Zamorin was exhorted to rise against the English and expel them from the country. The Dewan further proudly wrote that he had already begun hostilities and that within eight days the East India Company's Battalions would be compelled to evacuate Travancore. In the extraordinary composition referred to, the Dewan further appealed to the attachment of the Natives to their ancient faith and customs and invoked their hearty co-operation in his endeavours to oppose the encroachments of Christianity. The Zamorin's Minister however had better sense, for he confidentially communicated the Travancore Dewan's letter to the Collector of Malabar who forwarded a translation of it to the Government of Madras and the programme of war was planned against the Dewan's designs.

Again in the Proclamation issued in December 1808 declaring war against the English, the Dewan makes no secret of his hatred against Christians and their Religion. He says :—" The English will put up crosses and Christian flags in pagodas . . . " (see *infra*.)

It will be thus seen that it was the fear of the spread of Christianity in Travancore, that mainly prompted the Native Government in their hostile actions against the English at this time. When but two years previously Dr. Buchanan visited Travancore he found out that the same fear and prejudice was occupying the minds of the state officers. He says that when he asked the Rajah for permission to build a Church for the Mylaudy Protestant Christians, the Brahmins opposed the measure on the ground that " the English would soon have the country if they were allowed to introduce their religion into it." Yet how strange is that the First Protestant

Church in Travancore was built so soon after the victory of the War, in fact the very next year.

Being well convinced that Dewan Veloo Thumby was the Rajah's chief adviser in these plots against the British power and that he only violently opposed all the political measures proposed by the Resident, Col. Macaulay insisted upon the immediate removal of the Dewan from public service and his being sent to reside at Cherakel, on a monthly pension of 500 Rs. to be received from the Collector of Malabar.

The Dewan with a view to gain time and lull suspicion professed to acquiesce in the Resident's proposals and applied to him for his escort to take him to Cherakil. But his real aim was to reduce the strength of the Resident's escort. He had already secretly murdered the Resident's Vakeel Soobiah and was now busily engaged in inflaming the minds of the people to bring about an insurrection, the chief object of which was the assassination of the British Resident. In the neighbouring state of Cochin, Dewan Menon (Paliat Achen) in like manner reduced the Raja to a mere cypher and assumed the entire rule in his own hands thereby playing a very dangerous part. The Resident interposed and curbed his growing power. This provoked the Dewan and he swore never to rest till he took the life of the man who pestered his life.

Moreover Col. Macaulay at the Rajah's earnest entreaty, took under his protection his favourite Canju Krishna Menon, whom the Dewan wanted to kill. This only exasperated the Dewan the more.

Now that the Dewans of Travancore and Cochin were ill disposed towards the Resident each for his own individual

reasons they made common cause of their plot against the Resident's life, in view to effect their fond object more expeditiously. Paliathu Menon sent emissaries to Quilon with confidential despatches to Veloo Thumbby Dalawa and other leaders of the Travancore Military Service proposing the massacre of the Resident and his small garrison in the Fort of Cochin. The programme was arranged between the two ministers and they collected their troops in convenient centres adjoining the frontiers of each state ready for action.

Col. Macaulay was kept quite ignorant of these secret plans and the movements of the Rajah's troops. However as soon as he heard reports of the disaffection which prevailed in the two states he summoned immediate military aid and troops were now moving from Trichinopoly and Malabar in order to quiet the rising insurrections. Hearing of this, the Dewan hastened to strike a blow before the arrival of the Company's troops. Veloo Thumbby ordered the garrisons at Alleppy, Paravur and Mavelicara to move northward and effect a junction with the Cochin forces at Calvatti. Accordingly on the midnight of 28th December 1808 the two armies surrounded the Resident's house at Cochin and opened a smart fire. Aroused by the noise and report of musketry at such an unusual hour, Col. Macaulay appeared at the window. He was fired at by the assassins, but happily without effect. At this dangerous hour he had no other available mode of escape but to conceal himself in a small room pointed out to him by his confidential clerk, which was undistinguishable from outside. Here he lay safely concealed for sometime and then miraculously effected an escape to the sea by means of a boat. The overwhelming Travancore troops disarmed the handful of Resident's Escort

and killed most of them. Then they ransacked and pillaged the Colonel's house and the Treasury and killed his domestic servants. They were much chagrined at not finding the Resident himself. By day break Col. Macaulay got on board a pattamar and immediately after went on board the British ship. "Piedmontese" which had just anchored in the Cochin roads. At the sight of this British ship the enemies fled. When these things were being done in Cochin the Travancore and Cochin armies made a simultaneous attack on the British troops at Quilon then under Colonel Chalmers.

The Travancore and Cochin Ministers who returned foiled in their atrocious attempt now broke into
 Open assault and War open rebellion. They well knew what would soon happen and therefore assembled all their followers and prepared for a defence against the British troops whose attack they expected every moment. Veloo Thumby proceeded to Quilon and concentrated all his scattered forces near Kunday and on the 29th December issued a very lengthy proclamation giving a short review of the past history of this happy land, how its peace was disturbed by Tippu and how the appointment of Col. Macaulay and his unreasonable designs and cruel demands to drain the country of all its wealth and to assume power had proved highly prejudicial to the Raja and the people. He then called upon the public servants the people and the troops to co-operate with him at this hour of emergency.

The Dalawa's strongly worded and powerful proclamation incensed and disaffected nearly the whole Hindu populace of Travancore who now openly revolted against the British authority. It must be noted that Veloo Thumby was both Minister and General.

In January 1809 the war increased most fearfully. The Cochin Minister very carefully prevented stores, armaments and recruits, from reaching the Resident. He further seized all the boats that came laden with British Commissariat stores and then marched with 2000 Sepoys receiving 1000 more men from the Travancore Dewan as he promised. Seeing this, Col. Macaulay ordered Col. Chalmers commanding Quilon to meet the enemy. The reinforcements that lately landed with the Quilon force now commenced offensive operations. Col. Chalmers proceeded to Paroor a town midway between Quilon and Trevandrum and successfully dislodged the Travancore troops from that station. The Nair Regiments fled in confusion before a handful of British troops leaving several guns behind them.

Not disheartened by the defeat at Paroor, large numbers of Travancore troops from different parts of the country marched towards Quilon. Col. Chalmers prudently withdrew into the Cantonment at Quilon and remained there upon the defensive until further reinforcements joined him. Now the enemies in Cochin pursuant to orders received pillaged the houses of Christians demolished their gardens, and even cruelly murdered many innocent Christians the whole way to Travancore. They also destroyed the old residences of former Dutch Governors, and marched with guns embellished with garlands of flowers dedicated to Siva the god of destruction. But the English troops drove them away captured their guns and checked their advance by breaking down the Mathencherry Bridge and other convenient positions. The Dalawa's hatred against Christians and his fears about them are clearly shown in his vehement and strong proclamation of ^{1st Magarum 984} December 1808 where he

The Dreadful Massacre of Christians.

tells the people "The English will get low caste people to inflict heavy punishments for slight faults, put up crosses and Christian flags in pagodas, and compel inter-marriages with Brahman women, without reference to caste or creed and practise all the unjust and aid awful things which characterise Kalliyuga."

True to his professed hatred against Christians the Dewan now commenced to perpetrate a series of atrocities against them, secretly planned and most villinously carried out. The dreadful Massacre of Travancore Christians was conducted under the authority of the Dewan by an Officer of the Travancore Government named *Coonjee Cootty Pillay* having the rank of Sarvady Kariakar. This fit agent of such a principal had long enjoyed Dewan Veloo Thumbay's confidence, so much so that he had not been discovered during the war or since when his person was demanded by the English. He absconded by the savage exertions of the Dewan. From detailed accounts it would appear that nine (9) priests and upwards of three thousand (3000) Christians, men, women and children were maimed; tortured and butchered and thrown into the backwater. In the same manner Travancore's ally, Cochin Dewan Paliat Achan also wreaked his full vengeance on the poor Christians of Cochin. Some were mangled, and some with their hands and feet tied together were thrown into the sea. When the Residency was burnt down and pillaged and Col. Macaulay escaped to the sea, he says that his heart yearned when he saw the bodies of thousands of Christians with hands and feet tied together floating on the sea. Thus the Dewans of both the sister States did their best to exterminate Christians and their Religion out of this land, but Providence ruled otherwise.

“ The kings of the earth set themselves and the rulers took counsel together against the Lord” but “ He that sitteth in the heavens did laugh, and He held them in derision.” And Christianity in this Coast at this day is stronger than ever before it was.

While the Christians of the North Travancore especially Syrians and Romanists were so cruelly treated their brethren in the South had no easy time of it. The handful of Protestant Christians at Mylaudy in the South as will be presently shown, were only saved because they fled to the mountains and hid themselves.

Finding that all prospect of immediate peace was gone, Preparations for final war. the English now prepared for a final war and made arrangements by which their armies were poured into Travancore from every corner in order to establish their power there. Col. Cuppage commanding the forces at Malabar and Canara had orders to embark at once with all his men to Quilon. The Officer commanding the Southern Division ordered the Hon'ble Col. St. Ledgers at the head of the two Regiments the 69th and 3rd M. I. to march through the Southern frontier Aramboly and force their way to Quilon. The Ceylon Government also supplemented the above troops by sending Lt. Col. Morrie with their 3rd Regiment with instructions to effect a junction with Col. St. Ledgers's forces or reach Quilon direct through the Ariankavoo Pass.

The Cochin Dewan discouraged by these vast military preparations proposed for peace; and Cochin Dewan yields. agreed to yield up all his armies and ammunitions with the exception of 2 pieces of cannon and 500 men necessary for the Rajah's state occasions and to pay

an annual subsidy of Rs. 276,037. The British Government agreed to this on condition the Dewan would resign his appointment and reside at Bombay. The Dewan accordingly left for Bombay but delaying at Trichoor he was sent as a captive to Bombay.

The 2000 men collected by Travancore Dewan and the 2000 men collected by the late Cochin Dewan now increased amazingly. The fear of a simultaneous rebellion in Travancore and Cochin against the English became imminent. But the timely arrival of Lt. Col. Cuppage in the northern frontier and of Major Hewitt's detachment at Cochin completely discomfited the North Travancore force. Dewan Veloo Thumby advanced towards Quilon in rapid marches commanding in person almost 3000 men with 18 guns. And Col. Chalmers also moved out to attack the enemy. On the 15th January the two armies met and fought at Quilon. The action which lasted six hours was decisive. Under Col. Chalmers, Lt. Col. Picton commanded the 12th Regiment and the Hon'ble Lt. Col. Stuart the 19th Regiment M. I. Col. Chalmers with great skill made a successful attack and defeated the Dewan's forces which left their artillery and a large number of wounded men on the ground. The British troops silenced and carried the Travancore batteries and captured many of their guns. Majors Muirhead and Hamilton, Captains Newall and Pepper, Lieut. Arthur of the Engineers and other officers signalised themselves in this action. The Dewan, not discouraged by this failure, soon after marched to Cochin and on the 19th January attacked that town with three separate columns. Major Hewitt and his small garrison composed of eight companies of the 12th and

Victory of Col.
Chalmers and Major
Hewitt.

17th Madras Native Infantries bravely defended the fort and after much bloodshed and obstinate fighting compelled the Dewan's forces to raise the blockade and retreat to the South.

When the Travancore Minister and his forces retreated to the South the English made vigorous preparations to march their newly raised armies to South Travancore by effecting an entrance through the Aramboly Pass which was fortified by means of several redoubts mounting two or three guns each and connected with a wall extending from north to south for about two or three miles. The Honourable Col. St. Ledgers who commanded the new force waited at the foot of the Aramboly Pass from the beginning of January. Major Welsh and others left Madras and joined him early in February. As they had no battering train they were determined to carry the place by surprise. Major Welsh was accordingly entrusted with the scheme of a night attack. Captain Syms and Captain Lucas who commanded the battalion companies from the 69th and 3rd Regiments respectively and all officers and men under them did their work so well that before daybreak and before their approach was suspected the British troops nobly led on by Welsh, successfully escaladed the southern fortified hill, which was defended by 50 pieces of cannon, and 10,000 men. Six hours the troops had actually to scramble to reach the foot of the walls. On the morning of the 10th February the whole lines were in the possession of Col. St. Ledgers and the British flags were flying in every part of the Aramboly Lines and its commanding redoubts. The English lost the brave Captain Cunningham and two other officers and a few men.

War in South Tra-
vancore.

But they obtained all the enemy's guns, arms and stores besides securing many captives, the arsenal and the Pass.

The successful operation at Aramboly made the enemy
Battle of Nagercoil.
 abandon all their defensive works in the vicinity and hastily retreat to Nagercoil.

Veloo Thumbby with a large force took post at the villages of Kottar and Nagercoil and personally conducted all arrangements for the next fight. It was now necessary to dislodge him from Nagercoil and disperse his troops. So following up the blow given at Aramboly Col. St. Ledgers in 17th February marched his army towards Nagercoil. Lt. Col. M'Leod with the 69th N. I. and the 3 caffre Regts. under Col. Morrie, cavalry under Major Nuthal with six guns of Royal Artillery went in advance and when they approached Olooganacherry village by day break they found the enemy strongly posted on the opposite high banks of the river Palayar whose passage they defended commanding the approach and several cannon pointed down to the high road. Col. M'Leod an officer of great ability formed his line and under a very heavy fire of cannon and musketry completely routed and dispersed the enemy in all directions though they made a deperate stand. Lt. Johnston with a party of horse chased them and did some havoc and Captain Hodgson did eminent service. On the English side Capt. Lemo was killed and 50 men wounded or killed. In this brilliant affair Col. M'Leod captured 9 capital guns and gained possession of the fine villages Kottar and Nagercoil. The Rajah's troops in South Travancore at this time were commanded by Captain B. Hoogwerff who was taken a prisoner of war along with others by the Hon'ble Col. St. Ledgers. As soon as Veloo

Thumby knew of the reverses of the fight he hastily retreated to the North.

On the 19th February Col. Welsh one of the commandants and the well-known author of "the Military Reminiscences" led the advance further and finally sat down before Oodagherry and Padmanabapuram two forts in close proximity at the foot of the small detached hill called Vaily Mala. The enemy hanging white flags all over the vicinity and without waiting for an attack completely quitted these fortresses and fled in every direction. The gates were left open and the British flags were hoisted on these two forts without a shot being fired.

The victory gained by Cols. Picton and Stuart at Quilon has already been described. All the British forces being now within communicable distance and position with each other, they gradually converged towards the capital. Col. St. Ledgers remained for sometime in the South collecting all the available prize property at Padmanabapuram.

Col. St. Ledgers wrote from the camp on the 19th February as follows :—" I am taking infinite pains to protect the inhabitants from insult, and the sacred places, from being *even* entered ; and by such conciliatory conduct I hope soon to be enabled to convey the tidings of perfect tranquillity being established in Travancore. I of course attribute the discretion of the enemy to the action of Nagercoil and Kottar which by every account appears to have broken the spirit of the Dewan's party on this side entirely."

While at Oodagherry Col. St. Ledgers received a letter from the Rajah of Travancore suing for peace and disclaiming sympathy with the insurrectionists. The Colonel answered by the self same

Capture of Padmanabapuram and Oodagherry Forts.

Rajah's overtures for peace.

messenger accompanied by four troopers intimating that he would cease hostilities provided the Rajah would prove his sincerity by allowing two of the troopers to pass on to Col. Chalmer's camp at Quilon, and return unmolested with an answer. They were accordingly permitted to go on to Quilon. On their return journey they were received very kindly at Trevandrum and were presented with a shawl and sixty rupees each by the Rajah. The troopers returned to Col. St. Ledgers's camp with letters from the Rajah, Col. Macaulay the Resident and Col. Chalmers. In consequence of this, an armistice was proclaimed in the British camp on the 26th February.

After taking possession of all the arms and ammunition stored up at Padmanabapuram and seizing all available prize property Col. St. Ledgers wrote on the 24th February to the Maha Rajah enclosing the letter of 21st from Col. Macaulay calling upon His Highness to deliver up the person of the Dewan within 24 hours after the receipt of his letter. The Honourable Col. St. Ledgers then marched to Trevandrum and encamped at Pappencode near the Fort when His Highness sent Ummany Thumby conveying to the British Commandant, His Highness's extreme regret at the insurrection alleged by him to have been caused by the Dewan Veloo Thumby and promised to adopt immediate measures to apprehend and deliver his person as demanded. Col. Macaulay arrived at the camp on the 3rd March and despatched Travancore and British Officers in pursuit of the Dalawa who had fled to the jungles of Kunnathoor and for whose apprehension Rs. 50,000 were now offered.

The Hon'ble Col. St. Ledgers sits before the Trevandrum Fort.

Ummany Thumby was made Dewan on the 18th March 1809. The Rajah and the Resident now held an interview and drew up a new treaty by the conditions of which the Travancore Sirkar agreed to pay all arrears of the subsidy according to the terms of the treaties of 1795 and 1805 and the expenses of the war, to disband the Carnatic Brigade and to place the defence of the country in the hands of a British subsidiary force part of which was to be stationed at Trevandrum and a part at Quilon. Tranquility and peace being thus restored the troops returned to their cantonments.

Veloo Thumby Dewan was pursued from place to place until at last at Munnady one of his servants who was found in the streets carrying his master's silver and gold vessels being threatened, revealed the hiding place of his master. Veloo Thumby and his brother fled and shut themselves up in Bhagavathi Pagoda. Standing inside the Sacred Pagoda, without any further hope, Veloo Thumby asked his brother to stab him and on his refusal plunged his own dagger into his own bosom. As the wound was not so effective as to end his life, he cried out to his brother 'cut off my neck!' His brother Padmanaban instantly with one cut of his sword severed his brother's head. Just at this moment the British detachments forced open the pagoda doors and saw only the lifeless bleeding body of Veloo Thumby weltering in blood and his brother standing close by with a drawn sword. The body was carried to Trevandrum where it was exposed in a gibbet at Kannamulay for public insult and execration. This revengeful act and insult done to the dead body of the hero of a country most justly evoked the strong reprimand and animadversion of

End of Veloo Thumby
Dewan.

Lord Minto the then Governor General ; but Col. Macaulay fully justified his conduct and said that the inhuman and savage murder and assassin of innocents deserved no better treatment.

Now what happened to Vedamanickam and the early Protestant Christians during the war, remains to be told. As we have said the main object of the Prime Minister in warring against the British was to kill Col. Macaulay and expel the few foreigners who had intruded into the country as traders and assumed political power, and to free the Native Government from the foreign yoke it was said to be groaning under. It has also been said that the Dewan regarded this war as a Religious War the chief object of which was to root out Christianity from the face of the land. Christianity was the religion of Englishmen his enemies and he feared that they would gain over many through its influence. At such a critical time naturally enough any native of the country suspected of being favourable to the English would become the subject of the Prime Minister's special attention. But it was a well known fact that Vedamanickam kept such an open friendship with the English Missionaries that he was the means of bringing one of them into the country, and to make matters worse that one was a particular friend of Col. Macaulay. No wonder then, that Vedamanickam was a marked man and was looked upon with great suspicion and molested with undue severity and hatred.

The enemies of Christianity had only waited for such a pretext. The report soon reached the palace that a subject of the Maha Rajah still enjoying the protection of his Government had been bold enough to embrace the religion

of the hated "White men" and to bring their Missionary into the country and that he continued to give him information about the state of affairs in the country and was in fact acting as a British spy. Thereupon the Prime Minister despatched a band of sepoys to the South under orders to seize and imprison the person guilty of so great a crime against the King and the state ; as to be a means of bringing Europeans into the country and act as their spy. But Vedamanickam was not without friends, for strange as it may seem, when the band of sepoys entered the village they first went to the Hindu villagers to get their help. Fortunately one of them a friend of Vedamanickam contrived some means whereby intelligence of the Dewan's orders was communicated to him in time to allow his flight before the house could be surrounded. Vedamanickam fled for his life and concealed himself in the jungles in the neighbouring Maruthuval Malay Hills. The members of his family and other Christians also fled to the same hills soon after. In those mountain recesses these poor exiled Christians prayed to God in tears for their deliverance. A second time also, an attempt was made to seize Vedamanickam. For some time he had not the courage to venture out of the hiding places in the mountains to visit his house except during the dark hours of the night.

In one of these secret night movements, Vedamanickam actually fell into the hands of some of his enemies, but Providence so turned their hearts, that they were touched by his entreaties and cries for mercy. They pitied him and unwilling to take him before the authorities, set him free and told him to flee for his life and escape any where. He returned to the same Hills where his brethren were and prayed to God with increased zeal and thanked Him for his late deliverance.

Meanwhile the political troubles grew worse and the Dewan becoming more violent than ever, in not having been successful in his attempts to seize the " Spy " now issued an order that whoever found Vedamanickam might kill him, and that the Missionary he had brought to Travancore should not be allowed to enter the Aramboly Gate anymore. Upon this Vedamanickam determined to flee from the country altogether; but on coming down to the frontier lines, he found them guarded so closely that escape beyond the Native Rajah's territories was simply impossible. Even the people on the sea-coast had orders to watch the movements of the white people and their servants and the proscribed offenders. Where was he to go and what was he to do? In the day of his distress he called upon the Lord, and He delivered him. Stealthily returning with all haste to the village, he took a few necessary articles, and having gathered together a few of the Christians that were still left behind the little company stole by night to the neighbouring mountains again where they found shelter in a deep ravine. In this mountain fastness Vedamanickam remained watching the destinies of the war driven from the abodes of men, exposed to danger from wild beasts and suffering privations of various kinds. Even in the jungles, he and Gnanamutthu the headman of the family kept up prayer and worship very regularly. The words of his appeals to God and the burden of his prayers at this time were:—" O Lord God! Hasten the time when this abode of heathenism and superstition will pass into the hands of the Hon'ble Company. Increase thy Church in this land abundantly " Vedamanickam was so much accustomed to this request in his prayers, that long afterwards this

special request constantly came out of his lips whenever he prayed publicly.

One day Mr. Ringeltaube observing this special request for the East India Company's rule constantly occurring in Vedamanickam's prayers he called him after the service, and said to him :—" Sou, do not pray in this manner hereafter. The country you live in is a charitable country. There are some privileges here, which the subjects under the Company's Government do not enjoy. If the Company were to rule this land, perhaps you will have to pay them more than you do now here. Apart from this, it is an improper request to ask God to give your country into the hands of the Company; You will be more reasonable in your request if you will only pray :—" O Lord, convert the Maha Rajah of our country to thy knowledge and grant that all his subjects in this land may worship Thee and come under thy rule."

The early Christians were thus hiding themselves on the for more than 30 days and just 3 days moun-
Vedamanickam's prayer answered. tains before the Aramboly Lines were taken by the British, Vedamanickam is said to have had a curious dream. He was lying weary and much depressed in spirit, under the shade of a tree on the hills listening to a Chapter from the Bible read out to him by Masillamany and in that state fell asleep, and dreamt a very curious dream, awaking from which he said :—" Nephew, something tells me that there are only 3 days more for our sufferings to end and in 3 days yet peace will come to us, for just now when I was dozing away I had a dream in which a man in white robes appeared before me and said :—" You will have peace soon, in 3 days the country will fall into the hands of the Company."

Three days after this when he was praying alone in the night the same man appeared to him. Vedamanickam was afterwards surprised to hear that this part of the night was just the time when the Aramboly Lines fell into the hands of the British. Overjoyed at the success of the English Vedamanickam now resolved to leave the hiding place. He went down from the hills and presented himself before the Colonel and the officer ; of the 3rd Regts. and they conversed long with him and asked him many questions chiefly informations regarding the country and the people.

The Commandant and the other officers of the regiment listened with delight to the story of Vedamanickam's life and they were not a little surprised to see the books which he had in his possession and to hear from him that he was a Protestant Christian. They advised him to go back to the Hills and hide himself again for three or four days more. He accordingly went back and concealed himself along with others. Returning after four days to the Commandant he asked him " Can we, sir, now freely move, since the country has passed into your hands?" But the Colonel replied " No, not yet, it will take some days more, for the Dalawa is preparing to meet us again in two or three days. If you cannot safely conceal yourselves here you had better retreat to Palamcotta.". A day after this the fight between the contending forces took place at Olooganacherry near Nagercoil which we have described in the previous pages. • It was not far from Vedamanickam's village. It resulted in the utter defeat of the native troops and the establishment of the British supremacy in the Southern Taluks of Travancore. This happened in February 1809. Soon after this Vedamanickam with his friends returned to his native village of Mylaudy and gathered together the scattered flock once more around him.

In an age of doubt and unbelief, if any of the readers regard the above account as too marvellous for belief, we have only to say that it is not a pious fiction, but it is one of the authentic instances of the gracious dealings of God with His children and of His answers to their prayers. Such instances were not peculiar to the Old and New Testament days; they are ever continually occurring in this world to show us the ever present power of God. The above instance is particularly recorded here to show in what a wonderful manner God guided the footsteps of Vedamanickam and the little flock at Mylaudy and delivered them out of all their troubles. It is also intended to show that their children and children's children and the generations to come, might ever remember God's mercies to their fathers in the past, and learn to trust in Him always.

Three weeks after the above occurrences Vedamanickam went to Palamcotta where Mr. Ringeltaube Mr. Ringeltaube during the War. was anxiously watching the progress of the war and its results. He lost all hopes about the Mylaudy Christians. He was just beginning to establish the Mission when this war unhappily broke out, and put a stop to all his noble plans. The converts who had just embraced Christianity and their teachers whose faith was not half as firm and matured as that of St. Peter who forsook and denied his Lord and Master under his very eyes, when they heard of the rumours of war forsook Mr. Ringeltaube and each one escaped for his life in the best way possible. No doubt it was a very trying period to the Church no doubt.

A few years afterwards referring to these events Mr. Ringeltaube writes:—"It must be allowed that during that awful period almost all my native assistants were unfaithful.

A few of the better sort however remained steadfast and became the foundation of the small Church now in being."

Seeing that they were new converts steeped in ignorance persecuted and harassed the more so in this time of war, it is really wonderful that even "a few remained steadfast" to the religion they had adopted. We can easily imagine what must have been the perplexity and anguish of Mr. Ringeltaube's mind. A serious trial it was for him. His own life was in danger. He could not remain in the country. Seeing his Christians thus scattered he almost hopelessly gave up the Mission and leaving some hasty instructions with Vedamanickam escaped to Palamcotta. During these troublous times Ringeltaube's anxiety concerning the little congregation of Christians was great. Great also was his joy now, when his old faithful Vedamanickam again stood before him at Palamcotta narrating the wonderful deliverance which God had wrought for his people. Some years after the war, Mr. Ringeltaube put his painful trials and experiences in the following touching words, "I can never think of those times without feeling my heart wrang affresh and praising God for his gracious deliverance."

Vedamanickam reported that he had succeeded in gathering together back almost all the Christians scattered during the war, and that they were all eagerly waiting to receive him. So when peace was restored in the country Mr. Ringeltaube came back to Mylaudy and held a thanksgiving service with his Christians praising God for their deliverance from the horrors of the late war. He then directly proceeded to Quilon where he saw Col. Macaulay and once more applied for permission to build the first Protestant Church long denied

Ringeltaube's Third
Visit to Mylaudy.

to him, and returned to Mylaudy to resume his preaching. While so, the long looked for permission came. Mr. Ringeltaube showed it to Vedamanickam and consulted him about the selection of a suitable site for the erection of the sacred edifice. Vedamanickam knowing well that the enemies of Christianity would never part with their grounds for building a Christian Church, took Mr. Ringeltaube to his own garden which was then under Gingili or Rapseed cultivation. Mr. Ringeltaube though he liked the spot he preferred to wait till the crop was over lest Vedamanickam should sustain any loss. But Vedamanickam said "It is not so, Father, after what all efforts we have been able to secure this permission from the Sirkar. After God has granted our prayers, why should we delay His work for the sake of the trifling loss which I shall willingly bear, as He shall abundantly recompense me otherwise?" Mr. Ringeltaube much pleased at this answer made plans for a chapel and a bungalow.

Another desire of Mr. Ringeltaube was that a separate Christian village must be formed in the vicinity or around the Mission establishment. In view to this he wanted some more extensive lands lying near, which Gnanamutthu the head of the family similarly freely offered to the Mission. Mr. Ringeltaube though he was willing to accept these grounds from Vedamanickam and Gnanamutthu as free gifts to the Mission he yet feared to do so lest their children in future put forth claims to such lands got without consideration. To avoid such disputes a nominal price was fixed and the lands were transferred to the Mission. The ground on which the present chapel stands was Vedamanickam's and where Mr. Mead's granary with its upper house &c, stands was Gnanamutthu's.

CHAPTER VI.

The first Protestant
Church in Travancore
built at Mylaudy 1809.

Having thus secured the necessary lands Mr. Ringeltaube lost no time in arranging for the construction of the Church. In addition to the instructions given to Vedamanickam he also requested the Tahsildar and Magistrate Munnen Annauvy and others, who were sent by royal order to render all aid in the execution of the work and if desired to build it at the Sirkar cost. From the course of events one would be led to think that these royal favours to Protestant Christians were done at this time more to conciliate and please Colonel Macaulay soon after the reverses of the war, than with any inherent desire to help those despised Christians of Mylaudy. What Ringeltanbe, Buchanan, Dr. Macaulay and Col. Macaulay himself failed to get for three years before the war inspite of continued representations was now granted without any opposition or excuse.

In May 1809 the foundation of the Church was laid in Vedamanickam's ground when the garden was still bearing the gingelly crop. While the work was in this way vigorously proceeding the heathen Tahsildar jealously hindered the work in various ways. Vedamanickam fearing that by complaints against him the work would only be further delayed, gained his friendship by his usual mode of dealing with enemies, by giving him presents. The Tahsildar who was thus propitiated persevered equally with Vedamanickam, and in four months time the small Church was completed. It was dedicated in September of that year. On that occasion Mr. Ringeltaube baptized a few and administered the Lord's Supper to



THE MYLADY CHURCH, 1809.

the Christians. This was the first Protestant Church that was built in Travancore.

Contiguous to the Chapel Mr. Ringeltaube proposed building a small bungalow for himself at the same time. For the time being however he occupied a small native hut near the spot, ten by six furnished with a common wooden table, one or two stools, and a native cot. In this way he lived like a pure and poor native of the country in the simplest and inexpensive a style, practically showing to what extent a servant of God can deny himself the comforts of life in order to do good to his fellow beings. To mark this important occasion of the dedication of the first Church Mr. Ringeltaube formally made Vedamanickam a catechist and a paid agent of the Mission and resumed the Lord's work in Travancore with all earnestness and full of hope. The Missionary and his assistant now devised all means for the further extension of the Church.

Having been thus made a Catechist at the end of 1809,

Vedamanickam made
a Catechist.

Vedamanickam entered upon his work with all cheerfulness, and zeal. He had every reason to be thankful for being privileged to labour in the vineyard of Christ. He first directed his attention to convert those of his friends and others who were worshippers of Elankamanyan and who went to Trichendoor and other places of pilgrimage every year. He travelled from place to place, carrying the Gospel Message. His itinerancy was full of success and cases of conversion multiplied in the neighbouring villages. More than all others, the Shanars listened to him and more readily accepted the truths which he preached with such earnestness. Seeing their hearts were open to conviction the Catechist frequented their houses.

The work thus, steadily extended; foremost among those he was privileged to convert were the people of Tamaraculam, the chief among them were Vedamanickam Moopan of Santhivillay a suburb of the town, father of Davasagayam (the teacher of the place for several years), Pakiamutthu Moopan, and Abraham Moopan father of Arumanayagam Catechist (recently Supt. of Mission fields), with all their families ; these were the first deacons of the Tamaraculam Church.

Abraham Moopan's heathen name was Perumal and the name of his titular god was Vengalajen. At the time when his eldest son Palaveshamuthoo aged 15 was ill though he made all offerings he could to this god for his recovery the boy died. From this time he began to distrust his god and his mind was prepared to receive the more sober truths of the Gospel of Salvation. He was a *Moopan* of the Tamaraculam Church till 1855 and died in the Lord at the advanced age of 90.

From Tamaraculam when Vedamanickam began preaching the word in the village westward a few men in Puthalam and Ettambully embraced it, and when Mr. Ringeltaube heard of this good news he visited the two villages encouraged them and arranged to send them teachers who were first instructed at Mylaudy. He also proposed to build for them churches for which permission was applied forthwith. Masillamani who accompanied Vedamanickam on his pilgrimage to Chidambaram was appointed the first Catechist of Tamaraculam and Ettambully where he converted numerous families and laboured with much success. Vedamanickam's eldest son Devasagayam was the first Catechist of Puthalam.

Mr. Ringeltaube with his assistants often travelled from village to village preaching to the people under the shades of trees, on the way sides, and in the houses of many heathens who received him friendly. As they extended their exertions in every direction God also blessed their work, and they were glad to see conversions taking place all round. Thus in three places, especially at Picheikudiyirupu, Athicad and Covilviley numerous converts were ready for baptism. As Mr. Ringeltaube had no trained catechists with him ready to take charge of the new congregations he applied to Mr. Kohlhoff for help and succeeded with much difficulty in obtaining a few hands of Vedamanickam's class from Tanjore and Trichinopoly. He appointed them catechists over the new congregations, and himself constantly visited the places and encouraged the converts to be steadfast in their faith.

We have seen that till the end of 1809 there was only one church, that of Mylaudy for the use of Christians, which necessitated the converts of the congregations of Tamaraculam to walk a long way to Mylaudy for worship especially to receive the sacraments. But in the beginning of 1810 Mr. Ringeltaube obtained the Sirkar permission to build churches in six other places. He at once began building small chapels at the required places. Though these houses of worship in neglected villages were very modest and puny buildings they were really important as they were the centres from which Gospel Light first spread around.

Mr. Ringeltaube was able to build these churches quickly and complete them the same year because of the help of 1000 Rs. which a friend of him kindly gave him for this

purpose. Tamaraculam church was dedicated on the 10th March 1810 on which day 40 persons were baptized and two days after 12 persons. Before baptizing them Mr. Ringeltaube made them promise that they would be loyal and obedient subjects of their Raja and that they would also do all the civil duties and reasonable services to the Sirkar. *Puthalam* church a decent and modest building was built mainly through the exertions of *Gnanamuthu* the headman of the Mylaudy family. It was dedicated on the 20th July the building being well decorated at the time. The decent and clean dress of the converts on that occasion and their conduct in general pleased the Missionary very much.

On the 28th of the same month (July) he dedicated the church at Athicad when taking for his text Hebrew 12. 22. he discoursed to the people about the delights of Mount Zion and the Heavenly Jerusalem.

The church first erected at Ettambully was burnt down by the heathen Nadars near about, at the instigation of Madaven Kumaren a Sirkar official. Before Mr. Ringeltaube could write to the Dewan on the subject he met the official and reprimanded his conduct upon which the man confessed his fault and promised to rebuild the church with the help of the same Nadars and to release the Christians whom he had falsely kept in custody. He also agreed to inform Mr. Ringeltaube whenever his Christians did any fault. Mutual friendship was thus established to the benefit of all concerned. The Church was built up a second time and was dedicated on the 14th October. On this occasion Mr. Ringeltaube baptized 32 converts and preached on "What shall I do to be saved."

As at this time Mr. Ringeltaube had no suitable house at Mylaudy to live in, he frequently took his Gospel first preached at Ammandivilley. abode at Oodagherry Fort commonly called Pooliacurichi near Palpanabapuram and preached salvation to the people in its vicinity ; and he was well received wherever he went.

When Mr. Ringeltaube heard the good news that a good many were converted at Ammandivilley and its neighbourhood through the efforts of Masillamani Catechist of Ettambully he went thither. The people erected a pandal in which they received him. He reached the place on the 24th February 1810 and preached to the people from the latter part of the 24th chapter of St. Matthew about the Judgment Day, and convinced them that he came to prepare them for that Great Day when Christ shall judge the world, and that there will be an end to the present sufferings of His people.

There is a traditional story among the people which is spoken of as having occurred on the above day at Ammandivilley. When Mr. Ringeltaube was sitting on the said pandal in the night and reading and explaining the gospel to the people in the lamp light, a child of one of those present 4 or 5 years old and born lame, left his mother and crawling unobserved, towards the Missionary, caught his feet. Mr. Ringeltaube as he was wont to take native children in his hands and play with them, took this child in hand without knowing that it was a lame one and curious to say the child walked from the very moment. This incident produced great excitement and wonder among the people. We have given the story just as it is traditionally current among the people and believed by

Traditional story about the wonderful cure of a lame-child.

them to this day. The next day on his return to Oodagherry a few Roman Catholics of the place came to Mr. Ringeltaube and told him that they would join him if he would promise to deliver them from all the troubles that might come to them in case they refused to do the usual *ooliam* (gratis) services to the Sirkar. But he totally declined and dispelled from their minds all such unworthy and worldly motives. The people then said "Now our only care is about our salvation and we wish to have a church of our own." Mr. Ringeltaube was glad at these words and endeavoured to help them, but the people were unsteady.

Now many of the converts of the type above referred to were deluded under the impression that because they were under a European Missionary, they could discontinue their usual services to the Sirkar and they actually refused to work. The local officials reporting the matter to Government they deputed an officer from the capital who came to Mr. Ringeltaube on the 27th February 1810 to understand from him if he had countenanced any such insubordination on the part of his converts against the Sirkar and asked a writing from him to show that he expected all the Christians to be loyal and obedient to the Government and to render their usual services. This writing Mr. Ringeltaube readily gave and the officer showed it to the Christians most of whom quietly submitted but some obstinately withstood causing thereby great sorrow to Mr. Ringeltaube. Thus the few that were totally disappointed in their unworthy motive of being released from the unjust taxes and cruel services which the Sirkar imposed on them, finding that they had not realised their anticipated freedom by becoming Christians, began to give vent to their ill-

Disturbances on
account of Sirkar
ooliam Services.

feeling and caused disaffection among the people against the Sirkar and an unfavourable opinion regarding Christians. When Mr. Ringeltaube returned home from his visits to the congregations, the first spectacle that would often strike him was the numerous long cadjan petitions the people used to hang on the low roof of the verandah of his small bungalow that he might peruse them and redress their grievances against forced labour rendered to the Sirkar. Some of the Catechists also joined these discontented people, and made some varnished representations to the Missionary. The amount of trouble and uneasiness thus caused to Mr. Ringeltaube was very great.

When matters were so, Col. Macaulay the great benefactor of Christians retired from his work on the 4th March 1810. Col. Macaulay presided over the affairs of Travancore and Cochin from 1800 for 10 years and did much good to both the States, and established the British Supremacy on a firm basis.

What a happy thing it was that the first Political Resident and British Representative was a pious Christian quite willing to spread the Gospel Truths to the best of his power. He was the great prop and support of the early churches. But for him none of the Missionaries would have been able to set their feet in Travancore. Many gentlemen at Madras at that time entertained the same opinion that Col. Macaulay's tenure of office was the time best suited for the planting of Christian Churches in Travancore. Under this impression they persuaded as we have seen many Missionaries to go to Travancore, and avail themselves of the opportunity.

It was only during Macaulay's time that the way was opened for Mr. Ringeltaube to move freely and preach the

Gospel throughout the length and breadth of Travancore and it was he only that helped to build the first Church.

We cannot better express the eminent services which Col. Macaulay rendered to the Travancore Church than in the memorable words which Dr. Buchanan wrote to him on the eve of his retirement:—"The wall between Hinduism and Christianity seems to be tottering, *you* have applied the battering ram to that wall with good effect in Travancore and I am only wish that you could stay to give it a few more shocks" (*Vide p. 105.*)

During his retirement in England Col. Macaulay co-operated with Dr. Buchanan, Wilberforce and other great Christian philanthropists in the interests of the spread of the Gospel and the establishment of the Church in India and in Travancore in particular. (*Vide p. 107.*)

We have only to add here that Col. Macaulay lived to see the good fruits of his labours. He was M. P. for Saltast 1828-30 and was promoted as Major General and Lieut General, and he died at Clifton on the 20th February 1836 at the ripe old age of 76.

CHAPTER VII.

The retirement of Col. Macaulay who was the means of planting Christianity in South Travancore would have proved a great loss to the Christians, but for the timely advent of Col. Munro who was an officer equally ardent and much willing to do good to the early Christian Mission. He was in no way less zealous than his predecessor in the cause of Christianity. His untiring efforts to promote Missionary enterprises in Travancore are very well known. How he used his power and influence to this end, would be amply illustrated in the sequel. He did so much good to the Travancore Church that he richly deserves to be called the "Father of the Christian Missions in Travancore."

At this time, many high caste Hindu families and a few Mohamedans, near Pooliakurchi and Palpanabapuram approached Mr. Ringeltaube and offered to become Christians and be baptized, if he would but agree to pay up all their debts. These men were once sepoy in the Rajah's Carnatic Brigade and as their services were now dispensed with, they were driven into debts. If Mr. Ringeltaube had only adopted this method of conversion he could have purchased many families into Christianity. Such a method was not altogether unknown among certain sections of Christians in the country. But Mr. Ringeltaube far from agreeing to the costly proposals made to him inculcated on the ignorant applicants the nobler truths and ends of the Gospel of Salvation.

Similarly about this period a Jew from Cochin wrote a letter to Mr. Ringeltaube asking for baptism. Some gentlemen from Cochin also wrote to Mr. Ringeltaube recommending the Jew as a rare acquisition to Christianity. As the alleged motive of the Jew for his conversion seemed good and satisfactory at first the Missionary consented to baptize him but latterly after making searching enquiries it was revealed that the Jew's motive for conversion was not the result of conviction, but of various other sinister motives. Some gentlemen in Madras took Mr. Ringeltaube to task for his connections with the Jew. In consequence of this Mr. Ringeltaube suffered much inconvenience of mind and lost much time in keeping up unnecessary correspondence with the Jew and his European friends and foes.

In 1806 Mr. Ringeltaube paid his first visit to Trevandrum. During his stay in the town he presented an English Bible to a Roman Catholic gentleman there. He was an officer in the Maha Raja's troops but his grandfather was a French Protestant who at the battle of Nanganeri died when fighting along with the Travancore troops. His grandson however was a Roman Catholic. This officer carefully read the Bible presented to him and began to see the Gospel Truths for himself. He openly disputed with the local priests who reported the matter to the Bishop and excommunicated him from the Church. About the treatment offered to him this European Officer wrote a very promising letter to Mr. Ringeltaube. Greatly rejoicing at this news Mr. Ringeltaube wrote to him an encouraging letter giving sound advice and also lent him a Portuguese Old Testament and two copies of the New Testament.

Some Roman Catholics becoming Protestants.

On the 10th of September 1810 when he went to Palamcotta to baptize the child of a dear friend Mr. Ringeltaube met a Roman Catholic Dutchman who was long kept a prisoner of war. The Dutchman till then was very careless about his spiritual concerns and now being seriously sick, heard of Mr. Ringeltaube's arrival and received from him much comfort and at last took sacrament at his hands.

The Bible Society at this time purchased a few Tamil and Portuguese Bibles and sent them to Mr. Ringeltaube for free distribution among the people of Travancore. They reached Mr. Ringeltaube in January 1810 and proved to be of immense help in his work. Mr. Ringeltaube wrote a very grateful acknowledgment to the Society and thanked God who had influenced their minds to such a benevolent action. He was so poor that he had no almirah to keep these Bibles; he had to take special care of them for fear of white ants. It was rather difficult to handle the ponderous volumes of the Tamil Bibles of those days. In fact Mr. Ringeltaube had to employ two coolies to carry these Bibles when he went from congregation to congregation distributing them. Perhaps the people did not at first value the free gifts they received, but soon after they appreciated them and derived immense good by the perusal of the sacred Scriptures. The Portuguese Bibles were scattered mostly among the Roman Catholics and Protestant East Indian families in Cochin, Quilon, and Palamcotta some of whom longed very much to possess the Word of God.

As Mr. Ringeltaube had to inspect the Churches also for some time, whenever he returned he used to travel from village to village and at certain fixed centres to hold

Patriarch Jacob of
Covilviley.

baptismal service and to administer the Holy Sacraments. The people were only eager to take advantage of the opportunities thus offered to them. The following incident is only one out of many which shows Mr. Ringeltaube's spirit and manner of work and it is taken from his diary for 1810 :—

“ At Atticadu, after preaching to a considerable number under a mango tree, I baptized an old man from Covilvilei, of ninetyseven years of age, whom I called the Patriarch Jacob and who leaning on two of his sons, shed tears of joy for their conversion as well as his own, for they were baptized at the same time with himself. But a more interesting figure, if possible, in this group was a Schoolmaster, crippled in both legs by a fall from a tree, who had been brought ten miles on men's shoulders to hear the word. ‘ Since’ said he ‘ I lost the use of my legs, I have nothing but heaven in view.’ After preaching on the latter part of the Second Chapter of the First Epistle of Peter, I took occasion to exhort the people to be obedient to their masters, and particularly to the magistrates and to waive all views of temporal advantage by professing Christianity, and not to imagine they would be exempted from the cross, or discharged from the obligation of their relative duties.”

The following figures taken from the statistical account of the Church, written by Mr. Ringeltaube in November 1810, exhibit the numerical strength of the churches established in the South at that early period.

	BAPTIZED.
Mylaudy	46.
Pichukudieruppu	32.
Thenkombar (Puthalam)	57.

Kovilvilley	..	..	..	..	64.
Athicodoo	..	..	..	..	52.
Ettambolly	..	..	..	..	43.
Thameraculam	..	..	..	..	128.

TOTAL. 422.

Of this excommunicated	..	..	5
Died 5 adults and 3 children			8
Apostates to heathenism 5 families			15
			<hr/> 28. <hr/>

Present number 394.

Before the end of 1810, almost in all the above stations small churches were built and Catechists appointed to each.

On the 16th of November 1810. H. H. Rajah Bala Rama died and a dispute arose in the Royal family as to succession. There were two rival claimants and political factions; each party putting forward the claims of its own head. But the British Government supported the claims of H. H. Letchmy Bai and she was accordingly proclaimed Ranees or Queen. Her turbulent uncle was deported to Tellicherry and afterwards to Chingelput as a state Prisoner by Col. Munro.

There were also many partisans of the old and present ministers that gave endless trouble to the Resident. They plotted against the Sirkar to serve their own purposes. The Dewan Ummany Thumbay himself proved so rebellious that he was ultimately dismissed from the service.

Amidst such a sad and chaotic state of affairs in the country, Her Highness prudently thought that the best method

of preventing further evils and restoring peace, order and good government was to entrust the administration of affairs into the hands of Col. Munro the British Resident and to appoint him as the Dewan. Col. Munro was also equally anxious to be of service to the people and the country at such a critical period. So he responded to the appeal of the Ranee and accepted the Dewanship on the 14th June 1811. As Col. Munro held the joint office of Resident and Dewan he completely relieved the Ranee of all cares and burdens of state. He had no easy task before him. He was however determined to weed out all evils that threatened the peace of the country and he mightily succeeded.

To put a stop to these reforms initiated by Col. Munro the dismissed Dewan Ummany Thumbby plotted against the Resident's life. His villanous plan to murder the Resident at the Quilon Residency was discovered just about the time set to carry it out, and Ummany Thumbby was arrested and sent a state prisoner to Chaughaut and thence to Chingleput.

In the Treaty of 1805 Article V it was specifically provided that should the Travancore Government be irregular in the payment of the annual subsidy and fall into arrears, the British Government would be at liberty to assume the administration of the country into its own hands. In Macaulay's time the treaty was often broken and he had constantly to remonstrate with the Rajah and in the last instance seeing no other remedy when he was about to carry out the terms of the treaty, he had to retire from service owing to ill-health and Col. Munro was appointed Resident. When the latter assumed the office of Dewan he mended the matters and made Travancore a new

Col. Munro's administration and reforms.

country altogether. His main object was to improve the finances of the country and to make the Sirkar solvent to enable it to pay its heavy debts to the Hon'ble Company and to other merchants, and to make it possible for him he had to improve the personnel and morale of the Government and the State offices. It was no easy work that he set himself to accomplish. He had to surmount difficulties of no ordinary nature and it may be said that he was the real Hercules who cleaned the Augean Stables of Travancore of all its accumulated impurities of years, and the stream of Christian principles and reforms he set aflowing, fertilizes this garden of India to this day. He introduced new reforms of every kind, thoroughly remodelled the administration and improved the country in various ways. He systematized the confused old Revenue Ayacut accounts and commenced a new revenue settlement of gardens &c. He widened and deepened the Ananda Puthanar the chief irrigation canals of Nanjinad which brought into new cultivation about 2000 cottahs of additional lands.

Further, he abolished many oppressive taxes and services under which the people were groaning and made justice equally accessible to all classes of subjects. He established regular Law Courts of Appeal and Zillah Courts throughout the country and made regulations for their guidance. An important method of correction which Col. Munro adopted was this; in his circuits and otherwise when he suspected any sirkar servants of corruption and immorality with an unflinching hand he inflicted corporal punishment on them. The drummers of the Resident's Escort were ever ready to execute the punishment and freely use the cat-o-nine tails. Another peculiarity of Munro was that he never dismissed Government servants

thus chastised. After thus teaching them lessons of moral discipline he ordered them to continue in their duties. A special court for the trial and punishment of Sirkar servants was also established.

The measures he had adopted were eminently calculated to restore the public tranquility ; and from an exhausted exchequer, a lamentable deficiency in the administration and want of justice, he succeeded not only in relieving the country of its debts but in completely raising the finances to a state of unusual prosperity. Every department of the Sirkar service was re-organised and taxes were lightened and the foundation of a better order of things was established throughout the country which has never since been weakened or interrupted. It was not however till the year 1814 that Col. Munro resigned his appointment as " the Dewan of the county."

He exerted much to put down the arrogance and the domineering and bullying spirit of some of the higher classes who with their inborn hatred and overbearing manners cruelly treated the poorer classes and lorded over them. The following incident shows how Col. Munro was averse to give undue prominence to any one class over the other and how he kept down the imperious ways of the insolent aristocracy within proper bounds. Col. Munro's name will never be forgotten in South Travancore for the following memorable act.

It came to the notice of Col. Munro that the Sudras of Nanjinad or rather *the National Council of the Pidagaikars* exercised more authority over the Southern Districts than the Government itself and often proved rather a scourge and a curse to the people than a blessing. This National council of

The Council of the
Pidagaikars of Nanji-
nad and Col. Mun-
ro's treatment of
them.

the Southern Sudras met once a year at Suchindram in December usually at the time of the Car Festival. Each important village sent 2 or 3 delegates, thus more than 200 venerable leading members of the community met to deliberate on the deeper matters concerning the privileges of their caste and religion and those of others and to see whether they were strictly observed.

One of the chief topics discussed in this annual council was whether all the individuals of their caste and other castes had duly observed their respective caste customs and manners, and whether any one class had adopted the costume, food, speech (provincialism or brogue) and general habits of the other class, and if the council discovered that any individual violated or trespassed his caste rules and limits, it took the law into its own hands and brought him to judgment and carried everything with a high hand. There were instances in which even capital punishment was inflicted by this council. In short this assembly of Nanjinaud Pidagaicars in a way was worse than the Inquisition at Goa. They were a terror to the country and they often coerced the rulers of the state to do many a thing against their will. To avoid unpleasantness, in many state affairs they were formally consulted. On some occasions the council lasted 10 days. Each *Pidagai* (district) sent a முரசு (brass drum); and the council possessed 12 drums.

Very often they marched in grand processions the 12 Pidagai drums sounding in front led by the 12 Pidagai representatives each holding a மொந்தை or staff in his hands, and followed by hundreds of Pillaimars or hereditary clerks and accountants holding their விருது or caste banners, medals and different emblematic staffs; and when they marched

through the country in this fashion they struck such terror into the minds of the people that they bowed and worshipped those senators and implicitly obeyed their dictatorial commands.

Whenever they wanted to see the Rajah and interview him on any subject they marched in the same dreadful fashion. One day when Col. Munro was staying at the Oodhegherry Fort, this celebrated southern council went in such a grand fashion holding their flags and staffs and sounding their drums to make a special request or prayer to the Colonel.

The British Representative observing the effrontery and the disrespectful way in which this arrogant Council approached him and that without permission, he allowed them coolly to enter the gates. When they were all secured inside the Fort he ordered his escort to fall upon them and seize all their paraphernalia and break all their drums and staffs. Accordingly in no time the imperious Pidagaicars of the South were made prisoners and fettered, and taught a lesson and then released.

Thus Col. Munro in one day abolished this great southern Council which sat for very long a time as a supreme court judging the manners and usages, habits and customs of the different classes of people whom they tried tyrannically, kept down and controlled by their rigid rules.

The Colonel not only put a stop to this grand Pidagai Assembly but also to the village assemblies and caste assemblies and greatly curtailed their powers, privileges and immunities, and completely crippled them so that they may not prove a source of political danger in future. This and such bold efforts of Col. Munro to root out all the evils that

afflicted the country, vastly improved the administration and reformed the people.

The great work which Munro began is still going on. We may still go further and assert that some of the important reforms introduced into the country long after can really be traced to the first impulse given by Col. Munro. Col. Macaulay prepared the soil and made it capable of progress. But it was Col. Munro who sowed the different seeds and and watered the field till the plants grew young and healthy and strong. The natural resources of the country were developed. Its people obtained liberty and education. General civilisation and administration of justice have made rapid strides during this period. Whatever may be the developments of the country in these years, we should not forget the fact that Col. Munro was the father of all reforms in Travancore and the great deliverer of the country. For such a thorough reform in every branch of the administration, Travancore is ever indebted to the practical wisdom, and noble and generous nature which he displayed during the time he held the responsible offices of Dewan and Resident.

The noble line of British Residents who succeeded Col. Munro and their contemporary Dewans and native sovereigns zealously continued the reforms thus initiated and devoted their best energies to the progress and welfare of the people and the country. We must not also forget that the equally noble band of Christian Missionaries who laboured in the country bore the brunt of the battle and contributed much towards the general uplifting of the masses and in the way of introducing western education and christian ideas of religion and morality that now pervade the country. And we of this generation enjoy the fruits of the labours of those able administrators, benefactors and philanthropists.

When Vedamanickam was actively engaged in Missionary labours among the Christians, and other poorer classes, he became closely acquainted with their wants and sufferings. He also noticed the illtreatment and persecutions the Christians were receiving at the hands of their heathen masters and cruel opponents. In the previous pages, we have described how Vedamanickam tried his best to convince Mr. Ringeltaube of the real sufferings of the people on account of the heavy and unjust taxes under which they groaned. We have also observed that he did not always succeed in his attempts, especially as Mr. Ringeltaube was a strict disciplinarian who never allowed his Christians to show the least symptom of disobedience and discontent to the laws and the ordinances of the state and to the commands of the constituted authorities, but always impressed upon them the sound and healthy doctrine that they should not embrace Christianity with unworthy motives. Mr. Ringeltaube even went so far as to appoint a paid Mission agent whose sole duty was to collect the poll tax due from Christians and regularly pay them in a lump sum to the Sirkar.

Vedamanickam however was only very eagerly watching for a favourable opportunity to bring home to Mr. Ringeltaube's mind the really unjust nature of some of the taxes and the disabilities under which the poorer classes laboured and he ultimately succeeded in his attempts. Vedamanickam's firm belief was that unless the Christians availed themselves of this good opportunity when the British Resident was a friend and promoter of Christian Missions and when they had also the presence of a fatherly Missionary amongst them, perhaps they would never in future get such an excellent occasion to freely represent to the Government

the cruel burdens under which the poor people sighed and to show the means whereby they could be liberated.

At the time we are speaking of, the Shanar community in particular groaned under the heavy poll tax cruelly imposed on them generations before. Curious to say the Shanar caste had to pay poll tax not only for its young and old members living, but also for the dead ! And on account of this cruel demand of the Sirkar, many families who were unable to pay the poll tax emigrated into Tinnevely. The Government then went to the extremity of compelling the representatives of the families thus emigrated into other countries to pay the poll tax due by them !!

It is therefore not at all surprising that the Revenue accounts of the Travancore Government for (983 M E.) 1807-08, exhibit Rs. 88,044 as poll tax collected from Shanars and Eluvars, and Sirkar Pattom Tax on trees from which they drew toddy to pass their livelihood amounted to Rs. 18523, while the poll tax on Chettis and other castes amounted to only Rs. 4624.

Thus the community was burdened with oppressive taxes and in addition to this they were compelled to render greivous *ooliam* services or gratuitous labour to the sirkar. To add to the misery, about this time a famine of a very severe type ravaged the country, and forced many people to go to the neighbouring British districts.

Vedamanickam now thought that this was the best opportunity for him to lay the matter before Mr. Ringeltaube and bring conviction to his mind. Happily this time he succeeded more than he expected. We have seen that the pious Mr. Ringeltaube, respected the authorities so much so as even

to maintain a long time a poll tax collector among Christians, but fortunately he was now convinced by Vedamanickam that it was his duty to endeavour to abolish this iniquitous tax, and to seek relief for the sake of the poor Christians at least, who had every reason to be treated just like their fellow subjects in the matter of taxes. Without losing time Mr. Ringeltaube represented the greivances and sorrows of the poor classes to Government and his labours were blessed by God. Col. Munro though a strict financier was also a humane and Christian philanthropist of no mean order and he took such a lively interest in the matter in which Mr. Ringeltaube interestd himself, that ere long procured the much desired and needed royal proclamation. Thus on the 29th June 1814, Mr. Ringeltaube was quite pleased to receive a communication from Col. Munro conveying to him the information that he had stipulated with the newly appointed Dewan, Devan Palpanaben, that thence forward Mr. Ringeltaube's Christians should enjoy the privilege of being exempt from the Capitation Tax. Enclosed in the letter to Mr. Ringeltaube there was also an order to the Sarvathikariakar (Secretary of State) to ascertain from Mr. Ringeltaube the number of his Christians &c. Though Mr. Ringeltaube did not fully approve of this measure, yet he did not feel himself at liberty to deprecate the procedure prescribed merely on the principle that a certain number of wretchedly poor families would thereby be relieved from a heavy pressure whatever were the means employed. "God forbid" wrote the noble and pious Ringeltaube "that for the sake of my private convenience I should be among those who obstruct the relief of any poor Indian."

Mr. Ringeltaube at once set about to ascertain the number of people who would come under the operation

of the new measure, and it took him more than a week to do so. To do it correctly at that season was impossible as most of the Shanars from the pressure of the times had emigrated into Tinnevely. The drought for the last two years had been terrible. Though this was the cause of their going abroad, some light sprinkling of rain now gave hopes of the return of some families. Meanwhile Mr. Ringeltaube roughly ascertained that the remaining number of families small and great then present in Travancore did not exceed (500) five hundred out of which (150) one hundred fifty only came under the description of individuals that ought to pay the *Talaiyiray* (capitation tax or Kuppaicachi) and *Iray-panam* (royal tax.)

The sagacity and practical wisdom of our Missionary is best seen by the method he adopted first, by which the above mentioned exemption was prevented from doing any positive harm to the Church and the state. According to the arrangement every Christian on application to Mr. Ringeltaube received a *Chit* or Card with his signature on the production of which *for that year*, the Revenue officer declared him absolved from the Poll Tax and which was to be taken from him as a voucher to the sirkar for the loss of revenue; the same method was followed by Mr. Ringeltaube the next year.

He saw that any other method would have the detestable consequence, that many of the heathens or apostates would be induced to present themselves as candidates for baptism merely for the benefit and that he would have continually to enquire and to wrangle. In that case Dewan would also justly complain and he must at once give over. Again

Method by which the exemption from the tax was carried out among the early Christians.

perhaps thousands of hypocrites would rush into the Church and having once obtained exemption from the tax, immediately apostatise again. The above method on the contrary rendered the measure harmless and feasible and gave Mr. Ringeltaube a very necessary check over his people.

Thus we see that at the humble representations of Vedamanickam, Mr. Ringeltaube first mooted the question relative to the poll tax the abolition of which brought great relief not only to Christians, but also gradually to all the heathens of the Shanar and Eluvar Communités.

In course of time the benefit was also extended to the Chetties and certain other classes of people the annual capitation tax from whom amounted to Rs. 4624, which the Government now willingly relinquished. We need scarcely observe that this proved a great blessing and relief to hundreds of families who for years languished under the cruel yoke of this oppressive tax. But though this was an ameliorative and humane act of Government, it produced the opposition, jealousy and hatred of the heathen land-lords who out of policy and selfish interest delighted in keeping down the lower classes with an iron hand and who could not now bear to see their burdens lightened in any way. They knew that a little freedom gained for the poorer classes will ultimately endanger their superiority and control over them.

On this account though the poorer classes regarded Vedamanickam as their friend and Mr. Ringeltaube as their great benefactor yet the so called other high castes hated them, not exactly so much for any active interference with their liberties but for having procured independence to others whom they regarded as born slaves appointed by nature to bear burdens. But Vedamanickam naturally rejoiced at

the unexpected success and thanked God for having blessed his humble efforts in the good cause pleaded, though he suffered many persecutions from the heathens on this account. Mr. Ringeltaube also now was greatly satisfied to find that his co-adjutor moved him only in a just cause and now that it had already been effected he no longer felt the necessity for paying an extra Mission agent to collect the obnoxious poll tax among Christians.

In the same way by their exertions these servants of God
Sunday Ooliam ser-
vices. exempted the Christians from Sunday *Ooliam* services (work without wages on Sundays) which they had been rendering to the Sirkar.

The enemies of Vedamanickam were ashamed that all
Effect of these reforms
on the enemies. the attempts he had made to ameliorate the condition of his Christians were successful; and this could not but be so, as he began every work with prayer and invoked the blessing of God upon it. Every earnest prayer to God will no doubt be answered. Either because of Vedamanickam's influence with Mr. Ringeltaube or for the sake of his good exertions to raise the condition of the suffering people, he was respected by the Sirkar officials. We must also state that after the Christians had gained so much ground, the heathen wolves were henceforth afraid to approach the Christian flock and folds vigilantly guarded by a zealous shepherd like Mr. Ringeltaube and a pious watchman like Vedamanickam. These newly acquired privileges made many people rush into the Christian fold though Mr. Ringeltaube as we have already pointed out always took great care that no one should embrace Christianity with any undue and secular motives. It was a satisfactory sign that the converts also were now becoming better attached to Mr

Ringeltaube than in the earlier years of his labours. At first some were not steady in their faith and fidelity towards him especially in 1808 and 1809 when the war broke out and all had to escape for their lives. In true charity, we have only to excuse generally the seemingly cowardly conduct of many Christians in the time of war. As already remarked when we think of the fallen Peter who denied and forsook his Lord and Saviour after following him faithfully many long years and experiencing his power and influence; the conduct of these ignorant early Christians in such a time of war can be exonerated or overlooked magnanimously. But Mr. Ringeltaube had no occasion whatever to complain of his faithful Vedamanickam. He was ever attached to him and he loved him and showed him kindness; and need we say it was warmly reciprocated by Vedamanickam? Vedamanickam's bent of mind to do good to others led Mr. Ringeltaube to entertain high hopes of his future usefulness in the Church and he encouraged him to freely converse with him on different subjects not only for the increase of knowledge and edification of his mind but also with a view to know the wants of the people. He invariably consulted him in all matters connected with the welfare of the people and the Mission.

CHAPTER VIII.

Col. Munro always watched with the greatest interest the progress of the few Christians in the South and seized all available opportunities to write to Mr. Ringeltaube making enquires about the state of the small Church and ascertaining their wants and sufferings. Burdened as the Resident was with a load of business of the most important nature he had always a kind remembrance of Mr. Ringeltaube. The Missionary for his part never expected to be thus specially noticed and often did not hope to get a single line from the Resident. And it is not at all surprising, if we see that Mr. Ringeltaube very often laboured under a sense of embarrassment occasioned by the length of the kind letters of the good Colonel.

Erection of Cape
Comorin Residency
1811. Ringeltaube's
visit to Pichikudyirup-
pu Church.

In the latter part of 1811 when orders were given to build a Residency Bungalow at Cape Comorin which was only 6 miles from the Mission Station of Mylaudy where Mr. Ringeltaube resided, the idea to have the Resident for a few months in the year so near a neighbour, was on more than one account delightful to him. He thought now that he could better plead the Missionary cause by obtaining constant personal interviews; for in those days there was scarcely any postal arrangements to facilitate letter communications as at present. It was in one of those days that he went to the Cape and spoke to the Resident about erecting a small church at Picheikudyiruppu near the Pinnacula Gate and requested him to procure permission from the Sircar for that purpose. A hovel already put up by Vedamanickam stood

there for about three years unmolested, which served as a place of worship. The spot belonged to one of the Christians named Ninakaun. As there were no Pagodas near and as he could find no other obstacles, the Resident promised to procure him the permission from sirkar : and fully relying on this promise, Mr. Ringeltaube already made all necessary preparations for a small church and began it before the actual permission came.

Mr. Ringeltaube seems to have baptized the first Nair Conversions among the high caste people. convert a young man on August 18th 1811 and entertained hopes of one or two more similar Nair conversions though he does not actually record any in his later journals. And we need not dwell upon these cases of conversion among the high caste people as they appear to have excited no persecution worth mentioning except the following important case which irritated the people much:—The brother of Ummany Thumby Dewan and two others disdained their caste pride and after receiving instruction from Mr. Ringeltaube were baptized. He was named Samuel Thumby and as he embraced Christianity he was deprived of his property, his allowance from the Palace was withdrawn and though he had to lose all his other privileges besides, he lived long remaining faithful to the end. Thus Mr. Ringeltaube was rejoiced to see the fruits of his labours, and as there was then no European Protestant Missionary from Madura to Cochin he had to make wearisome tours to preach the Gospel to the heathens and Christians scattered in this wide area.

He was so successful that, in the year 1811 alone, he baptized about four hundred persons including children, and might have baptized many more if he had only not suspected

the mercenary and worldly nature of the motives which prompted many to go to him and feign conversion. He had to combat many difficulties arising from the ignorance and superstition, duplicity and cunning, indolence and poverty, of the people. But he was also rejoiced to see several cases of genuine conversion and the sympathy and affection shown to him. In addition to the Catechists stationed at the principal villages, he employed a few schoolmasters for the instruction of the youth. One of the boys always accompanied him in his preaching tours. The chief duty assigned to the catechist schoolmasters and schoolboys was to teach the proselytes scattered in the several villages, the Lord's Prayer, the Commandments, and the rudiments of the Catechism. The standard of knowledge which Ringeltaube demanded was perhaps only a trifle better than what St. Xavier required from his proselytes two and a half centuries ago. To attempt anything more at the time was simply unattainable and they did wise in being satisfied with that low standard. Seminary, theological classes, catechist classes Sunday Schools, Bible classes for men and women &c, were only developments of after years.

The seemingly indifferent connection that existed between

L. M. S's want of attention to Mr. Ringeltaube and silence for several years.

Mr. Ringeltaube and his Society at this time is unaccountable. All information that could be gathered tends to show that the Missionary Society in the beginning did not pay as much attention and care as was desirable on their part, to this devoted servant of Christ who was labouring single handed in this strong hold of heathenism. Of course as it is well known Mr. Ringeltaube was not at all nominated for Travancore, though he selected this place of his own accord. In fact

Mr. Mead was the first Missionary who was sent by the L. M. Society expressly for Travancore. At any rate Mr. Ringeltaube's labours in Travancore for some years in the beginning, did not evidently claim much sympathy from the Society as could be gathered from the following deeply interesting and touching extract. Mr. Ringeltaube writes from Fort Oodagherry on the 10th October 1811 :—" I am the more sorry to think that my Society seems to neglect me. Not a word from them for the last three years. Things cannot go on much longer so. But let patience have its full work."

This no doubt was a trying time for him. Even granting that in those days there was a very imperfect mode of communication between England and India and often letters were not safely delivered ; certainly we can in no way account for a three years' silence especially when his field of labour was known to them, and the extract only convinces us the more that Mr. Ringeltaube was a Missionary who was entirely devoted to the work of God and that he was a labourer of no ordinary character in the cause of his Master.

At this time there lived one Mrs. Porter in Travancore
 Mrs. Porter. the wife of Commanding officer of Anjengo
 Mrs. Munro. who greatly sympathised with Mr. Ringeltaube in the Mission work and occasionally helped him. She was as much interested in the Mission work as Mrs. Munro herself, their conversations greatly cheering and encouraging the Missionary in his sacred work. Mrs. Munro regularly supplied the wine required for the Lord's Table in the early Churches of Travancore. We cannot help admiring the Christian spirit in these ladies who were the wives of the Civil Officers of the East India Company which was then opposed to Christian Missions.

Mr. Ringeltaube very often undertook Missionary tours as far as Quilon and always halted for a few days at Padnillam (near Warkalay, a kind of sanitarium then for Europeans in Travancore), with a view to improve his health. Moreover at that time the British Resident lived at Padnillam and hence we may infer that in visiting the place he had an additional motive of enjoying some European society.

But whenever he went to Quilon he almost invariably visited Anjengo the First Settlement of the British in Travancore a very important station then. And at Anjengo a man named Mæheiro a Roman Catholic and a most respectable inhabitant of the Island treated the Missionary with the greatest respect and esteem and looked to his wants on the way, and made his Missionary tours a little more comfortable and pleasant. But unfortunately within a few years Mæheiro became very much reduced in circumstances. And further on we shall see how the grateful and generous Mr. Ringeltaube when he happened to hear of his poverty, remembered him and willingly hastened to provide for him, at a time when he was almost ready to quit the country for good.

Mr. Ringeltaube was a very keen observer of things. The distresses and secular wants of the poor people in general and Christians in particular never escaped his notice. Thus on the 3rd October 1812 he writes from Mylaudy "As to the distresses of the poor Shanars during the past few months of my stay here, nothing came to my knowledge except that fowls and gram were pressed at too low a price. But as I did not know what the Circar's price was and as their exactions

Padnillam.

Anjengo.
Mæheiro's hospitality
to Ringeltaube.

Mr. Ringeltaube's
observations on the
wants of the poor
classes.

never create any *real misery*, moreover my Christians being less exposed to the extortions of the Tanna people than the heathen, I did not think it inconsistent with my duty to keep silence. I confess I am extremely loath to meddle with anything of the kind. Such interference always produces more evil than good."

It is extremely interesting to observe the progress of the first Christian converts, how gradually they gained their liberty from Government. But it is still more interesting to notice how far Christian Missionaries in striving to get freedom for their Christian Converts, procured also the freedom of heathens chiefly of the humbler classes in as much as they had to represent the common grievances and sufferings of the poor oppressed people, heathen and Christian. We may now with advantage record a few occurrences which happened in the beginning of the century in Travancore and which fell under the observation of Mr. Ringeltaube. The particulars that we are thus able to collect from his writings not only give us interesting information as regards the sufferings of the poor people but they also give us an idea of the state of the country in those days, and its government and the barbarous and inhuman practices prevalent. These are only a few out of the many occurrences indeed, for then the country was full of them, nor were the Shanars alone exposed to the tormentors; but all castes even the highest. But the Shanars were the people chiefly affected; it is known that the livelihood of these poor people depended once entirely (though only partly now) on the successive and gradual produce of their trees. They had no such harvest as the peasants had, nor even a market in which

Pitiable description of the merciless mode of collecting Sirkar dues. Typical anecdotes.

they could dispose of a considerable quantity of jaggery at once. All their scanty revenue was by drops and casts from day to day. Hence the sovereigns of Travancore with that humanity and consideration which it must be allowed they exhibited, in the whole system of their revenue indulged these poor people to pay their various taxes by monthly instalments. But the mode of collection in the time of Mr. Ringeltaube was by anticipation of a twelve months' tax at once, and enforced with great rigour. Poor people who had no money in hand were necessarily obliged to borrow from others hoping to pay them back when they could realize a profit from their fields. But the crops of their fields were uncertain, nay, often failed to realize their full expectations. Thus writes Mr. Ringeltaube concerning these poor people: "They are thrown into the hands of usurers who take 100 per cent (happy even at this condition any one will or can lend them) and their profit their livelihood is swallowed up at one gulp. There is not a fowl that is taken, but human life in an indirect way." And we cannot better exemplify the scenes of misery that thence followed and of the barbarous mode of collecting taxes, than quote the instances cited by Mr. Ringeltaube and the description of them in his own words.

"On the 21st November 1812 Veeraputtra Pillay the Turrakar (tax peon) of Cotaram in the District of the Agasteswaram came to Tameraculam and called on the Kareikar Goorooswami the same unfortunate Christian, whom Dr. Proven cured of the ulcerated cheek for all the taxes of his subdivision in anticipation of the coming year. The demand was 112½ Fanams on 18 houses for Taleivary, Veleipadivu and Kareilickanam. Goorooswami replied he was ready to

pay a monthly instalment as per *mamool* but he was not prepared to advance a whole year's taxes. Veeraputtra Pillay then took the fire-lock from the attending Tana peon and having taken out the flint screwed it with the cock to the poor Shanar's ear, where it hung 80 minutes till the money was procured. Two other Christians Narainen and Mara Perumal had the fire-locks hanging nearly two hours on their ears in the same place. They say the pain is very great. This is now the common practice all over the Shanar country. The Christians I am told have paid the taxes ; but many of the Heathen are yet behind head. The women in absence of their husbands are tortured by having rice pestill twisted into their hair or a great stone placed on four small pebbles on their backs standing all the time in an unnatural posture. It is the common report that one of the Revenue Officers (some say the Kelvikar of Cotar) tortured a high caste woman a Shuttretty the niece of Perumal Pillay late Pepper Treasurer somewhere near Pudapandi till she dropped down for dead. The woman had been delivered of a child only a few days ago, and her blood was not yet staunched ; whilst she lay in a swoon her mother drew near and took off her jewels with which she satisfied the collectors. The distress is very great no money in the country to be got. Jewels are offered at an incredibly low price, silver none will buy as I am told. The woman's story made a deeper impression in all the country." " A report goes that in the Agasteswaram district some peons or Tarrickars have demanded 5 Fanams for 1 on the original purchase money given for every piece of ground. The fear of Kaish Dass's well-known measure adds to the universal gloom."

There is a strange story traditionally current among the Christians and believed by not a few of them that a deputation of Nairs including some state servants, about this time (August) secretly set out from the capital with the express purpose of molesting the early Christians of Mylaudy, and that thence they went to Madras to report against them, but this story cannot be received with any certainty, as the people themselves then knew very well what severe steps the British Resident Col. Munro would have adopted to repress the violence of such men, in case they had only attempted any such thing, and how he usually interfered in such matters in a most decided manner. Moreover the Christians would have immediately applied to the Colonel and not in vain.

Wishing some change and relaxation in his work in 1812, Mr. Ringeltaube set out on a journey to the east coast on a visit to old friends and old stations. In some of the places as at Negapatam, he was happy to meet with some men the fruits of his former missionary labours. But while at Tranquebar he was taken dangerously ill and suffered much. As soon as he recovered he returned to Travancore and resumed his work. It was no easy work with him. He made it a rule to regularly visit the congregations twice a month, and every evening gave addresses to as many as were willing to attend the meetings. At the village of Atticadu the congregation so much increased that he was put to the necessity of enlarging the Church. At a neighbouring village another small church was organiaed. Mr. Ringeltaube's Report for 1812 gives 146 baptisms the number of communicants had also increased to 677, but no accurate information

Mr. Ringeltaube's journey to the East Coast. His return and resumption of work.

could be found as to the total number of Christians under his care at this time. In all his schools there were 60 children, and their studies were of a very elementary character and purely vernacular.

From all that we could gather of 1812 we infer that the few Christians in the South continued in their faith and enjoyed peace and plenty ; and as there was timely rain their cultivations came out well and they got good crops. Such fruitful seasons prevailed not only in Travancore but also in the neighbouring province of Tinnevely. Hence Mr. Ringeltaube had not much anxiety about his poor Christians this year and he hopefully writes " India will be blest with abundance this year. I pray and hope even my people will be blest with a peace at home." He gives utterance to these words because Europe was at this time convulsed by the wars of Napoleon Bonaparte and Mr. Ringeltaube was very anxious about his family, parents, sisters &c in Germany.

But there was still one slight calamity which troubled his mind a little, for the Christians (whose property consisted of their house, fields and principally their cattle) had suddenly to undergo some loss as the tigers came down from the detached neighbouring hill on the left, and destroyed much of their cattle : such an evil had never happened to them before.

CHAPTER IX.

Col. Munro's endeavours for the improvement of the Protestant Churches in S. Travancore.

Now coming to 1813 the most important event that we must take note of is that when in this year Col. Munro inquired into the condition of the various Syrian Churches in the two states of Travancore and Cochin and when the result shewed that there was extreme depression, great dissensions, and general ignorance among these ancient Churches, and when he then proposed measures for the improvement of the Churches and for the education of the Syrian youths; he never forgot the interests of the few poor Protestant Churches that had already been formed in the South. For, foremost in the Colonel's mind came the thought and desire to render all possible help towards the extension and improvement of the Protestant Churches of South Travancore simultaneously with the proposed scheme for the bettering of the condition of the Syrian and Roman Churches of North Travancore.

Thirteen queries of Col. J. Munro and Mr. Ringeltaube's answer thereto.

Thus with the object of knowing the exact history, present condition and requirements of the Mylaudy Protestant Mission and of proposing measures for its improvement Col. Munro framed a series of Questions to be replied to by Mr. Ringeltaube. The Thirteen Queries of Col. Munro (in 1813) relative to the Protestant Mission in Travancore and Mr. Ringeltaube's answers to them which we give below need no further explanation. The Queries of that great Christian Philanthropist at once show how thoughtful and comprehensive they are in their nature.

Query No. 1. Mr. Ringeltaube is to state the time at which the Protestant Mission was introduced under his superintendence into Travancore the manner in which it has been established and extended, the authority and instruction under which he acts, the nature of the Reports and communications which he is required to make.

Answer. The authority under which I act is that of the London Missionary Society, who sent me out in 1804 via Copenhagen to Tranquebar, together with Messrs. Cran and Des Granges. Our Instructions I cannot find at present, but they were laid before the Madras Government in 1805, and have besides been published in the Evangelical Magazine. If I can find the number on my return home I shall have the honour to forward them to the Resident. In consequence of Lord Bentink, approving of them, Des Granges and Cran got leave to settle at Vizag and I was permitted under a license from Mr. Keeble's Office (which I likewise have not now at hand, but which was exhibited to Colonel Munro soon after his arrival in Travancore) and a passport from Colonel Blackburn Resident at Tanjore to proceed from Tranquebar to Pallamcottah, where *ad interim* I took charge of the Mission in Tinnevely, till Travancore should become a Missionary field.

The occasion by which I was induced to embrace the scheme of a Mission in Travancore was that of a Travancorian from Mylaudy with his son coming to Tranquebar to invite me. His pagan name was Maharajen, and he is now one of my native assistants under the name of Vedamanickam.

For some time I tried in vain to get leave to build a Church in Mylaudy during the last reign, the Dallava Velaidon Thambe opposing it. But after the late conquest I

got leave for that and several other churches, and a friend making me a present of Rupees 1000, I built chiefly out of that sum, six small churches in Travancore. This was the beginning of that Mission.

The time of those first attempts was the most trying period of my life. Everything in this country being then in the greatest confusion, all the natives were for grasping at undue advantages if they could but discover a shadow of protection. There was a rush of 5000 Shanars upon me who had been long waiting for an opportunity to shake off the poll tax and services attached to their caste and which they hoped to effect by connecting themselves with me. All my most solemn declarations to the contrary were of no avail till that sovereign instructor painful experience convinced them of their mistake. It must be allowed that during that awful period of the Travancore War* almost all my native assistants were unfaithful. I can never think of those times without feeling my heart wrang afresh, and praising God for his gracious deliverance. As soon as the people were convinced that no temporal advantages were to be obtained, their zeal for Protestant Religion collapsed, as every unnatural phenomenon in the moral world must speedily do, a few of the better sort, however, remained steadfast and became the foundation of the small Churches now in being.

As to the nature of my Reports, nothing was prescribed to me knowing, that the Society laboured under great mistakes as to the East Indias, my Reports were at first unreserved and diffusive in the shape of Diaries in order to enable them to form a sound judgment of their own. I am

* Vide page 549.

happy to say that only small extracts were published, and these were already too much. But knowing them now to be sufficiently informed of the real nature of the case, my reports are become for the last *two years* more concise and reserved after the manner of other Missionary Reports. Often I am greatly perplexed what to write without offending against the truth.

Query No. 2. What is the number of the Protestant Churches under Mr. Ringeltaube's superintendence, the amount of the people attached to them, and the designation, number and pay of the inferior clergy or other functionaries doing duty at them.

Answer. Churches there are eight *viz*: Pichecudiyeruppu, Mylaudy, Tameraculam, Puttalam, Aticadu, Covilvellay, Anandanadancudiyeruppu, Etamboly.

Inferior clergy none, but assistants and schoolmasters. The establishment since the late deplorable events at Etamboly, (partly known to the gentleman whose queries I have the honour to answer) stands reduced at the present moment to the following functionaries.

NAMES	FUNCTION	PAY	
Vedamanickam*	1st Assistant Str.	Pagds	1. Chucks. 0
Satthianaden	Assistant	„	2. „ 0
Arulananthem	Schoolmaster	...	„ 80
Massilamoney	Do.	...	„ 80
Vedamanickam 2nd	Do.	...	„ 80
Jesuadian	Do.	...	„ 80
Isaac	Do.	...	„ 80
Chinnappen	Do.	...	„ 80
Vedamanickam 3rd	Connocopillay to Superintend the due payment of the Poll tax and Services		
			„ 80
Total monthly expenditure	Str. Pagds.	8	„ 60

* Mr. Ringeltaube sometimes writes 'Vedamanigham' 'Maharajen.'

Some additional schools must be opened and some additional expenditure incurred in reorganizing the shattered frame of the establishment as soon as possible.

Query No. 3. What is the nature of the control exercised by Mr. Ringeltaube upon the religious functionaries under his jurisdiction and what regulations exist for the maintenance of good order and the cognizance of offences?

Answer. For lesser offences they are excluded from the Holy Communion for a season, for greater ones suspended from pay and duty, a higher degree of punishment is dismissal. If for the purposes of extortion, compulsion and if they exercise violence as sometimes they do, they are retaliated upon in kind. Before I adopted this method the Mission exhibited antideluvian scene of violence and the same spirit has re-appeared lately in the Western Congregations. In cases of great breaches of the public peace the law of the country takes its course which has happened in three instances.

After this humbling confession which I had more willingly made in private, I owe to truth the declaration that the conduct of by far the greater part of my Christians at present is quiet and tolerably correct, especially of those in the Eastern Congregations, who live under my more immediate inspection.

Query No. 4. How is the investigation and punishment of religious offences by the laity provided for?

Answer.

Religious offences of the Laity. Punishment.

1. Fornication & } adultery.	Scarce	Exclusion from the Holy Communion.
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2. Not frequent- ing Church on Sabbath days.	}	a frequent offence.	Exclusion from the Holy Communion.
3. Neglecting to provide for their own.	}	Do.	Do.
4. Sorcery.	}	Very scarce	Exclusion from the Church.
5. Marrying a Heathen.	}	... ..	Exclusion till such time as the Heathenish party is baptized.
6. Apostacy by sacrificing to idols or demons.	}	... ..	Excommunication for life.
7. False witness on Oath.	}	Scarcely com- mitted in more than 3 or 4 in- stances.	Punished as God pleases who in the few instances that have come to my knowledge has pricking- ly interfered to avenge His Name.

With exception of No. 1. 4 & 6 these offences are so obvious, as to require little inquiry in general, the whole congregation is witness to them. Those of a less apparent nature are solemnly inquired into before the congregation and 2 or 3 witnesses upon oath make an end to all strife as the Apostle directs. Upon the whole I beg the Querist to consider that among infant congregations raised among the most stupid of Indians, the Missionary ought to have the authority of a father among children, the more so as *in point of joining the congregation or leaving it, they experience not the smallest compulsion.* A Church that is governed on the patriarchal principle stands in need of very few regulations. But in proportion as the Church increases and

becomes more established, I shall feel the want of a clever system, and be happy to receive it from the pen that drew up the queries.

Query No. 5. What funds are available for the maintenance of the Church, and are any contributions for marriages, Baptisms &c, received from the Christians?

Answer. No funds, no fees, no fines. The expense for the Mission servants is now borne by the Society, who have lately agreed to defray it till further orders. This leaves a painful uncertainty, the more so as our Society is poor, and has divided its energy, into too many channels, every one of which promises more than the Church in Travancore.

In some of the Western congregations the housekeepers pay at pleasure 1 chuchrum per month (equal to $\frac{1}{100}$ Star Pagoda) towards Lamp Oil and the maintenance of a church sweeper. They also readily assist in new roofing their churches. Sometimes they pay a trifling vow in jaggery to the church or give a small love feast at their own time and option.

Query No. 6. What arrangements subsist for the education of the clergy, what schools for the youth are maintained, what instruction given in those schools, how are books and teachers supplied, are the natives disposed to send their children to school, and what additional sums would be required to provide an adequate system of education.

Answer. No arrangements for educating the clergy. Six Schools for the Laity as per query. The instructions that are given consist in lessons, of reading, writing, Arithmetic, as also to Christian children, the catechism and reading in the New Testament or other religious books.

The natives are not much disposed to send their children to school. The reason is, it is more profitable to have them instructed in the various exercises by which they must gain their livelihood hereafter. Girls never come to school in Travancore which is a great loss. Books are supplied by presents from the Reverend Missionaries at Tranquebar, but not in sufficient number. For school masters, I choose such out of the congregation that can read and pray fluently which is an incitement to others to come on well.

If any additional funds were to be granted as has been intimated, I think. Star Pags. 1200 per annum, would be an adequate sum for the whole Mission. For establishing an inadequate system of education 600 or 300 will do.

An adequate system requires a printing office, with solid buildings workmen for printing and binding materials &c, without such an institution a Mission is a helpless and hopeless abortive production. It is also necessary that new converts and children should be boarded for sometime, which again requires buildings and *batta* also several married Missionaries. I have hitherto struggled with the bitterest want.

Query No. 7. Are religious books especially the Bible circulated among the Christians?

Answer. These are extremely scarce for the above reasons.

Query No. 8. What church service is performed on Sundays and other solemn days?

Answer. On Sundays the service opens with repeating the Catechism, after which the Litany is prayed. Then a portion from the Holy Scripture succeeds, on which the schoolmaster if he can, catechizes a little and concludes with prayer.

At whatsoever church I happen to be, I add a discourse to the above exercises, and sing some hymns. On high festivals, great baptismal solemnities, the sacrament, and if I can afford it, lovefeasts take place. The latter are much relished. Baptisms, marriages and funerals are celebrated after the forms laid down in the ritual of the Church of England as at Tanjore.

Query No. 9. What pagans are converted annually, and do converts ever return to Pagnism ?

Answer. On an average above 100 converts are added from the heathens or 6 annually apostatize.

Query No. 10. Do the Christians suffer any grievances or persecutions from the native authorities and are there any impediments opposed to the free exercise of their religion ?

Answer. None at present, from the constituted authorities, but still much opposition from their relations, their masters & the rich Nodans. Persecution is dreaded by many, in case the English authority should suffer a reverse, a fear which keeps many at a distance.

Query No. 11. What measures are necessary for the tranquillity and prosperity of the Protestant Religion in Travancore, and what measures would be most conducive to the diffusion of Protestant Religion ?

Answer. Its tranquillity is sufficiently secured for the present. If I had a greater command of money I would propose to maintain Christian attorneys to plead their causes in the court. The best remedy to secure the spread of Christianity would be to oppose the various religious establishments in this country by a vigorous Protestant establishment. I am here a gallant and active partizan followed by a few huzzars. It would be folly to expect that

with such a paltry guerrilla, I can overthrow regular and well disciplined armies. But I honestly confess, that from patient and unprejudiced observation of all religious sects in this country as well as from penetrating into the prophetic pledge given us in *Revelation-16. 12*, I am far from entertaining under existing circumstances an immediate spread of the Gospel in India.

Query No. 12. Are the Morals, Principles and conduct of the people evidently improved by their conversion to the christian religion ?

Answer. Some are improved, but very gradually, no such event as a splendid conversion has happened under my eye. A few have grown worse after their conversion, but such soon fall away again or are thrust out by awful providences.

Query No. 13. Does conversion enlarge the minds of the people and render them more enlightened and less influenced by local prejudices and restraints ?

Answer. The minds of some adults are a little enlarged, especially if he can and will read. Many are what nature and education made them, incorrigible. The youth in the schools improve rapidly.

As to the local prejudices I am ready to declare that the Protestant Christians are the only faithful friends to the British Government, knowing that their lives are bound up in one bundle with theirs. I beg leave to conclude here regretting that I had not a view of the questions in private, before they were put in an authoritative manner, I should have been anxious to deprecate some.

However if it should be the Lord's will to lay a blessing on them so far as to induce any one who can help, to

provide funds which in Missionary affairs, as well as in the affairs of the world are the *Nervus Rerum Gerandarum*, I shall not require ; but scarcely can I hope to succeed in this part of my wishes and without it, I shall have been as one that smiteth the air.

(Signed) WM. T. RINGELTAUBE,
Protestant Missionary in
TRAVANCORE.

QUILON, }
13th March 1813. }

In January 1813 Isaac the Schoolmaster and a few Christians accused of incendiarism. others were falsely accused of having nine times set fire to the *Agusteeswaram* Nadan's house. Mr. Ringeltaube did not give any sort of indulgence to his Christians, but was quite willing that they should be punished if they deserved it. The Christians who were tried before the Palpanabapuram Court seemed to have been not fairly treated and they therefore appealed to the Resident who was then at Tripuntura in Cochin. They also sent up Isaac teacher, with a view to personally explain matters. One Gnanakan also accompanied as guard and guide, with Isaac. But unhappily they returned without having reached Tripuntura in consequence of fever they had caught in their journey, which prevented them from proceeding further than Alleppey. But on their way back they were apprehended, put in custody at Palpanabapuram and brought for trial before that Court. Mr. Fleury the Christian Judge notwithstanding the false evidence produced, rendered justice, on the ground that the Christians would not mind a heathenish oath they were examined on their oath on the Bible. Though the Christians were acquitted this criminal case caused great annoyance to Mr. Ringeltaube at first.

While Mr. Ringeltaube was thus doing the work of God, ^{Grant of paddyfields by H. H. the Rancee.} in Travancore his health began to fail and he called Vedamanickam and gave out his intention of leaving the country soon. Vedamanickam was overwhelmed with sorrow at the thought of losing the services of so noble and kind a father. He did not know what would happen to the infant Mission. There was no Missionary immediately to succeed Mr. Ringeltaube. There were great difficulties especially as there were no influential men to guarantee funds. The want of support would force many of the labourers to look after other work. With such troubled thoughts Vedamanickam said to Mr. Ringeltaube "Father you know that when Mr. Schwartz established the Churches of Tanjore he obtained free grants of lands from the Maha Rajah of that State for the help of that Mission and I need not say how useful they prove to be in these days for the support of that Mission. You have laboured hard and planted Churches in Travancore. You now propose leaving us; the future is dark, and I shall only point out how advisable it would be for us, similarly to secure some grants from the ruler of this country for the support of our Mission. I dare say a 100 Cottahs of fields would answer our purpose and will be very useful for our Churches in future." "True" said Mr. Ringeltaube "but you must know that Travancore is not Tanjore and how impossible it is to do similar things in this hot bed of Brahmin heathenism." Thus giving some excuses he dropped the matter. For about 10 months more Vedamanickam was silent on the matter; but hearing that Col. Munro had assumed charge of the Dewanship of Travancore he once more revived the proposal "strike the iron while it is hot" said he "and if

we miss this opportunity when the Resident is favourably disposed towards Christian Missions, we would not get another time to accomplish our object."

The proposal assumed definite shape in the beginning of 1812 and it was favourably received by Col. Munro. Mr. Ringeltaube and Vedamanickam at first pitched upon three fields Sauleicoolam, Vauyelacoolam and Puthira-coolam. But they could not get the exact extent of lands required. The fields selected were collectively 61 cottahs and the estimated produce was 1464 cottahs of paddy per annum in two crops, their money value being 937 Star Pagodas at 16 fanam per cottah. But as one half of this should go to the cultivators, the remaining 468 Star Pagodas only could be relied upon. And this would have proved a neat revenue, were it not for the *pautom* or land tax which demanded two thirds of this half and would leave only Star Pagodas 156 per annum to the Mission. Deducting from this the expenses attending the cleaning of tanks, housing, guarding, and selling the grain and similar expenses very little only would remain to the Mission. On these considerations Vedamanickam urged that should the Ranee be pleased to give these fields, they should be accepted only on condition of remission of taxes. In support of the above proposals Mr. Ringeltaube argued that as the King of Tanjore in settling some villages on the English Missions in his territory remitted all taxes, and as the Roman Catholics on the Coromandel Coast did not pay any tax for the palmyra trees that were *bona fide* Church property, so Her Highness the Ranee of Travancore should also remit the taxes. The Mission would then calculate on a revenue of 300 Star Pagodas per annum, which would be handsome and sufficient for its requirements. But as already

said the 61 cottahs of fields were not considered by Ringeltaube and Vedamanickam as quite sufficient and Mr. Ringeltaube says :—" Could I have discovered a field that sows 100 cottahs both the Mission and myself would not have stood in need of further supplies from Europe. But the royal favourites have been beforehand with me and what remains are small scraps scarce worth having." Mr. Ringeltaube and Vedamanickam were not however disheartened. They had hopes because Col. Munro heartily entered into their proposals ; but inspite of their best efforts, the matter hanged fire for a long time. Though burdened with the most onerous duties connected with the dual appointment, of Resident and Dewan which he then held, Munro was only waiting for an early opportunity to push forward the scheme. Without further delay in June 1813 Mr. Ringeltaube's formal application was submitted to the Ranee. Though Her Highness was pleased to grant some lands in aid of the Protestant Mission the Sircar was at a loss to select a field that would suit the purpose. Hence Mr. Hoogewerf of Cottar was asked to find out a suitable field. In September Mr. Ringeltaube went to Mr. Hoogewerf at Cottar with a view to enquire about the field the Queen granted the Mission, but found that he had not received any orders on the subject. Mr. Hoogewerf's dilatory action led Mr. Ringeltaube to suspect that he had not sufficient interest in the success of the Mylaudy Mission and that he was simply trifling till it would be too late. Col. Munro was so much interested in the success of the Scheme that he again issued orders to Mr. Hoogewerf and assigned him a reasonable time of four weeks, within which he was to report on the fields available for the Mylaudy Mission.

In the meantime it was also suggested to Mr. Ringeltaube that it would be better for himself to select any one single field in any district within the gift of the Queen that would produce Star Pagodas 300 per annum ; rather than leave the selection in the hands of others. Hence Mr. Ringeltaube requested Captain Arthur the executive Engineer of the Subsidiary Force Quilon, to afford some information about the fields near Quilon side, and to point out one in that district, as distance was no object, and Capt. Arthur also gladly complied with the request and selected some good spots.

But Vedamanickam Catechist did not like that the fields should be near Quilon, and hence Mr. Ringeltaube left the matter in the hands of Vedamanickam and Masillamany Catechist of Ettamboly ; they busied themselves in inspecting some fields near the Mission Head Quarters and at last pointed out the Sircar fields at Tameraculam and Vayilaulam. Moreover Vedamanickam thought that to secure fields near Quilon would take a long time besides it would be an uncertain possession, as land tenures in the North were more cumbersome and difficult to manage being situated in the midst of strangers ; whereas if near the Mission station the cultivation could be easily managed and improved. Further Nanjinaud fields have had always more value than those of the North. Vedamanickam did not also like that the application should lie in suspense any longer as he found that enemies were counteracting his best efforts. He insisted that any little trifle should at once be accepted with gratitude as something was better than nothing. Hence Mr. Ringeltaube had no hesitation in immediately pointing out the present patch of fields to the amount above referred to, selected

by Vedamanickam. But Her Highness the Ranee proposed to reduce the original Ayacut tax of five hundred Cottahs of paddy to 247 Cottahs and 257 Fanams. Mr. Ringeltaube consulted Vedamanickam who proved that unless the tax was still considerably reduced there would not be sufficient means to carry out the beneficial purposes for which they were intended. Though feeling diffident that the Sircar who had already reduced 500 Cottahs taxes to 247 Cottahs would never allow an extreme reduction further Mr. Ringeltaube made bold to write and say that with one hundred Cottah of tax he would accept the grant. Fortunately H. H. the Ranee kindly consented to this. And Mr. Ringeltaube sent Gnanamutthu the head of the Mylaudy family to Trevandrum where he waited a few days, received the Royal Grant and brought it to the Missionary. Further on, we shall have occasion to point out how much of Mr. Mead's labours were successfully spent in this direction in reducing the hundred Cottahs of tax to a nominal tax of one Cottah, and in improving and adding to it a second patch of paddy fields. This is a source of good income to the Mission and the reduction of tax was an unspeakable boon which the early Missionaries effected for the Mission. They observed the strictest economy as an inspection of their model accounts show. Nearly the whole of the income from these extensive glebe lands, is exclusively appropriated for the support of the Seminary at Nagercoil, though it was originally intended for the support or feeding of the poor and the destitute connected with the Mylaudy Mission. This charity to the poor was regularly conducted by the early Missionaries along with the support of the free educational boarding institutions of the Mission.

In 1813 a great famine lasted in Travancore and many poor people died of hunger. In September 1813 the drought was complete and many people were at the point of perishing with hunger. Though the severity of the famine was felt in the country, the Government still insisted on the tax being paid up, and Mr. Ringeltaube seeing the sufferings of the Christians, with a view to relieve them took a trip as far as Quilon and then back as far as Palamcottah and collected funds from the good-hearted gentries. He then returned to Mylaudy and helped the Christians. He was so very generous always that he is said to have distributed the whole of his quarter's salary almost as soon as it reached his hands.

When he found that the famine was continuing longer, to discourage eating idle-food and in order to teach the Christians lessons of activity, he devised a plan for utilizing the labours of the poor people and made a well and a garden near the Mylaudy Church, with a tank and fountain and distributed the funds as remuneration for their work. After these relief works were completed, seeing that the famine still lasted and that the people had no other work to do, he engaged them in another way. They were asked to collect what the natives call *Iravai* (a kind of red stone) from the neighbouring Maruthuvamalay Hill and gave them money in exchange. The red stones he thus gathered were sent as mementos to the several gentlemen who assisted him in relieving the poor Christians and also to tradesmen and others that they might be manufactured into buttons, and used for bracelets and rings.

For those that were not able to get grain to buy, he himself got down large quantities and distributed. But at

last seeing that the money he had, was also fast exhausting he felt great uneasiness of mind. And one day going near the servant who was measuring out the grain as usual, he said to him with a sad face "Son, God will have mercy on you, even before one half of this heap of paddy be over. May He remove your wants." So saying he entered his prayer room. And we have heard the old men of those days telling us, that before he came out of the prayer room rain began to pour in torrents, a happy coincidence of events no doubt, though as Christians we do not see why we should not believe that it was the direct answer of God to the petitions of His saints. Such direct responses to prayers we hear of, to this day. We have already cited a few instances, to show how the prayers of the early Christians were heard and we see distinctly the guiding hand of Providence in the progress of the early Christian Church in Travancore.

In his Missionary tours when he saw any poor people lying sick on the way sides, he either brought them home or gave them medicines free or sent them to the doctor. He was particularly fond of entering the hovels of the destitute and the needy, and hence the Sircar officials were much afraid to do injustice to the poor as they were sure that their conduct would be represented. Often did he return empty handed though he started on his tours with a purse full of money. He had equal regard for the poor and the rich, for the low and high caste people. This gained for him not only the affection of his Christians, but also that of the heathens around Sudras and Vellalas at whose piazzas he often sat expounding the Scriptures. The regimental men at Quilon and Palamcottah had a great regard for him, and

Ringeltaube's kindness to the sick and the destitute.

Mr. Sawyer of Palamcottah often visited him at Mylaudy and Oodagherry to receive his instructions and advice.

He freely chided those of the Mission agents that deserved chastisement and was very mild in addressing those that came to him. The agents who came to him were not only instructed in the Bible but also were trained to make small compositions on various subjects. They were often required to write descriptions of some specified animals, birds, insects &c. As he was well versed in colloquial Tamil, he was better enabled to move with the poor and understand their spiritual and secular wants. Whenever he came across a new word or a new proverb, he committed it to memory immediately.

One day he scolded his horsekeeper Santiago and sent him away for some misconduct. The latter feeling his own fault and that he was only justly being punished, murmured to himself. “உருடும் புரடும் ஒடுங்கும் சரட்டை.” (“Prevarication and lying lead to beggary; fraud and deceit will ruin one in the end” “Cheating play never thrives.”) When Mr. Ringeltaube over heard it, he called him back and learned from him the proverb and its meaning. On all future occasions whenever he had any money transactions with any parties he used to repeat to them the proverb “உருடும் புரடும் ஒடுங்கும் சரட்டை.”

On another occasion for the repair of a leakage in the roof of the Tameraculam Church, he advanced two fanams ($4\frac{1}{2}$ annas) to Abraham Moopen who executed the required repair. In his next visit to the Church Mr. Ringeltaube not distinctly observing the repaired leakage, said to the “Moopen” “Did I give you rice and sardins too?” (evidently alluding to the proverb.) He regretted that he advanced the money

in vain : but when the man pointed out the spot in the roof and the repairs done, Mr. Ringeltaube said to him. “ *Son, You are more righteous than myself.*”

At stated times and on some special occasions Mr. Ringeltaube used to gather the poor and
Love Feasts. give them alms. He was also very regular

in inviting to Mylaudy all the baptized Christians under his charge once a year on Christmas day. and giving them a love-feast in the morning and evening, followed by prayers, by thanks givings, preachings and exhortations : on such occasions of jubilee he taught also the Christians suitable songs.

He was very particular not to admit any strangers and unbaptized men to participate in such Christian rejoicings. On one occasion a heathen from Tinnevelly assumed a Christian name and sat along with other Christians. Before they commenced eating Mr. Ringeltaube's attention was drawn to the strange face. He called the man to himself and to know if he was a Christian applied his unfailing test and asked him to repeat the Ten Commandments and the Lord's Prayer, which all his Christians were able to do. He stood speechless like a tree. The Missionary's anger was so much roused that he instantly expelled him saying “ Son of the devil, dare you come and sit with the children of God and partake of their feast ?” Mr. Ringeltaube's main object in instituting this annual feast was to do away with caste distinctions and prejudices and to cherish a brotherly love and union among the converts whom he got from different castes.

At the end of 1813 wishing to pay a visit to the Missio-
Ringeltaube sets out for Tranquebar. naries at Tanjore he went to Quilon and obtained from the Resident a Passport to Tranquebar for four months though he actually stayed

there much longer. At the end of November after making arrangements for the cultivation of the fields &c, he left the Mission in the hands of Vedamanickam and set out for Tranquebar to recruit his health and see old friends and acquaintances and fellow-labourers.

After Mr. Ringeltaube's return from the East Coast in June 1814 Mr. Sawyer of Palamcottah paid him a visit at Mylaudy and renewed his proposal to join the Mission Service a wish which he had long cherished. Though a layman Mr. Sawyer often officiated in the Palamcottah Church and did other good work as already described. He was much respected for his piety. On account of his good business habits, from a comparatively distressed state he became fairly wealthy and thankfully used his means for God's purposes. A few years before at Mr. Ringeltaube's suggestion, the London Society accepted Mr. Sawyer's services, but somehow the arrangement was not given effect to. At this time also the Merchants at Madras for whom Mr. Sawyer acted as agent, not having agreed to accept his son-in-law Mr. G. Burby in his stead, the proposal to join the Mylaudy Mission fell through.

Mr. Sawyer's visit to Mylaudy and proposals to join the Mission Service.

CHAPTER X.

Being at this time in a very low state of health, and
 Mr. Ringeltaube's illness. utterly unable to do his work Mr. Ringeltaube entertained very little hopes of recovery if he remained any longer in the country. He wrote in 1815. "For my own part I have not any longer bodily strength enough to go through my business, nor is my mind less affected, and I look for rest, or at least for a change of situation. I hope Providence will grant it as he shall see fit." When he was thus proposing to leave the country what preyed on his mind and spirits most heavily was the thought that his poor people would become destitute of a Missionary and his spiritual and civilizing influence and that they would labour under great disadvantages in various other ways in their secular concerns as well as in their connection with the Sirkar. He would not have minded, leaving the field of his labour, if he had only the assurance that his flock had an able and faithful pastor to feed them during his absence. We find however that this want of assurance more afflicted him than all his bodily illness.

With a view therefore to make some speedy arrangements, he wrote to the Revd. Mr. Rhenius and consulted him if he could take charge of the Mission or in any way help in getting an able Pastor for him; but Mr. Rhenius himself had difficulty in assuming immediate charge of the Mission or getting an ordained assistant. Then he requested Revd. Mr. Schnarie if he could procure a native Minister and

His proposals to various Missionaries regarding the Mission

his attempt that side also was fruitless. Mr. Ringeltaube then addressed Mr. Kohlhoff of Tanjore on the subject but he wrote to say that having had lately lost two country priests, he could not "for the present" grant his request. Then he thought that he could persuade his friend Mr. Sawyer (the Philosopher and Vedantist as the Tamilians used to call him) of Palamcottah to accept the work. But this scheme also was equally impracticable in as much as Mr. Sawyer was partly a government servant heavily engaged with the bills of exchange between Ceylon, Travancore and British India and moreover was at this time seized with a disease which proved fatal to him shortly after. Thus despite all his efforts Mr. Ringeltaube was as unsuccessful in procuring a Native Priest from Tanjore as he was in asking Messrs Rhenius and Schnarie. "It was perhaps providential" writes Mr. Ringeltaube "that they declined, for I hear that all my Christians had come to a resolution that in case they do not get a European Missionary they would be quite satisfied with their own Senior Catechist rather than a foreigner. The Lord bless them and put them a shepherd who has a heart, a head, and a hand to feed these sable flocks as it is meet. I have but badly done my duty. And under all existing circumstances I know not what can be done better than to request Vedamanickam to take the management of the Mission *ad-interim* into his hands. Perhaps in a couple of years one of our Missionary Societies or the Bishop of Calcutta will make an arrangement. Vedamanickam is not only accustomed to such business but can also afford to advance a little money when wanted and conduct the cultivation of the fields. This is a great point, and for my own part, I am thankful that Providence has placed such a man under me."

Another matter which weighed on Mr. Ringeltaube's mind seriously was his apprehensions about the redress of the grievances of the Native Christians who unhappily had many such in their contact with the Sircar officials. After his departure there would be none to successfully represent their wants &c. In the courts of justice in South Travancore where there were Protestants, as a rule either heathen Judges or Christian Judges of alien faith presided in whom the Protestants had never had any real confidence ; though in truth however we must declare that these Judges had always given redress in the few cases Mr. Ringeltaube had brought to their notice. But unfortunately in Mr. Mead's time when he was civil Judge and since for some twenty-five years of his Missionary career, there was almost a systematic opposition between these Judges and the Missionaries ; and we may cite lots of cases in which Mr. Mead took complaints against these Judges for not properly discharging the duty they owed to the Native Christians. At any rate Mr. Ringeltaube also was not without his own fears. He was very anxious to have a Protestant Judge in the South where through his and his assistant's efforts Christians were increasing daily.

Now a favourable opportunity occurred ; for in October 1815 when Colonel Munro visited Cape Comorin, Mr. Ringeltaube went to pay him his respects and the question of having a Protestant Judge in the South where the Christians very much needed one to readily sympathize with them especially at this critical time was discussed. As had been proposed by some friends the claims of Mr. John Everett of Palamcottah were considered and Mr. R. interested

himself in his appointment. Col. Munro did not decide the matter immediately as he had to leave the Cape suddenly on account of the very heavy rains with South and South-easterly winds, which affected Mrs. Munro very much. But soon, after mature deliberation, he thought that it would certainly be an advantage to place a Protestant Judge in the South where there were Protestants. Ere long Mr. Ringeltaube had the great satisfaction to see Mr. Everett being appointed as Judge in the South. As it is well known this Judge Mr. Everett became the right hand of Vedamanickam, greatly helped him and cheerfully co-operated with him in the management of the Mission affairs during the one year and ten months the latter was called upon to conduct the Mission after Mr. Ringeltaube had left, as will be seen from the particulars given in the next chapter.

Having failed in his attempts to get a Missionary as
 Vedamanickam receiving charge of the Mission *ad-interim* has already been explained Mr. Ringeltaube had no other way left for him but to fall back upon his old faithful Catechist Vedamanickam whose honesty and integrity, popularity and Christian character, interest and ability to conduct the Mission affairs, were proved beyond any doubt during his past service of so many years to the Mission. It is true he was not an accomplished scholar and it is true that he did not aspire to become the head of the Protestant Mission, yet he possessed enough of knowledge to lead souls unto Salvation and enough of ability to manage the secular affairs of the Mission ; and this was enough for Mr. Ringeltaube. Without therefore any further hesitation he made all arrangements with Vedamanickam for the management of the Mission and

particularly directed him to attend to the cultivation of the fields and to carefully husband out the income. Mr. Everett was also requested to render all possible help compatible with his civil duties as Judge and to see that the Christians did not suffer any injustice at the hands of the heathen around.

Touching are the incidents connected with Mr. Ringeltaubes leave taking, his farewell to the little Church of South Travancore. In the end of January 1816, before leaving the country he assembled all the converts in the Chapel at Mylaudy for Service and formally informed them of Vedamanickam's appointment to succeed him for the time being in the conduct of the Mission till the arrival of another Missionary, and he earnestly exhorted them and begged them to show him all respect and obedience due to his new position and gave them his blessing. This was followed by the administration of the Lord's Supper. This over, Mr. Ringeltaube laid his hands on Vedamanickam's head and earnestly prayed to God and invoked his blessing on the newly ordained servant of Christ. Then before that solemn assembly Mr. Ringeltaube took out his own surplice and put it on Vedamanickam and charged him most solemnly in the presence of the people and before God to faithfully feed his flock. He then handed over to Vedamanickam his certificate and license to preach and administer the sacraments and manage the Mission, written in English and Tamil which is still preserved in the family; and this document we are privileged to reproduce here as an interesting record of the church history of Travancore. The Tamil Translation at once reveals Mr. Ringeltaube's fair knowledge in that language.

The Farewell Service.

The Certificate.

This is to certify as founder of the Protestant Mission in Travancore which I leave on account of the weak state of my body, I hereby exercise the right and duty of Missionary in appointing the oldest Catechist Vedamanickam to act as Native Priest and Superintendent of the said Mission ad-interim till another Missionary may have been appointed. In this capacity he is to teach and preach the pure word of God, to administer the Holy Sacraments, to administer the Estate of the Churches consisting of two fields given by a Royal Grant which Grant is in his keeping, to dismiss and place schoolmasters, and if required to account with the Sircar of the country for the Mission prosperity and which fruitions are to cease on the appointment of another Missionary by the Resident in Power. I hereby request all Gentlemen in authority to assist the said Vedamanickam in his official capacity in all things that are lawful and permitted by the word of God and the constitution of Travancore.

Witness my seal in Hand,

(Signd.) WILLIAM T. RINGELTAUBE,

Protestant Missionary in Travancore.

MYLAUDY,)
23rd January 1816. }

திருவிதாங்கோட்டுத் தேசத்தில் புரோட்டெஸ்டாண்டு என்னும் கிறிஸ்துமார்க்கத்தை ஸ்தாபிக்கிறதற்கு ஆதிகாரணனாகிய நான் என்னுடைய சரீரத்தின் பல்வீனமான தன்மையின் நிமித்தம் இந்த மிசியோனை விட்டுப்போகிறபடியினாலே இனி வேறொர் மிசியோனரி குறிக்கப்பட்டு வருகிறவரையும் மேற்சொல்லிய மிசியோனரில் விசாரிப்புக்காரராயும், நாட்டய்யராயும் இருக்கவும், மிசியோனரிக்கடுத்த அதிகாரத்தையும் ஊழியத்தையும் செய்யவும், சுத்தமான பராபரனுடைய வசனத்தைப் பிரசங்கிக்கவும் பரிசுத்த இராப்போசனத்தை கொடுக்கவும் கோவில்களுக்கு மகாராசாவால் கொடுக்கப்பட்ட இரண்டு நிலங்களையும் விசாரிக்கவும், உபதேசியமார், வாத்திமாருடைய உத்தியோகங்களைத் தள்ளவும், கொடுக்கவும், மிசியோனுடைய காரியத்துக்காக இத்தேசத்திலுள்ள சர்க்கார் ஆள்களோடு பேசிக்கொள்ளவும், இவ்விதமான ஊழியங்களை யெல்லாம் துறைத்தனக்காரரால் வேறொரு மிசியோனரி அனுப்பப்பட்டு வருகிறவரைக்கும் நடத்தவும், பழைய உபதேசியாகிய வேதமாணிக்கத்தை ஸ்தாபித்து இதற்கடையாளமாக இந்த நற்சாட்சிக் காகிதத்தையும் கொடுக்கிறேன். இதிலே ஆதிகார முடைய எல்லாத் துறைமார்களும் மேற்சொல்லிய வேதமாணிக்கம் என்பவருக்குத் தன் உத்தியோகத்துக்குத் தக்கதாகவும், பராபரனுடைய வசனத்துக்கேற்ற நியாயமான எல்லாக்காரியங்களுக்குத் தக்கதாகவும் திருவிதாங்கோட்டுச் சட்டத்தின்படி ஒத்தாசை செய்கிறதற்கு நான் வேண்டிக்கொள்ளுகிறேன். இதற்கு சாட்சியாக என் கைமுத்தினையை வைக்கிறேன்.

திருவிதாங்கோட்டு சமஸ்தானத்தைச்சேர்ந்த
மயிலாடியிலிருக்கும் புரோட்டெஸ்டாண்டு மிசியோனரிலுள்ள
மிசியோனரியாகிய,

உவில்லியம் தோபியர்ஸ் றிங்கல்தோபே ஐயரவர்கள்.

1816-ம் ஸு }
ஜனவரிமீ 23உ }

Mr. Ringeltaube seems to have left particular instructions that whoever comes to Mylaudy to visit or
The Church Book. take charge of the Mission should enquire after the *Church book* which he regularly kept of the casualties within the Congregation as also circumstances regarding the Mission Property. We believe, this book is still in the hands of the Committee and it is much to be regretted that this interesting historical record has not yet been made available to the Christian public.

Before Mr. Ringeltaube left Mylaudy, he took with him Vedamanickam and paid his final visit
Mr. Ringeltaube's last visit to the Churches. to all the schools and exhorted the masters to lead in the right path the children entrusted to them. He further examined them and forgot not to give the usual gifts. They also visited each Church and its adjoining villages and reminded the people of the truths in which they had been so long instructed and exhorted them to be faithful to the last. Returning to Mylaudy he divided most of his property among his servants and the poor and commending to God all the people that had collected there to wish him good bye, said to them pathetically, "I thank you all for your kindness. Perhaps you will see me no more in this world but we may hope to meet in the next." After a most affectionate farewell Mr. Ringeltaube took his departure from Mylaudy. "And they all wept sore, sorrowing most of all for the words which he spake, that they should see his face no more."

Leaving Mylaudy he arrived in the beginning of February, at Quilon where he was to take his passage,
Arrival at Quilon. Poor Malheiro's case. and he delayed there not more than two or three days ; his time was precious as by delay it was possible

he might loose a passage. He therefore on the 4th February applied for a passport which the Resident granted him immediately. Even at such a time when he was busy with preparations for the voyage, he sought an opportunity to do good and evinced his gratitude and benevolent character. It was now that he heard of the straitened circumstances of poor Malheiro the Roman Catholic inhabitant of Anjengo of whom we have already spoken as having been useful to him in his journeys to Quilon, and to save Malheiro from further suffering he strove to procure him some little employment. Col. Munro very readily obliged Mr. Ringeltaube by giving Malheiro a suitable appointment, that of taking care of the Fort of Anjengo which Malheiro was well satisfied with as the last token of the benevolence of the good-hearted Mr. Ringeltaube.

Mr. Ringeltaube paid his last visit to Col. Munro and gave him and his worthy lady his sincere thanks for all the good they had done him during his stay in Travancore and wished them both health and happiness. And on the evening of Monday the fifth February 1816 the good Mr. Ringeltaube the First Protestant Missionary in Travancore and the zealous, and devoted Founder of the Mission left the shores of Travancore and embarked at Quilon, but strangely once more to return and suddenly disappear again. His avowed object was to go to the Cape of Good Hope* where he hoped

His embarkation at
Quilon 5th February
1816.

* It should be noted that as requested by Mr. Ringeltaube in his answer to Query No 4 in the preceding Chapter, Col. Munro drew up an elaborate scheme for the further development of the Mission, and this Mr. Ringeltaube wanted to discuss with his Brethren at the Cape, but what became of the proposals after the intended visit to the Cape none can say for certain. It is likely that Col. Munro communicated some of his ideas to Mr. Mead.

to meet his brethren and confer with them on various matters relative to the Mission. But whether he ever reached the Cape nobody can say for certain as all researches on the subject have hitherto proved abortive.

After leaving Quilon the ship sailed southward but Mylaudy and the Christians could not be so easily banished from Mr. Ringeltaube's thoughts, and he was particularly uneasy because of certain charcoal writings or notes of accounts he had carelessly left on one of the walls of the house, which he thought his successor might interpret as dues from the people and demand payment. Now as the ship was nearing Manacoody which is only a few miles from Mylaudy he implored the Captain and succeeded in causing the vessel to be anchored off that port for a few hours. Landing, he walked over to Mylaudy where Vedamanickam and the people were overjoyed at the sudden and unexpected return of their Pastor, but he told them the object of his coming. He then entered the house, erased out the disquieting charcoal writings and left the village directly after. The people followed him and while passing Kottaiyadi Abraham Moopen's house he felt thirsty and they at once obtained some *patheneer* or sweet toddy from a palmyra tree standing close by. He drank it and after again taking a most affectionate farewell of his much loved people, made for Manacoody where the ship which was waiting for him picked him up again.

Mr. Ringeltaube safely reached Madras and had the immense pleasure of meeting many of his old friends and acquaintances. His missionary zeal never abated and his purpose of further usefulness

The disquieting charcoal writing.

The end of Mr. Ringeltaube.

remained as unchanged as ever. He did not want to stay in Madras long. His object was to visit the Cape and then start as early as possible, to the far off East Indies where he hoped to open a new field of labour. Hough says that while at Madras Mr. Ringeltaube called on the Revd. Marmaduke Thompson a (chaplain with whom he spent an evening) in a very extraordinary costume for he had no coat even then, though about to undertake a voyage the only covering for his head was something like a straw hat of native manufacture. This description of Ringeltaube's appearance exactly agrees with the information given to Hough by Lt. Col. Charles Trotter of Palamcotta a personal friend of Ringeltaube. Trotter says that scarcely an article of Ringeltaube's dress was of European manufacture, and that he seldom had a coat to his back, except when furnished with one by Trotter himself. Ringeltaube spent his stipend upon his poor Christians as soon as his quarter's pay was received and his personal wants seem never to have entered his mind. Wild as was Ringeltaube's appearance, Mr. Thompson was greatly interested in his conversation and helped him on his way. "Thus did poor Ringeltaube close, as he had commenced his Missionary career under a cloud."

For a long time it was thought that after he left Madras Mr. Ringeltaube voyaged westward, no one ever knew to which particular places he directed his steps as he was never heard of again. Fenger the historian of the Tranquebar Mission supposes that he was killed on a journey into the interior of Africa but on what ground he writes so we do not know, and of course in this supposition he was entirely mistaken. From certain letters of Mr. Ringeltaube recently found out, it has been ascertained that

after he left Madras, he was seen in Ceylon and Malacca, and it was reported that in endeavouring to penetrate into the interior of the Malayan Peninsula that he was murdered by the natives. The learned Dr. Caldwell says that Mr. Ringeltaube's resolution to abandon his labours in India and visit the East, originated in the impression produced in his mind by a letter received from a Dutch Minister in Borneo, with whom he had been acquainted at College, describing a religious movement which had commenced among the Natives in the Moluccas.

The dealings of Providence are mysterious and He
 His character &c. knows why things which we long most
 to know are often withheld from us.

It would more than satisfy our curiosity if we could only know something about the end of Mr. Ringeltaube's life, and it would arouse no small amount of interest if some one should obtain particulars as to the place and manner of his death; but it has pleased God not to reveal to us the closing scene of the earthly career of this sainted Missionary. The researches of many have hitherto proved unsuccessful. Be the end of Mr. Ringeltaube's career anything, the brief sketch of his life and labours given in the foregoing pages is sufficient to inspire us with feelings of gratitude and love for him for all that he did for the Travancore Church; sufficient details have also been given to show that he did not run his course in India quite in darkness. He was so much esteemed and revered in Travancore that the Christians of Mylaudy and its neighbourhood have always believed that he was taken up bodily into heaven like Elijah of old as they have not been able to account for his mysterious disappearance in any other way.

We are aware that in estimating Mr. Ringeltaube's character some have condemned his peculiar method of work and habits as being often eccentric, not compatible with his high calling. There is nothing to be wondered at if he like other men had also his own peculiarities and failings. If he wavered and doubted and beat a cowardly retreat at one time, he was resolute and hopeful and believing at other times and proved beyond a doubt that he was no ordinary soldier in the Army of Christ. Let us only picture to ourselves the time and circumstances in which he had to work in Travancore. Living among a most ignorant people and at a time when heathen darkness brooded over the whole length and breadth of the land just recovering from the evils of a war, he had to contend against many difficulties and dangers. He kept however, his object steady before him. He denied to himself the pleasures and attractions of this world and consecrated his whole energy and talents to the service of his Redeemer. Weighty was the charge he had to sustain under many adverse circumstances, but devotedly attached to the avocations of his great work, he unweariedly and faithfully discharged them all in the most assiduous and exemplary a manner. He made himself one with the natives and endeared himself to them. His uniform kindness to Vedamanickam and the Christians in general, his great solicitude for their welfare, and the mutual trust and dealings in matters spiritual and secular find their counterpart only in the patriarchal government of the primitive churches of the early centuries.

During the short period of ten years, he laid the sure foundations on which his worthy successors reared a magnificent Church in South Travancore. The more the cause

Statistics of the Protestant Mission in Travancore 1815.

Name of the Congregation.	Baptized since 1809.	Apostatized or excluded.	Dead.	Remaining.	School boys.	Mission Servants.	Their names.	Pay per mensem.	
								Str. Pagds.	Chk.
Mayilady	204	12	18	174	82	I Catechist I Canonically I Doctor I School master I Peon	Vedamanigbam Pakianaden Chinnappen Devasaghiayam San Yaghoo	2 2 1 1 1	" " 80 "
Picheioudiyirupu	57	7	20	30	83	I School master	Vedamayagbam	"	10
Tamereycoolam	277	50	9	218	27	I School master	Arulappen	"	80
Pitalom	152	23	13	116	28	I Catechist & School master	Vedamanickam Junior.	2	"
Atticanda	76	24	2	50	25	I School master	Neanapragasam	"	80
Covilvilley	87	21	9	57	34	I School master	Devasagheyom	"	80
Ketambuly	188	49	15	102	9	I Catechist I School master	Nallatamby Jesudean	2 "	" 80
Total.	1019	186	36	747	188	12 Servants	Monthly Pay in S.P.	14	80

CAPE COMMOBYNE,
25th July 1815. }

W. T. RINGELTAUBE,
Missionary.

of Christianity triumphs in Travancore, the more will the name of Ringeltaube and that of the early Pioneers will be esteemed and honored and their memories endeared by posterity.

CHAPTER XI.

When after a Century of Missionary labour, moral religious and educational advancement in the land, it is still being discussed whether Native Ministers are capable of managing their Churches, and whether after all it would be prudent and wise to entrust them with full control of separate Districts and to make them independent of European Missionary supervision ; the following account of the management of the Mission by Vedamanickam for about two years under his sole charge, would no doubt be interesting. It is strange, that no such doubts were entertained of the first convert. In spite of his moderate attainments he was considered worthy of such a sacred trust, and fortunately the great expectations formed of him were fully realized. The very thought that the burden of the Mission now solely rested on his shoulders for its continuance and development, produced some uneasiness and anxiety in Vedamanickam's mind for sometime. It was only natural. Though the great wisdom and tact of Mr. Ringeltaube made him request Col. Munro to supervise and render all necessary aid in the affairs of the Mission, and though in the midst of his multifarious duties both as responsible head of the Government and as Political Agent that officer kindly promised most willingly, to do all he could yet the Resident's head-quarters then being at Quilon and Cochin he was not able to personally inspect and see things for himself. And thus the direct local management of the Mission and its affairs fell on the shoulders of Vedamanickam. He regularly sent reports to the Resident and occasionally received counsel

The first Protestant
Native Minister of
Travancore.

and guidance. He comforted the Christians who now felt all the helplessness of a fatherless children, and began to conduct his onerous duties more steadily and actively, leaving final success in the hands of God. In thus doing his work, he never sought his own aggrandizement. Though by virtue of the ordination he had received at the hands of Mr. Ringeltaube in January 1816 he was constituted a "*Native Priest*" and though he was now in entire charge of the Mission, yet he never assumed any clerical title, perhaps because he felt his own diffidence, and entertained doubts as to how he would be able to discharge the reponsible duties which devolved on him. He simply allowed the Christians to continue to call him *Periya Upathesiyar* (or the Great Catechist,) the old title of distinction by which he was known for several years. His highest ambition was to do full justice to the selection and honour done to him by his dear Pastor Mr. Ringeltaube, and to endeavour to be ever active in the service of God sparing no pains to maintain and extend the Mission.

Vedamanickam undertook two itinerant tours in a month extending from Picheikudiyiruppoo in the east, to Anandanadankudiyiruppoo, Ammandivillai and Peyenkuli in the west, visiting churches, and attending to the temporal and spiritual wants of the Christians. Stray converts from Mattiacode and other places about 15 miles to the west used to come every Sunday to Mylaudy to attend the Divine Service conducted by Vedamanickam, and hear his edifying words.

As Vedamanickam's wife Satthiayee was a good natured woman and extremely generous in her ways, she was liked both by the poor and the great, and was instrumental in bringing a good

reputation to her husband. The people were quite satisfied and consoled that Vedamanickam did his very best for them, in the absence of a European Missionary. Satthiayee died in 1819.

Vedamanickam's sermons in those days were of a very simple nature. Though he was sufficiently acquainted with the Hindu circle of ordinary studies, yet he was not a great scholar in Christian Theology or polemics, nor versed in controversies on Bible creeds and tenets, and the commentaries of erudite divines. His ordinary sermons were on Christ, belief in Him, living in and for Him, and salvation through Him &c. He denounced those continuing in their sins without repentance, and illustrated by easy methods the simple moral codes of Christianity. He was never weary of visiting the sick and praying for them; and the Lord heard him. It was his custom to lay his hands on the head of the sick while praying for them; and as many of them were miraculously cured the people believed that he had the gift of God to effect faith cures, and consequently he was very often invited to sick houses to pray for the sick members of the family.

Vedamanickam always showed great tact and forbearance in the discharge of his pastoral duties. Once chided a man for his faults, and seeing that he refused to correct his ways, he left him to himself. Some days afterwards, the man came to him and said "Sir, you should not have thus forsaken me. Since the day you were offended with me, our home has been very cheerless. Some of us have been ill and there has been no peace in the family. I beg that you would therefore visit us, pray with us and instruct us."

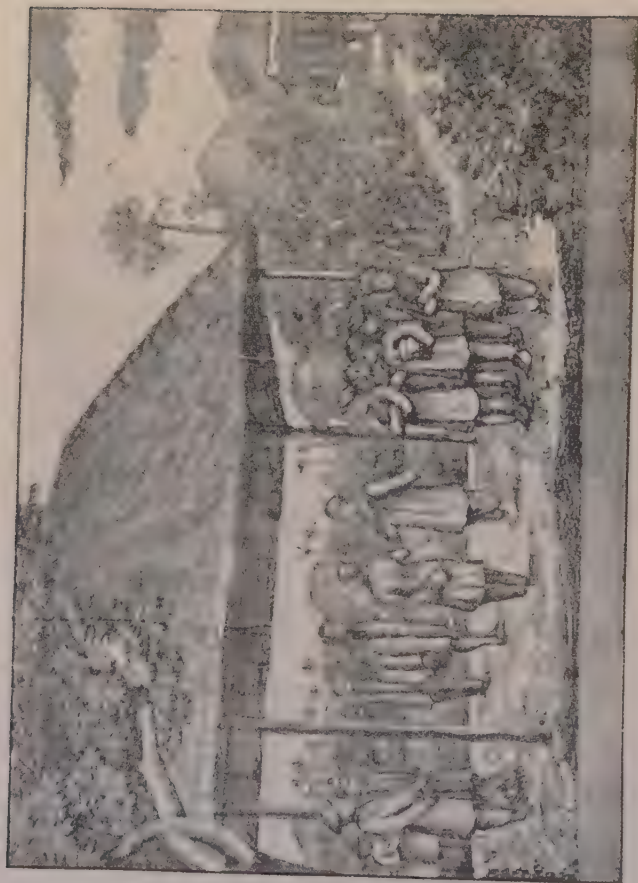
Vedamanickam visited accordingly and by shewing more kindness than before won the family over to Christ.

He thus turned many from their wicked ways. He also delivered many from the snares of evil doers. Through the help of the Christian Judge and other gentlemen in authority, he relieved some Christians who were unjustly accused and punished. It was to him worse than losing his life, to see the apostasy of any Christian or to be informed of his sufferings and losses. When Christians quarrelled and brought complaints, he justly decided, and often restored peace among them before sending them away. One day, when he came to know that his servants quarrelled with others in an unjust cause, he punished his servants, and on their behalf asked pardon from the aggrieved party. Whenever any of the Mission agents under him misbehaved, he simply chided them and corrected them, but never dismissed them unless it was for very good reasons. On one occasion when a woman who was a relation of his quarrelled with another and complained to him, fully expecting that he would take her part, he severely censured his own relative in public, and made the two women behave like Christian sisters towards each other.

Similarly when complaints were received from the out-stations, he impartially decided matters without showing any distinction between the rich and the poor, friends and enemies, Christians and heathens. The young men of the village were the particular object of his special care. To exemplify this we have only to repeat here the particulars of the following anecdote which has already been incidentally cited. He censured and advised them as to their

conduct, and guided them in all good ways. Once, the Christian young men of Mylaudy joined the marriage procession of a heathen in a neighbouring street, and heading the procession in all the streets, they performed *Kalyal* (a dance with various manouvres each performer beating time with a pair of sticks) and sang songs of mirth apparently savouring of old heathenish practices. Quite enraged at this, Vedamanickam hastened to the scene of dance, with a whip of *Pungam vilaru* in hand, determining to inflict corporal punishment on those mischievous youngmen. As he drew nearer and nearer the place, he carefully listened to their songs and found that they were not singing heathen songs as he had supposed, but that as they were dancing they were only repeating verses from *Veenpakthinasam* a standard Christian poetical work on the follies of Idolatry. Now Vedamanickam stood aback and said to himself " If I should attempt to collect such a concourse of heathens to hear me on the follies of Idolatry, it would be simply a vain task. But when such an opportunity has presented itself, these young men have wisely taken advantage of it, and are amusing the heathen by songs and dances in mockery of their own gods and idols. Why should I disturb these young preachers in their service of usefulness. I had better leave them to themselves." So, he returned to his house without punishing the young men.

Vedamanickam attached much importance to Public Worship and always spoke to Christians on the excellence of that Christian duty. As was mentioned before, there is evidence to show that people from many miles round about came on Sundays for Divine Service to Mylaudy.



VEDAMANICKAM, INTRODUCING THE MYLADY AGENTS TO
BISHOP MIDDLETON (MARCH 1816).

It is an interesting fact to note that Bishop Middleton who was the first Bishop appointed to India soon after the successful efforts of Wilberforce and others in Parliament in 1813, paid a visit to the Mylaudy Mission a few months after Mr. Ringeltaube had left the country. This English Bishop arrived at Calcutta on the 28th of November 1814, and after establishing the Diocesan Committee of S. P. C. K. &c., he, to see personally the state of Christianity in India, travelled through the length and breadth of the country. In the beginning of 1816, after visiting Tranquebar, Tanjore, Trichinopoly and Tinnevelly, His Lordship extended his tour to the Churches of Travancore especially to the Syrian Churches which had awakened so much interest in England lately. The Resident made every arrangement to facilitate the Bishop's journey through Travancore. Col. Munro further issued orders to Vedamanickam that he with all the leading members of the Mylaudy Church should go and meet His Lordship at the Aramboly Pass and escort him and give him all the information about the Mylaudy Mission. Accordingly on the 27th of March 1816 Bishop Middleton arrived at the Aramboly Lines and halted for the day in a spot surrounded by lofty rugged mountains in the neighbourhood of those military works which had been surrendered to the English during the War of 1809. Here Vedamanickam and the Mission catechists and schoolmasters with some leading Christians of the Mylaudy Mission waited on His Lordship. As instructed by Col. Munro, Judge Everett acted as interpreter. Vedamanickam introduced the Mission agents one by one to the Bishop who held a long conversation with them on various topics

Bishop Middleton's
visit to the Mylaudy
Protestant Mission
March 1816.

including Mylaudy Church affairs. He particularly impressed upon the Bishop the fact that they were left as a flock without a shepherd in the midst of wolves, and implored him to send them another European Missionary. The good Bishop exhorted Vedamanickam and advised him not to be disheartened, but faithfully to continue to discharge the duties which the Lord had assigned to him and to remain in the hope that one day he will be rewarded. His Lordship further assured the Mylaudy Christians that ere long a European Missionary would be sent to them, and gave them his episcopal blessing. Quite pleased at this unexpected reception given him by the Mylaudy Christians, Dr. Middleton wrote in a subsequent letter that he was "much satisfied with everything he saw and heard of this Infant Mission." He also spoke to Col. Munro in high terms about Vedamanickam and committed him to his special care. This only confirmed the favourable opinion Col. Munro had already formed of Vedamanickam and led him to give him more help.

As regards the "numerous body of the Native Christians of Mylaudy," who waited on the Bishop we find the following observations, in Bishop Middleton's Life :—"A numerous body of Native Christians who had been under the care of a Missionary of the London Society here, came to wait on the Bishop. Though dwelling on the borders of Tinnevely, they were quite distinct from the Christians of that District, and scarcely equal to them in demeanour and appearance. This deputation was followed by numerous visitors, all the principal men of 12 neighbouring villages having come forth to offer their respects and gratify their curiosity by an interview with the traveller whose retinue

and attendance proved him to be a person of dignity and importance, while the character in which he appeared among them was one hitherto unheard of in their country."

On the 5th May 1816, one of Mr. Ringeltaube's Christians by name Pactiyudian, according to custom proceeded in pomp to the Church at Mylaudy in order to celebrate his marriage. But on the public street, he was stopped by the heathen inhabitants who imperiously ordered him to proceed through a by-way outside the village. On account of this impediment the celebration of the marriage was postponed. As the man considered himself aggrieved, Vedamanickam lodged a complaint in the court before which several inhabitants of the place were summoned as witnesses. After a thorough investigation into the circumstances of the case, it was proved that from the period the Protestant Church was erected in that village, it was customary for all Protestant marriages and funerals to pass through all the public streets of Mylaudy; that notwithstanding this fact the heathen inhabitants obstinately persisted in hindering Christian processions; and that consequently a good many Christian marriages of the season had to be put off, till this difference between the Protestants and heathens should be decided. Upon the local enquiry and report of Judge Everett, the Appeal Court and the Resident granted the Christians permission to continue the privilege they had hitherto been enjoying.

In July 1816, at Ammandivilai, about 30 adults were newly converted since Mr. Ringeltaube's departure and as a catechist was very necessary for the new congregation Vedamanickam seeing

Ammandivilai Church
formed.

the growing cheapness of paddy persuaded the Mission Schoolmasters to contribute five fanams each temporarily, towards the pay of the new catechist. All the Mission agents agreed to the proposal most willingly, except one, who being dissatisfied left the Mission service and complained to the Resident. Col. Munro understanding the true particulars of the case and the grounds of Vedamanickam's procedure ordered the petitioner to join if he liked the Mission service under conditions accepted by the other agents.

An important and pleasant historical fact it is, and one worthy to be recorded in the Church History of Travancore, that Mrs. Munro the Resident's wife, at her own cost, regularly sent from the Residency, the bread and wine required for the sacrament of the Lord's supper in the Mylaudy Church. The same noble service she did to all the early churches in Travancore in Mr. Ringeltaube's time, and for the few years she remained in Travancore during Mr. Norton's and Mr. Mead's time. The strength of the communicants at this time can be learned from the fact that on Sunday the 22nd September 1816, Vedamanickam administered the Lord's Supper to 108 members of the Church. Special cases of conversion were regularly reported. Another note-worthy fact is that Colonel Munro supplied all the stationery and other articles required for the Mission use.

A slight misunderstanding at this time happened between Judge Everrett and Vedamanickam. Judge Everrett and Vedamanickam. was for a long time his great friend, and who assisted him with his service in many ways. It was Judge Everrett who translated the Reports which Vedamanickam drew up. If Judge Everrett did not favour Vedamanickam

in the case of a Christian *sub-judice* in his court, brought to his notice, we have not much to blame him, since true friendship has no consideration in such matters ; for, in many cases where kindness was possible, it was willingly rendered to the Mission agents. Colonel Munro however interfered and restored mutual good understanding between Judge Everett and Vedamanickam ; and they became friends again and worked together in harmony.

At this time, one of Vedamanickam's near relations named Gnanamutthu who was the head of the family and a great counsellor to him in Mission affairs from the beginning, suddenly died. Though this sad event plunged Vedamanickam into great sorrow, he was much comforted by the knowledge that some of his other relations proved by God's mercy useful assistants to him in Mission affairs and supplied the want. Vedamanickam's eldest son Deva-sagayam a pious and dutiful Christian visited the members of the neighbouring Church, corrected their faults and exhorted them by his songs, he being an exceptionally good singer. His eldest son-in-law Pakianathan kept the accounts of the Mission paddy fields, and settled accounts with the Sircar ; and he proved a clever assistant in managing the temporalities of the Church. Pakianathan latterly was for a long time, of immense help to Mr. Mead in the management of the Mission fields and in getting reduction of taxes &c. Vedamanickam's elder brother's son Masillamani Cate-chist undertook the inspection of the out-station congregations, and though in some instances he had to rebuke and chide some of the agents, he was very kind to all.

Vedamanickam paid the Mission catechists, from the income of the Mission paddy fields, and put by all the surplus funds and profits as a provision against adverse seasons. Even in the distribution of charities to the poor, he often paid his own paddy and his private money. The Resident and other officials respected him for his honesty, and were quite pleased at his able management of the Mission. At one time when the Dewan went on circuit to Mylaudy, he called Vedamanickam and said to him "You know, we propose to deepen and repair the Puthenar canal which flows adjoining your Mission fields also. The intended outlay will be great. My servants are not trustworthy. Col. Munro has often spoken to me about you in the highest terms; and we have otherwise also heard much of your ability and purity of character. Hence if you can undertake the repair of the canal yourself, or even supervise it, I shall feel thankful." Thus the canal work was carried on by the Marahmat people more diligently and honestly under Vedamanickam's supervision.

Even his enemies, finding that he had the friendship of great men never dared to do him any harm, though they sometimes molested him secretly. But even these molestations of his enemies only tended to his own good and helped to further the cause of the Mission.

Vedamanickam's conversion, his appointment as catechist, his work as Native Minister and the good that resulted from his labours are in various ways recounted by his contemporaries. Gnanapragasam a poet of the neighbouring District of Tinnevely has left us some eulogistic verses which give some insight into the working of the Mission

under Vedamanickam at the time when there were no European Missionaries to help him. There are also some traditional songs current in Vedamanickam's family which extol his noble qualities and brilliant achievements. Some of these verses are of a flattering nature, and some of them give valuable information regarding the history of the early Church and deserve to be collected and preserved if not published. There is however a *viruttham* (a kind of Tamil versification) sung by a discontented Hindu Teacher in Mission service, under circumstances to be mentioned hereafter, which gives us some insight into the work of the Mission in those days. It also gives us a summary account of the planting of the Protestant Mission in South Travancore, and of the arrangements which Mr. Ringeltaube made for the management of the Mission after his departure. The *viruttham* will be found in a subsequent paragraph.

It will be remembered that when Col. Munro obtained from Her Highness the Ranee of Travancore the grant of some extensive paddy fields for the support of the Mylaudy Protestant Mission under Mr. Ringeltaube these lands were heavily handicapped. They were not given free of tax as other charitable lands. The Mission had to pay a heavy tax of 247 cottahs of paddy and 257 fanams ultimately reduced to 100 cottahs. With such a burdensome tax, it was very difficult for Vedamanickam to get any good profit that would enable him to manage the concerns of the Mission smoothly, much less to bring the Mission forward. No funds seem to have been remitted to Vedamanickam from the Directors in England. Evidently they were quite ignorant of the arrangements made by Mr. Ringeltaube when he suddenly left after entrusting

The financial condition of the Mylaudy Mission during the period.

the Mission to the management of Vedamanickam under the supervision of Col. Munro.

Hence there was no other way of paying the Mission agents, than by the sale proceeds of the Mission paddy, to meet the emergency. But the market price of grain was very cheap. There was a time when one *cottah* of paddy was sold for 7 fanams or one Rupee, though latterly it had risen to double and treble that price. Therefore, a greater quantity of paddy had to be sold to meet the monthly payments. Now Vedamanickam argued that the best way of obviating the difficulties would be to make payments in kind, as rice was the staple food of the country. With this understanding he told the Mission agents to receive their pay in kind at the average rate of 16 fanams or $2\frac{1}{4}$ Rs. for one *cottah* of paddy. (Mr. Ringeltaube himself sold paddy on many occasions at this rate.) This arrangement was acquiesced in by all the agents except a few, among whom a discontented Hindu Teacher made a protest and presented an appeal in the form of a poem an *asiriya viruttham*. As mentioned before, it is a very valuable piece of poetry since it gives much information in a very succinct form, including a historical sketch of the country and of the Mylaudy Protestant Mission in particular, at that time; and it is doubly valuable because it was composed by a Hindu. The following is the poem :—

ஆசிரிய விருத்தம்.

—:0:—

சீர் பெருகு சேரமான் வங்கிஷத் துள்ளான
செயபால ராமவர்மர்
தேசமது தோவாளை முதலான வென் டாடு
திடல் வெட்டிவிட்ட சேட்டை

சேர்கொச்சி கொல்லமொடு திருவனந்தாபுரம்
 திருவிதாங்கோடு முதலாய்
 செங்கோல் நடத்திக் குடைக்குள்ளடக்கிச்
 செலுத்தி யரசாளும் நாளில்
 திறவீர இங்கிலீஷ் கும்பனிமார் வந்து
 சென்றவர் யுத்தம் செய்து
 செயமான தோவானை மலைநாடு முதலவர்கள்
 சென்றங் கிருப்பதாக
 சீர்மைதனிலே மகா ராசனெனவே மிகுந்
 தெங்கும் புருந்த மிசியோன்
 சேவகமதாகவே வேதமறையா னதைச்
 செப்புவேன் கிணைகிணைந்து
 ஆர்பெருகு மலையாளதேசத்தில் ழிங்கல்டாப்
 பையர் மயிலாடி தன்னில்
 ஆசைகொண்டே சிறிது மங்களாவும் செய்து
 ஆலையமுங் கட்டி வைத்து
 அதுதினமும் அதிலிருந்தே வேதசாஸ்திரம்
 அறிந்தவர்க் கோதிவைத்து
 அதுபெரிய காரியமதாகவே சனமெல்லாம்
 அந்நேரம் வந்து உடி
 அழகான மந்திரம் இதமாகவே படித்
 தவர் ஸ்நானம் பெற்றபோது
 அவ்விடம்விட் தேர்நோறும் வேதமறை செப்பிடு
 ழையர் உபதேசம்சொல்வி
 அட்டிசை மிக்கவொரு திட்டமினாலு சடை
 கான் உபதேசமாரும்
 அல்லாமலொரு தர்மமான பண்ணிக்கூடம்
 அதிலவைத்த வாந்தியாரும்
 பார்புகழவே இந்தச் சேவகமகாந்
 பரிவுடனிருக்கும் மக்கள்

பாங்கான உபதேசிமார்க் கொருவிராகன் வாத்தி
 பார்வைக் கொருவிராகன்
 பண்பு பெறு சபைகளில் தினங்கள் தீர்க்கின்ற
 பண்டிதர் கொரு விராகன்
 பலமர விருட்சங்கள் பார்க்கின்ற சந்தியாவு
 பள்ளனுக் கொருவிராகன்
 பாக்கியநாதன் கணக்கன் தனக்குப்
 பதிந்தது விராகன் ரண்டு
 பதிவுடனே மாதமொன்றுக்குச் சம்பளம்
 பதினாறு பூவிராகன்
 பட்டையம்போ லுரைத்திட்ட மொழியானதைப்
 பகர்ந்திடக் கேளுமையா
 ள்பெருகு மயிலாடி உபதேசியார் கையில்
 ஏழ்ப்பித் துணைத்த வார்த்தை
 இதமாக நம்முடைய நெல்விற்றுச் சம்பளம்
 இட்டுவா சட்டமாக
 இதுதள்ளி மிச்சமுண்டாகிலொரு வர்த்தக
 ரிடத்தில் கொடுத்து வைப்பாய்
 எப்போதும் விளையாது தீய்வு கரிவானபின்
 இது சம்பளத்துக்காகும்
 என்றுரைத் தையர்தான் சீர்மைக்குப் போனபின்
 இவர் சொன்ன வார்த்தை கேளும்
 ஏதுகாண் சம்பளம் கோட்டை பதினாறுவிலை
 இதுவீதம் நெல்லு வாங்கும்
 இல்லையானால் வேறே ஆள்வைத்துக் கொள்ளுவோம்
 என்று நீ ருணைக்கலாமோ
 ஏற்குமோ மயிலாடி பார்க்கு முபதேசியே
 ஷங்கள் குருவான துணையே.

In the above plaintive lines the Hindu Poet gives a brief description of the extent of the territories over which Bala Rama Vurma Rajah reigned, the Conquest by the Honorable East India Company, the Planting of the Protestant Mission at Mylaudy soon after that, the labours of Mr. Ringeltaube in connection therewith, the early Church organizations, rituals and worship, the strength of the Mission, the pay of individual agents, the cost of the whole establishment (above 16 Star Pagodas a month) and Mr. Ringeltaube's departure after handing over charge of the Mission to Vedamanickam. The poet then concludes his appeal thus "When Mr. Ringeltaube's instructions to him were to sell the paddy and pay the agents regularly and invest the surplus funds with a Merchant as provision against bad seasons, just listen to what Vedamanickam said after the good Missionary had gone away:— 'What! your pay? The current market price of paddy is 16 fanams per cottah; at this rate receive your pay, if you don't agree, I shall appoint others.'" The aggrieved Poet then appeals to Vedamanickam thus:—"This manner of threatening is it right and becoming your high position, O great teacher of Mylaudy our priest and guide!"

In justification of the policy adopted by Vedamanickam for the management of the Mission at this critical period, we have only to point out the good that resulted to the Mission.

Certain acts of Vedamanickam, at this time, were considered to be rather high-handed, and were even feared to be subversive of the peace of the Mission. But we are thankful that nothing prejudicial to the interests of the Mission happened in consequence. It was thought, for instance, that the dismissal of the catechist of Ammandivilai for misdemeanour and negligence

Disaffections in the Mission.

of duties, the withholding of the pay of the schoolmaster of Tameraculam until he showed better conduct, and the reduction of the pay of the school-master of Kovilvilai from one Star Pagoda to half of that sum, were very severe measures of Vedamanickam, and that the punishments he inflicted far exceeded the demands of justice. But these measures only tend to shew the moral courage and tact of the Native Minister into whose hands the Mission was left, and that he was a strict disciplinarian of no mean administrative capacities. The Mission servants who were thus punished tried to sow seeds of discord, in the Mission and also endeavoured to estrange the sympathy of Mr. Everett ; but the latter knew that Vedamanickam never exceeded the powers given him and that he acted with the best of motives. At the same time it must be admitted there were some slight displeasures and misunderstandings from other cause and the gulf would have widened but for the timely interference of Col. Munro who, as was stated previously, restored peace and better understanding between the two, for the welfare of the Infant Mission.

The Schoolmaster of Tameraculam named Arulappan was also suspended for a time, for disobedience of orders. He was asked to send 5 persons to Pakianathan the *Kanakku-pillay* or manager of the mission fields, urgently needed to repair some drains. But not paying immediate attention, Arulappan sent afterwards 4 persons ; and some damage was caused in the meanwhile. Pakianathan being the son-in-law of Vedamanickam, it may be said that Vedamanickam was induced to inflict the punishment, but it is certain that he could not have had any other motive than the requirements of discipline. On the whole, the failure of the Mission

agents, who were punished by Vedamanickam in their attempts to indemnify themselves, taught healthy lessons to other Mission agents, made them more attentive to their duties and submissive to their superiors.

It has been said that Vedamanickam's decision in regard to the Church at Etamboly was rather Attempts at Self support of Churches. a premature attempt at self support. He insisted that the better class of the Christians of the place should undertake the thatching of that Church, and he also refused to give anything from the Mission funds for that purpose and for the necessary repairs. The people who had not yet learnt what self help meant, and that it was better to give than to receive, were unwilling to undertake the responsibility. They first allowed the building to go into decay, but finding that Vedamanickam was determined in his mind, they attended to the repairs and thatching.

Unfortunately, about this time of disaffection the catechist of the Church at Etamboly was absent from the village for 10 days, having gone to bring his family from a place about 50 miles off. But as the catechist left his station without permission, Vedamanickam fined him one month's pay.

This procedure on the part of Vedamanickam made an impression on the people that his severe acts were after all guided by sound principles, and done in the best interests of the Mission confided to his charge.

To guide and control an infant Mission not even in its teens, and to lead a people just emerging into light out of the darkness and superstition around, though privileged and blessed duties, were not altogether easy in Vedamanickam's

Pakianathan Manager of the Secular affairs of the Mission.

case. And if he was able to perform the task in any way satisfactorily and to the benefit of the early Church, it was no doubt because he had competent coadjutors by his side. One of these who rendered eminent service to the Mission was his own son-in-law Pakianathan. He was a clever accountant and an efficient manager of the secular affairs of the Mission, directly supervising the cultivation of the fields. In fact he was the right hand of Vedamanickam; though in matters religious he was sometimes indifferent and often grieved his father-in-law, and incurred his severe displeasure and reprimand. Pakianathan latterly reformed his conduct, and how bitterly he repented may be seen from his lamentations and meditations, which at one reveals the inward man and the depth of his feelings.

“பாசத்தில் நான் பிறந்தேனே கடினப்பரத்தையரால்
மோசம் வராமல் அடியேனைக் காபவமோசனனே
தேசம் புகழ்கின்ற யோசேப்பு மந்திரியின் சீரினிற்க
நேசமுடனடியேன்மேற் கண்ணோக்கு நிரஞ்சனனே.”

Quite a contrast to Pakianathan was Vedamanickam's eldest son, Devasagayam. He was eminently fitted to be the leader of a Christian congregation. Like his father, he specially delighted in correcting the people and teaching them better ways in religion and morals. He was appointed Catechist of Etamboly by Mr. Ringeltaube, and continued as such during Vedamanickam's administration of the Mission. When his father was getting old, Devagayam retired from the Mission and attended to his family affairs. But till his death, he continued to take a lively interest in the Picheikudiyurpu (now known as James Town) Church, and regularly conducted the Sunday Services there. At other times he preached the Gospel

to the heathens and itinerated in the surrounding villages, without getting any remuneration from the Mission for this work. He had also poetical gift, which was hereditary in the family. A collection of Devasagayam's Christian Kummi-Songs was published by Revd. Mr. Mead, in the form of a small book, printed in the Mission Press about 70 years ago.

Vedamanickam's younger son Moses was also a worthy son of a worthy father. He was an exemplary Christian, and in learning was a man of no mean acquirements. He assisted the early Missionaries in the production of new Vernacular books; and the proof reading &c, in the printing, was entirely left in his hands. He ultimately became the local Secretary* of the South Travancore Religious and Tract Society. Unfortunately he died early. And as he was held in high estimation for his genuine piety and honesty, and devotion to the Missionary cause; in appreciation also of his services; and as an inducement for others to follow his example, the Mission published in 1828 a small sketch of his life in a pamphlet called “அன்பு நிலைமை” (‘Anbu Nilaimai’—the State of Love.)†

Vedamanickam's elder brother's son Masillamani was trained in religion, morality and general culture under the immediate supervision of his uncle. He became a model preacher, much respected and valued for his Christian addresses. He also possessed the family gift of being a poet. But his poems did not attain to any eminence. Some of his stray verses are still

* Vide page 8 of the Seventh Report 1828.

† Vide also page 36 of the 9th No. of ‘பலவித ஞானப்பேர்தகம்’, and the following numbers.

available. He was the first Superintendent of the Mission fields, and by his diligence brought 30 Cottahs of waste lands into paddy cultivation. Mr. Mead appointed him Superintending Catechist for the Sea Coast or *Karaikadu* Congregations.

Vedamanickam's younger brother's son Devavaram Deva Varam "Dom Muni." (known among English supporters and scholars as Devavaram Biddulph, the Inverkeithing Reader, or Dom Muni) was an extraordinary labourer in the Nagercoil and Neyoor Missions. He also went with Mr. Mead to establish the Kumbakonam Mission. In matters literary, what Mr. John Palmer was to Mr. Mault, his cousin Mr. Devavaram Biddulph was to Mr. Mead. Some of his excellent Christian lyrics are to this day used in Tamil Christian Churches of Travancore and South India; though in lyrical poetry he only ranks next to Messrs. Vedanayagom Sastriar and John Palmer. But, for classical productions he holds his own among the Tamil Scholars of South India, in modern times; and among Christians especially, he stands pre-eminent and perhaps unequalled, Father Beschi excepted. In lieu of the Hindu Classics 'Kural' by Thiruvalluvar, he produced the rival Christian Kural or 'Vetha Vithi Kural'; and to match Hindu Classical works, he produced corresponding Christian classical works. These standard works of Mr. Biddulph are monuments of his learning and piety, and to this day stand unrivalled. Some detailed observations on his literary works will be made in the more appropriate chapter on Christian Literature in Part IV. Rev. Mr. Vethakkan (of the S. P. G.) himself a well-known scholar, a poet and a Travancorean, greatly admires the learning and piety of Mr. Biddulph, and

pays him his tribute of honour when he says that he richly deserved the title of ' Dom Muni' which the Tamil scholars of South India at the time conferred on him, and adds that the Christians of Travancore impatiently looked forward to higher recognition of his merits* and services to the Christian Church. It is a pity that his Christian classical works have not yet been brought to the notice of the newly formed " Christian Literature Society" of India, or else there should have been no difficulty in getting his Tamil works accepted by the Madras University as Tamil Moral text books.

In our own times members of Vedamanickam's family have distinguished and are distinguishing themselves in Christian Literature, as will be noticed elsewhere.

It is much to be regretted that there are no connected Reports from Vedamanickam relating to this interesting period of the history of the Mission, available at present. We are however thankful that from the scraps of information, gleaned from stray letters still available, we often get an insight into the state of affairs in the church at the time. Thus we find that in the month of November 1817, there were in the three churches of Etamboly, Mylaudy and Thamaraculam :—

Some Statistics of
1817. Date of Transfer
of Charge.

Baptism of Infants;—Three

Baptism of Hindus " newly converted" :—Eight
Marriage;—One

Deaths of children ;—Two

Admission of a boy into the School.—One

Similarly we learn from a letter of Mr. Everrett, the very important fact that there were ' above 224 souls' at the

* Vide Rev. Mr. Vethakkan's Life of Rev. N. Devadasan pp, 80 & 81.

Lord's Supper which Vedamanickam celebrated at Mylaudy, 'on the Christmas day of 1817.

An interesting question, however now arises in connection with the event last mentioned. How was it that Vedamanickam celebrated the Holy Communion in December 1817, when we have the clearest evidence to show that Mr. Mead arrived in Travancore and took charge of the Mission from Vedamanickam in December? This is a real difficulty. The solution seems to be either that Mr. Mead took a formal charge of the Mission and went away to Quilon to interview the Resident Col. Munro, or he took charge only at the very fagend of December 1817 or that he was present on the occasion without taking part in the ceremony. But further researches of future historians may yet reveal the exact solution. If we can only find out the exact date in December when Mr. Mead took charge of the Mission, the difficulty will be easily solved.

Here we may remark that the loss of Mr. Mead's regularly kept journals is greatly felt in all directions; and if only recovered, will supply many missing links in the History of the Mission for fifty years.



THE REVD. CHARLES MEAD.

CHAPTER XII.

We have now to proceed on with the second and the most important and deeply interesting period in the History of the Protestant Church in South Travancore. The Rev. Mr. Mead's name is most intimately associated with this period. He was the master-workman that developed the infant Mission left by Mr. Ringeltaube and shaped it into an extensive organization. He guided the destinies of the South Travancore Church at a most critical period of its history. Rev. Mr. Abbs writes, "Mr. Mead was the founder both of Nagercoil and Neyoor in fact the Father of the South Travancore Mission and the principal Agent in the formation of (nearly) all the stations" Rev. Mr. Badley also says "Charles Mead has been called the Father of South Travancore Mission." Not only European writers, but Native Christian writers like Revd. Mr. Zacharias, Rev. Mr. Vethakkan and others call him by the same title and lavish no ordinary praise on his Pioneer Missionary labours. Perhaps they are right in their unanimous verdict on the labours of one who spent fifty-six years of his life in and for Travancore, and played such a conspicuous part in its history. Writing during his retirement in England, after 22 years of active work in Travancore, Mr. Abbs waxes warm when he recalls to his mind the labours of Mr. Mead in Travancore, and gives vent to his feelings in his book in the following touching words :—" ' The blessing of him that had been ready to perish, came upon him ; because he had

delivered the poor that cried, the fatherless and him that had none to help him.' Faithful Servant of Christ ! he sought not human applause; yet I his young and untried colleague, must confess that I envied my elder, and aspired to deserve such a grateful reward'' It will be thus seen that Mr. Mead was no ordinary labourer in the vineyard of Christ. He was a Missionary of gigantic enthusiasm, fruitful unto good works and full of faith that overcometh all difficulties. It is not therefore to be wondered at that he was privileged to achieve greater triumphs in the Mission, which do not fail to the lot of the generality of Missionaries. As Mr. Mead's life and missionary career are part and parcel of the History of the South Travancore Church, it becomes necessary to briefly sketch his life for the better understanding of the course of events and the progress of the Church during this period.

The Revd. Charles Mead was born on the 1st October 1792 at Bristol, Gloucestershire in England.

His birth early life
Education, Ordina-
tion &c.

We have no records to show an account of his early life. But we know this much, that

he lost his parents very early and was brought up under the sole guidance and management of his uncle the Revd. John Hunt of the Church of England though his maternal aunt had the immediate care of him at her house in London. When a little boy, playing in the streets he picked up a piece of paper and brought it home and it was found to be a Bank-note and his aunt remarked ' Oh Charles, what a lucky boy you are.' His aunt was, we conjecture a religious lady in as much as she instilled into his mind a desire for Missionary work to declare the word of God to the benighted heathen. An accident which happened when he was young

perhaps led him to choose this line. When he was bathing in the Great Ouse he was taken down by the stream. His playmates seeing him struggling against the stream raised a cry on the bank and brought to aid men who picked him out of the water and brought him ashore. Perhaps Providence saved his life at this time because He foresaw that it will be of much use to the poor depressed people of Travancore. A similar story is told of his friend Mr. Knill.

The greater part of Mr. Mead's early life seems to have been spent in London where he prosecuted his studies in a Grammar school till he accepted the invitation of the London Missionary Society. He was at first intended for the Army, but latterly seeing that he had a religious turn of mind, his friends thought that he would be more useful in the Christian Ministry.

Mr. Mead was one of the four youngmen admitted by the Missionary Society in 1814 who had previously received the rudiments of a learned education.* And the Society was much indebted to the managers of the Seminaries by which they were patronised for the liberal spirit which they manifested by readily acquiescing in the wishes of the students who gave the preference to Missionary services. Even while he was a theological student Mr. Mead used to preach in markets and streets and also took an active part in Sunday School classes.

Mr. Mead was preparing under the patronage of a respectable Society for orders in the Established Church of England. He did not however take orders in the Established Church but associated himself with the early English Methodists.

* Vide page 25 of 21st Report of Missionary Society.

At Gosport he studied under the famous and worthy Revd. Dr. Bogue; and Mr. Evans, Mr. Loundes and the well known Mr. Knill were his fellow students.

He was ordained on Wednesday the 6th of March 1816, at the Chapel at Chichester. The ordination of Mr. Mead and his friend Mr. John Taylor took place at Chichester one and the same time and excited great interest. "As many human beings as could be pressed into a place 40 ft. by 50, with three tolerably spacious galleries, got within sight and hearing and multitudes could not gain admission though it poured with rain. Prayer and reading were conducted by Mr. Palmer of Ramsey and the introductory discourse by Dr. Styles; the questions were put by Mr. Hunt; the ordination prayer by Dr. Bogue; a most admirable charge was delivered by Mr. Griffin of Portsea and the concluding prayer by Mr. Scamps of Havant. The service did not conclude till near ten o'clock, when the people seemed scarcely willing to go."

Mr. Mead had from his childhood always shown a singular aptitude for mechanical pursuits a taste which at the Society's special request he sedulously improved before he left for India. And as an amateur, few Missionaries could excel him in carpentering, type cutting, composing and other printing work, paper making, weaving, sawing, forge work &c, into all of which he initiated the Native Christians. How useful these accomplishments proved in Travancore, need scarcely be stated, for hereafter we shall find him attempting various industrial establishments in Travancore.

Mr. Mead when he was preparing to set out for India entered into married life. The object of his choice was Miss Ann Hunt daughter of his uncle the Revd. John Hunt above referred to one

His marriage and
voyage out.

of the Directors and promoters of the (London) Missionary Society. This lady appears to have been a person of great worth and high principles. At about the age of 12 years she was placed in a respectable seminary under the care of a pious governess (Miss Galledges) at Greenwich where her conduct was such as to secure her the respect and esteem of those with whom she was more immediately connected. To the power and influence of true religion, however, she was a perfect stranger. But the event has proved that she was destined at an early period to become the subject of distinguishing love; and in her conversion power of divine grace was eminently displayed. In the year 1809 when in her 15th year, she was invited with her sister who was at the same school to spend her Christmas vacation with a lady at Peckham, with whom she attended the ministry of the Revd. Dr. Collyer. On the first Sabbath of the year 1810, a sermon to young people was to be preached at Camden Chapel about a mile from the residence of her friend. It was proposed that she, with some other young females, should attend it. To this proposal she discovered great aversion and resisted it by every possible means. Having attended public worship twice in the day, the very thought of a third service was irksome and she begged to be left at home. To this however the lady would not consent. At length compelled to go, she resolved in anger to make the house of God a dormitory and to spend the time in sleep. She partially accomplished her design; for, having placed herself in a posture for that purpose she slept, it is believed nearly from the time the service began, till the preacher had proceeded far in the sermon, when the elevation of his voice as he uttered these words "Prepare to meet thy God" roused her from her

slumbers, and the Holy Spirit applied the word with power to her heart. She was so deeply convinced of her lost state as a sinner, that now so far from sleeping in the house of God she could not sleep even in bed ; and her nights were spent in great part in seeking and imploring the mercy of God through Christ Jesus. From that hour her path became like the path of the just, which shineth more and more unto the perfect day. Letters written to her father subsequent to this period, show how much she was under the influence of religion.

Miss Hunt became a decided Christian ; and her zeal for Christ induced her a few years after her conversion, to leave her father's house, her friends and her native land, to assist in spreading among the heathen the saving knowledge of Jesus Christ. For this work she had admirable qualifications, and her whole soul was engaged in the glorious object. And the state of her mind, in reference to Missionary engagements, will be best seen by the following extracts from letters written to her father on the subject.

CHICHESTER, 21st October 1815.

My dearest Father,

The conversation we had on Friday morning has much agitated my spirits : whether you had any particular reason or not for asking me so plainly the state of my mind, with regard to the work of the Mission, is not for me to judge. It has, however, led me to look back to the period when these desires first began to exist in my mind. I find, from my diary, that I caught a spark of the Missionary fire in May 1811 ; this gradually increased, till it was blown into a flame, in May 1813 ; this also has continued to blaze higher and higher ; and I have often been led to exclaim—" Oh that I had wings like a *dove*" then would I wing my flight to the poor *perishing Heathen*. Thus my dear Father you see the Heathen have had possession of my heart for nearly 5 years,

Miss Hunt's letters
to her father.

and whilst I have breath, I shall never cease to pray that if I possess a spark of true Missionary zeal, it may be permitted to blaze and expire on Heathen land—for, *there*, and *there only* do I wish to spend the remainder of my days. I have frequently pictured to my imagination, the hour of parting with my earthly parent and dear sisters—this is the greatest difficulty I should have to contend with. But much as I love you, my dearest dearest father yet I love my Heavenly Father more. You have done great things for me, but *He* has done still greater. *He* has redeemed me and washed me in his own blood; and how can I do enough for Him that died to save my soul from hell. With regard to the hardships, I may have to encounter, when I reflect that,

A few more rolling years at most,
Will land *me* on fair Canaans coast,
When I shall sing the song of grace,
And see my glorious hiding place—

They all shrink into nothing. If I have but food to eat, and raiment to put on, it is all I wish—all earthly riches I disdain: the height of my ambition is, to spend and be spent, in promoting the glory of God among the Heathen. * * *

Adieu, my dear Father for the present, and believe me, wherever I am, either in India or Africa, my heart will never cease to beat a corresponding note to the key of affection which I now strike, by subscribing myself.

Your dutiful and affectionate Daughter,

Saturday night

ANN HUNT.

CHICHESTER, 26th October 1815.

My dear Father,

* * * * *

In the letter addressed to you on Saturday, you are made acquainted with the time when my attention was first directed to the Missionary work which I had hoped would fully convince you (without further proof) of my fixed determination, by *God's strength*, to devote the morning of life, the flower of my days, and the energies of my mind, to promoting the salvation of the Heathen. Do you ask why I wish to become a Missionary? The cry of "come over and help us," united with the heart-rending thought, that hundreds of unenlightened Heathen are daily rushing into eternity, and in agony of mind at the bar of God,

uttering the lamentable cry—"No man cared for my soul," shakes every nerve, and causes cold blood to trickle through my veins. Possessed with such feelings as these, do you think it possible, I can remain content at home, in cold and lifeless apathy when I reflect, that perhaps God might, make me the means of plucking one soul from everlasting perdition, though the weakest, most feeble, and unworthy instrument? Stay me not, my beloved Father! for my heart is still hovering over "the dark places of the earth, which are full of wickedness and cruelty" and I cannot give up the idea of being engaged in this glorious work till, with it, I resign my life into the hands of Him who gave it. Still whilst I write, hope, sweet hope, the anchor of the soul leads me to anticipate, that God will enable you, at some future period, to level with the plain the two huge mountains which at present obstruct the way. With regard to the first whose top appears to you to reach so high, and almost pierce the clouds, viz. "What will become of your dear sisters?" permit me to say, God will provide for them. Had I an elder sister to look to? Will not that God who has brought me thus far, and given his only Son to become my Saviour, He whose heavenly influence has induced me to leave all, and seek the eternal welfare of perishing Heathen, become the guide of their youth? and their everlasting all in an upper and a better world? Are not the promises of God like a numerous host of pioneers, sufficient to drive this like chaff before the wind? As to the second, the climate will kill me. Do you believe God will take me from this vale of tears, till I have finished the work he has allotted for me? And should this prove the means of shortening my days, shall I regret it, when I reach the portals of the celestial city, and join the numerous host of martyrs and just men made perfect in shouting "Hallelujah! worthy is the Lamb that was slain. Nay, I shall rejoice, and cast my crown of adoration at his feet, who thought me worthy to unfurl the banners of his cross on distant lands, to.

"Point" the Heathen "to his redeeming blood,
And say, Behold the way to God."

Could I be assured that my life would be worn out in the Missionary cause, then cheerfully my soul would wait her 'three-score years and ten. I most certainly wish you to consult the four men

of God you named, and should they decide against me, my earnest prayer will be, that I may be enabled to bow with resignation to the will of heaven saying "not my will, Oh Lord, but thine be done." But if in my favour, that my dear parent may receive all the divine support his situation will require.

Adieu my dear father. Pardon me for having intruded so long on your patience ; and believe me to remain.

Your dutiful and affectionate Daughter,

ANN HUNT.

Such were the noble sentiments of the lady who offered to be the helpmate of the young Missionary who was burning with zeal for the conversion of the heathen in Travancore. Mr. Mead's marriage took place at Islington after his ordination. With a wife so devoted to the Missionary cause and so full of plans for the extension of the work in Travancore, Mr. Mead made early arrangements to set out for India. As was required he obtained permission of the Honourable East India Company to reside in Travancore as a Missionary and agent of the (London) Missionary Society "for the purpose of introducing among the natives useful knowledge and religious and moral instructions." On Saturday the 20th April when the signal was hoisted, and the gun fired in the Downs and the passengers hastened on board. Mr. Hunt went on board and took leave of his daughter, Mrs. Mead. Mr. Townley's mother also went on board and took leave of her son and his dear partner. Their farewell is thus recorded, "Nature demanded and grace could not refuse the parting sigh and tear ; but the consideration of the cause in which we were embarked soon awakened feelings so delightful, that we could not but rejoice in the midst of the tribulation occasioned by saying *Farewell* to most of the dearest objects

Particulars of the
voyage.

of our affection." A Missionary going to the East, and a voyage to the East were far weightier matters in those days than in the present time of return tickets. Steam was unknown, and the passage of a vessel to India round the Cape of Good Hope averaged four, five and even six months.

As a brief sketch of the voyage will be interesting and edifying and as the names of many eminent Missionaries connected with the Indian Church occur in this connection it would be well to make the following extract.

As the Lord's Day was at hand it was necessary immediately to make arrangements for its due sanctification. The passengers had the inexpressible advantage of having a Commander who ruled the ship in the fear of God. Mr. Mead embarked on board the ship "Earl of Moira" commanded by Captain Kemp which sailed from Deal, on the 20th of April 1816 with several other Missionaries including his dear friend and singularly devoted servant of Christ, the Revd. Richard Knill. The Captain was a pious man. When an officer in an East Indiaman, gay and thoughtless he went ashore one Sunday at Calcutta, and seeing some English people enter a house which had the appearance of a Chapel he followed them and heard Dr. Carey preach. The sermon was blessed to the conversion of his soul, and the swearing youth returned to England a man of prayer. On his passage home he made a solemn vow that if ever Providence gave him the command of a ship and a Missionary were going to Dr. Carey, he would give him a free passage. In fulfilment of this resolution he had already taken out Dr. Yates, and he was now taking out another to join the same Mission. "Now let us turn this

ship into a Bethel," he said to his Missionary party, "let us have family prayer every day and sermons an Sunday ; it will sweeten the voyage, endear us to one another, and draw down the Divine Blessing." The proposal was joyfully welcomed and devoutly carried into effect. Captain Kemp did everything in his power to render public worship comfortable and edifying and forward the brethren's wishes in respect to it. There being eight Ministers on board namely the Revd. Mr. Hough (the well known Chaplain and the Author of "The History of Christianity in India") and Revd. Messrs. Keith, Knill, Mead, Reeve, Render, Townley, and Winter (Chaplain) it was necessary to arrange the order in which they should respectively officiate. "We wished in honor" says one of them "to prefer the Ministers of the establishment, and that one of them should take the lead, but a plan free from all punctilious difficulties was hit upon that we should all officiate in alphabetical rotation (as above written.) We have had two sermons on the Lord's Day and one on the Thursday evening. Family worship morning and evening in which Mr. Rendall and the Captain have also taken their turn and the First Monday in the month we have had a Missionary Prayer Meeting to unite our supplications with the thousands of our beloved brethren who have set apart that evening for the like purpose. Other meetings have also been held for prayer among individuals in their private cabins, for catechising children and tractable adults.

"I have also the pleasure to add, that we have had the the Lord's Supper regularly administered on the first Sabbath of the month, at which our Baptist and Episcopalian brethren and all who gave evidence of loving the Lord Jesus in sincerity have participated. I have only to say further, that I and mine have this day, at that part of it coinciding with

twelve o'clock at noon with you, lifted up our hearts in prayer agreeably to an engagement with many friends in England so to do on the first Monday of every month. If the multiplicity of your engagements will permit dear sir, think of us at this hour, and let an ejaculation ascend to God for us, his weak and unworthy instruments.'" Mr. Knill writes :—" On the 1st June when the Chaplain had engaged in family prayer I had such an overwhelming view of myself that I was forced to stop in the midst and gave way to a flood of tears, while Mr. Mead concluded the Service, but I have not always been cast down." On board the ship without an exception all the Missionaries enjoyed good health. Their studies for the most part were carried on with vigour. Till they arrived near the Line, they met every morning after breakfast to read Dr. Bogue's Lectures and comment upon them together ; since that period they attended their studies separately finding that they interfered with other things in the cuddy and had no private cabin large enough to accommodate them all. They arrived in safety at Simons Bay near the Cape of Good Hope, and on Sunday June 30th after a safe quick and delightful passage of 68 days without experiencing what the sailors call a " gale of wind" with unfeigned gratitude to their gracious Preserver they cast anchor in this bay and set their feet on African land. It was 11 A. M. and they repaired immediately to the sanctuary where the public worship was conducted by a clergyman of the Church of England. They dined on shore and afterwards the majority of them returned to the ship and closed the joyful day with service there. Intimation was sent to Revd. Mr. Thom and he hastened to bring them all to his place Cape Town. " I found them all" writes Mr. Thom " assembled in the house of a pious soldier and worship about to commence.

Mr. T. requested me to give an address which I did from Acts 28-15 'Whom when Paul saw he thanked God and took courage.' On the Lord's day we communicated together." The next day they proceeded to Cape Town which was upwards of twenty miles off, a serious distance in Africa where wagons are the only conveyance. They were only six days in Africa. After that Mr. Thom took them again to Simon's Bay where he bade farewell to the six Missionary brethren and the Female Missionaries and whence they sailed on the 10th July with a fine wind. Returning to Cape Town, Mr. Thom writes:—"Since the Duff sailed from England, I believe that no ship has floated on the Ocean, with so many Missionaries and Ministers as the *Moir*. On board are 13 persons belonging to the Missionary Society, two to the Baptist Society, and two clergymen of the Establishment, one of whom is married, in all 18 persons."

Thus Mr. Mead and his companions proceeded on their voyage from the Cape to India. It was on
 Arrival at Madras. Tuesday the 28th of August 1816 that they landed on the shores of India. Their safe arrival at Madras was hailed by the numerous Christian friends there with lively gratitude and joy. Mr. Loveless at Madras seems to have been very anxious about the arrival of Missionaries from the Society for Travancore, because he knew that Mr. Ringeltaube had left that country for the Cape, on account of the state of his health. Mr. Loveless addressed an earnest letter about this on the 26th April 1816 without knowing that the Society had already designated Mr. Mead and Mr. Render to succeed Mr. Ringeltaube in Travancore and Mr. Knill to reside in the city of Madras and that they were already on their way to India.

Mr. Samuel Render after labouring for a very short time in Madras instead of coming to Travancore with Mr. Mead stayed back at Madras and ultimately resigned on the 22nd June 1818 and so Mr. Mead with this disappointment and with the anxieties of a sick wife had to embark for Travancore alone. Mr. Mead had to hasten to Travancore as he heard of certain proposals to transfer the Mylaudy Mission into the hands of the C. M. S. Missionaries who had about this time arrived in Travancore ; and as some of them had no particular field of labour assigned to them, it was thought that it would be an advantage to have the Mylaudy Mission occupied by some Missionary or other instead of being left without a European Missionary for so long a time. Mr. Mead lost no time in acquainting Col. Munro of his arrival and that he was expressly sent for Travancore by the L. M. S. to succeed Mr. Ringeltaube and that he was only detained at Madras because of Mrs. Mead's illness.

Mr. Mead was delayed at Madras because Mrs. Mead was suffering from an affection in the lungs and especially because she was near her confinement and too ill to accompany him. They lived at Vepery. Little did he then think that their stay at Madras would be so long protracted much less so painfully terminated. But the Lord is a Sovereign and though frequently mysterious in His dealings with His people yet infinitely wise and good.

Mrs. Mead was confined on the 2nd February 1817 and though their first child the unfortunate boy John Hunt she gave birth to was enjoying good health, she was declining in health. Whilst at Madras Mr. Mead never missed

Mr. Render's resignation and Mr. Mead's disappointments.

The unexpected delay at Madras.

his time, but prepared himself for his future Missionary work. He was earnestly engaged in studying the Tamil language, with the very imperfect means available at that time, and in other labours of his high calling.

The man who first taught Tamil to Mr. Mead at Madras was a respectable Native Christian "One of good Mr. Gerricke's people and a teacher in the College" and since Mr. Mead's departure other Missionaries engaged him every evening to read the New Testament in his house or by his houseside.

As regards their labours at Madras at this time Messrs. Loveless, Knill and Mead, write "We hope we have left nothing undone as far as health and ability would permit. Learning the language has been our every-day work: visiting the schools has been our constant employ: to visit the dying bed, and direct the departing spirit to the Saviour, has been our office: preaching the Gospel from four to eight times every week; holding public meetings for prayer and exhortation three evenings in the week regularly; and endeavouring to stir up our friends to assist in the great work by every means which our hands or tongues could frame, or our hearts devise, has been our constant aim."

In May (14th and 15th) they held their Missionary Meeting in Madras. Other brethren also associated with them. Messrs. Rhenius and Gordon took part and preached. "This is our grand festival" write they "It is truly Catholic. All unite." "*Then sects and names and parties fell.*"

In August Mrs. Mead was attacked with some sickness

Mr. and Mrs. Mead
embark for Travancore
on board "The
Reliance" Sept. 1817.

which terminated in a liver affection; the usual means for producing salivation were adopted with the desired success. Mrs.

Mead was considered so far recovered as only to require the

benefit of a voyage. An opportunity of proceeding to the Malabar Coast soon presented itself. Their passage was taken in the *Reliance*, bound for Penang and Quilon. And "On the 9th September 1817" write the brethren. "Dear Brother Mead and sister Mead with their tender babe embarked on board the *Reliance* for Travancore. Mrs. Mead was not quite recovered from an attack of the liver or they would have left us under the most auspicious circumstances, followed with a thousand prayers, and highly recommended to the Resident Col. Munro." Mrs. Mead was so very weak that she was led to the ship by Mr. Loveless. Mr. and Mrs. Mead arrived at Penang after eleven days. During their passage Mrs. Mead's weakness and pain on the left side in her chest increased, to remove which a blister had been previously applied, but this afforded no relief. As regards the sad events that followed Mr. Mead writes as follows :—

"While remaining in Penang harbour, Major Mac Innes and Dr. Henderson came to see us learning from Capt. Davies our distressing situation. To both these Gentlemen I shall ever feel myself attached for the many instances in which they manifested their solicitude for the comfort of afflicted strangers. They advised us to accept an invitation we had received to reside at Mr. William Anchants, till the vessel was ready to proceed on her voyage. We arrived at our new abode on the 23rd September where we were kindly and hospitably received. The Doctor immediately prescribed calomel, with very low diet. The disorder was still adhering to the system, and all our pleasing hopes of speedy recovery were now, alas ! destroyed. The pain in the left side entirely subsided by a loss of about two ounces of blood. Still the chest remained painful, though another blister had

been applied. On examination it was ascertained that *an abscess was forming on the liver*, but that it was happily pointing outwards. This was considered the most favourable turn the abscess could take, and the strongest hopes were entertained of Mrs. Mead's recovery. Fomentations were applied to bring the swelled part on the chest to a head as soon as possible, which at length rose to a considerable height.

“On the 7th of October an opening was made by the lancet and a discharge of about a pint and a half took place when the wound was dressed but kept open by the insertion of a piece of lint at the orifice. Fever was much dreaded before the operation took place but in this we were happily disappointed. Everything appeared to promise well. The daily discharge from the abscess for about a fortnight after it was opened, on an average amounted a tumbler full, after which it ceased too rapidly. This produced a sad alteration in our prospects. The wound became considerably enlarged and inflammation was advancing in the inside. Every means that could be devised to keep up the strength was resorted to, as everything depended upon it. A few days previously to her departure, a violent struggle took place between the disease and the constitution. A cold sweat and a fit of complete insensibility came on, and continued for about half an hour. I was alarmed, and my dear wife felt as if about to expire. She was unable to speak, but took off her ring and gave it to me which she never put on again. By the time the Doctor arrived, whom I had sent for, she had recovered from this attack. Still hopes were entertained of her recovery. I expected to have preached on the Sabbath on which she expired.

Particulars of Mrs. Mead's death during the voyage as given by Mr. Mead.

“Through divine grace, Mrs. Mead was enabled to “glorify the Lord in the fires.” Her afflictions appear to have been eminently sanctified. The disorder under which she laboured produced irritable feelings, and she was accustomed on that account to pray for resignation and patience. Frequently she would say, “Do you think me sufficiently patient?” I have generally replied “Your patience astonishes me; I fear it would be far different with me, if exercised with your affliction.” Before we left Madras, she was apprehensive that her illness would be fatal. This naturally induced her to examine the basis of her eternal hopes:—“I bless God,” said she, “that he taught me the necessity of seeking salvation when young; but on a review of my Christian career, my soul is humbled within me. The Searcher of hearts has observed many declensions, numerous defects; and great unprofitableness. I am happy and safe only when prostrate at the footstool of Mercy.” With respect to a variety of trials through which we had recently passed, she remarked, “Well my dear Charles, all our adverse providences are to prepare us for our work. It is difficult, and requires peculiar qualifications.” Alluding more particularly to her own painful disease, she said, “I trust this attack will be beneficial to my soul, I believe it to be exceedingly necessary: I have been looking more to the creature than the Creator it shall never be so again. I sometimes think that God has not designed me to do anything for his cause in India; however, I shall never regret leaving a scene of usefulness at home if I have been successful in supporting my dear husband’s mind, amidst the various difficulties a Missionary has to encounter on his first coming to India.” In this indeed, she was pre-eminent. She was just adapted to be the wife of a Missionary. Burning with zeal for the salvation of the

Heathen, she could cherish no suspicions of final success. I am every way much indebted to her, and shall ever feel most keenly the afflictive bereavement. By her example I was taught how to make sacrifices as a Christian Missionary with cheerfulness, and how to suffer and to die like a devoted servant of the Lord Jesus. During the whole period of her sufferings she was uniformly patient and resigned. Her progress in heavenly mindedness was pleasingly visible as she was drawing nearer the borders of Paradise. Her feelings on a review of her illness were expressed by herself in these words of the Psalmist ; " I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." " Before I was afflicted I went astray, but now have I kept thy word."

" I have more than once on awaking early in the morning, found her pouring out her soul in prayer, in a most animated and fervent manner. On one occasion knowing the weakness of her body, I entreated her to be careful of her strength " O Charles," she replied, " I think I must have been in heaven.—I enjoy such delightful communion with God, when I awake in the silent hours of darkness or very early in the morning. I would not have been without this visitation on any account. Never did I before experience so much of the happiness resulting from real religion."

" She was ever observed to speak of the blessed Bible with much animation. " I felt myself quite lost on your leaving me this morning without my little favourite Testament. There is nothing like the Bible. Let us ever keep near its style and spirit in all things. What did you preach upon this morning? Him hath God exalted &c. That is a great and glorious subject : preach faithfully."

“ Her countenance always indicated when she was somewhat free from pain. On it you perceived an animated, heavenly, and peaceful serenity. “ My dear Ann, you are comfortable ? ” “ Yes,” she would rejoin, significantly raising her eyes to heaven. There were seasons in which she doubted her interest in the Redeemer, but they were of short continuance. They resulted in a great measure from the disease, and the influence of the body over the mind. On recovering at Madras from the first attack, she observed : “ Though I felt much at the idea of leaving you and the dear babe, and am now thankful for the prospect of being continued longer with you, I do confess that I feel disappointed upon finding myself coming back to a world of so much sin as ours. I experienced great delight at the thought that I was so near heaven, and this had rendered death desirable.” God graciously prepares his people’s mind for their great change, when He designs them to serve Him no more below. None would have been happier in living to promote the best interests of her fellow creatures, than our dear departed friend ; but none ever received the invitation, “ Enter into the joy of thy Lord,” with greater cheerfulness than she did.

“ About a week before her decease at Penang, when in great weakness, I was surprised, whilst in an adjoining room, at hearing her sing with great strength of voice and accuracy of words and tune. When I went in, she took no notice of me, being quite absorbed in the employment. It was one of those highly favoured seasons of divine communion, when like the Apostle, she knew not whether she was in the body or out of the body. On concluding the hymn, after a short pause she looked around her with great surprise and said, “ Where am I ? ” She had been singing,—

Jesus the vision of Thy face
 Hath overpowering charms !
 Scarce shall I feel death's cold embrace
 If Christ be in my arms.

Then while ye hear my heart—strings break,
 How sweet my minutes roll !
 A mortal paleness on my cheek,
 And glory in my soul.

“ On the last Lord's Day previous to her departure, she requested me to read the 21st hymn of the 3rd book. She lamented that her present situation not only deprived her of the ordinances of religion, but in a great measure prevented any enjoyment in her chamber. The period was hastening when these complaints would never again be uttered. She was soon to join the general assembly of the Church of the First Born, and enjoy a Sabbath that will be perpetuated through the ever lengthening years of eternity.

“ When the wound was pressed on Saturday evening, Mrs. Mead said to the Doctor, “ Sir, a mortification has taken place.” To which, after some pause, he rejoined, “ Mrs. Mead, you must not fatigue yourself by talking.” My soul was stirred within me. I suspected that all was over. After giving a composing draught we left her. I was anxious to hear the report of the Doctor, which was, that the disorder had made dreadful progress in the course of the day, and that she could not long survive. I inquired if anything could be done for her; to which of course he was obliged to reply, “ Nothing.” In about 10 minutes afterwards he left the house.

“ I immediately went into Mrs. Mead's room and by my tears betrayed myself. She was always desirous of knowing the state of her disorder, and particularly so on the present

occasion. "My dear, what is the matter!" As soon as I could articulate, I observed that there were now no hopes of her recovery. She was not quite sensible for a moment, from the effects of the laudanum, but on recovering herself said, "I expected this you know, therefore, I am not surprised. I am not alarmed, for 'I know in whom I have believed.'" I now shed tears of joy at hearing how composed and calm she expressed herself, with eternity in view. I observed it was painful to lose her so early, but there was some consolation for her in the reflection, that she had loved the heathen. "O my love for the heathen is nothing, Christ's love to me is all. I am depending upon the righteousness and atonement of the Saviour. O how will I praise Him when admitted into his courts above. No sinner has ever had greater reason to adore Him for his salvation." She said likewise "I wish my death to be improved from Job xix. 25-27. I know that my Redeemer liveth," &c.

"She requested me to write to her father, assuring him of her great affection, which absence from her native country had not at all abated. She wished me to write to her sisters, entreating them to remember the "one thing needful." May her death be the life of their souls.

"After this I engaged in prayer, and returned to her in much distress. She again expressed herself nearly the same as at first, in humble confidence of her acceptance by the Saviour. "I shall cast myself at the cross; if I perish I perish THERE."

"She was remarkably collected, notwithstanding she had received so short a summons "to set her house in order." She said "the three texts of Scripture which Mr. Knill mentioned at Madras, as those which would serve as a basis

on which to rest his soul in the prospect of death, I now find very supporting to myself. I have frequently thought of them during my illness, and now they are indeed precious. John iii. 16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"1. Timothy i. 15 "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1. John i. 7 "The blood of Jesus Christ His son cleanseth us from all sin."

"It was now about 10 o'clock, when Dr. Henderson returned. He was obliged to confirm what I had before intimated to her, that mortification had taken place. She instantly said "What so near Heaven! how delightful. Hitherto I have been waiting for the prize, now the goal is in view." She bore an honourable testimony to the service of God, as being the most delightful while we live, and introducing us to inexpressible bliss when we die. "I am glad to see you in such good spirits." "O sir," she replied "Religion alone can make us thus happy. In myself, I am nothing, but my hopes are derived from the Gospel and founded upon it. To be separated from an affectionate husband and lovely boy, is painfully trying; but to be with Christ is far better."

"She requested that our dear infant might be brought, that the affectionate mother might take her leave of him. It was a touching scene. The babe smiled, unconscious of the loss he was about to sustain. His mother kissed him several times, and offered up many fervent prayers for his best happiness---that God would be his parent, and that he would make him a Missionary, &c. Her long embraces

becoming troublesome to the babe, she reluctantly gave him into my hands adding, "I know he has an affectionate father, and that he will teach the child to love me."

"Mr. Henderson now left us alone. We wept over each other for some time. She endeavoured to console me,—“You know, Charles, one of us must die first. Perhaps it is wise and kind in Providence that I should precede you to the heavenly world. What could I and the dear babe do without you? Do not grieve. God will be with you : we shall meet in heaven. Had I survived, the British Churches should have known what Jehovah has been doing for my soul in affliction ; but my husband must now discharge that duty for me.”

"She had been recommended to compose herself to sleep about two hours ago, but observed that she did not think it right to sleep so near eternity. She said she felt no weariness, but wished to spend the remaining few hours of life in speaking to the honour of the Saviour. Now, however, nature was sinking rapidly, and great languor being induced, she felt a disposition to slumber. Feeling very cold, she had a bottle of hot water applied to her feet, and having taken a small quantity of wine and water, she composed herself to rest about one o'clock. With a heart burthened with grief I lay down near her. The throbbing from the cavity of the wound resembled the loud ticking of a watch. This added to the solemnity of the scene.—Our kind medical friend having made every arrangement in his power to afford the sufferer as much ease as possible, had left the house, promising to see me again soon. .

"The dear deceased slumbered till nearly four in the morning. On awaking, her countenance appeared wild, and

her speech became rambling. Becoming uneasy from being a length of time in one posture, she desired to be removed to another. After taking a little tea, she remained quiet for some time. The people in the house came in to see her. She had wished to see them before her departure, that she might have an opportunity of recommending religion to them. She was enabled, however, only to recognize their persons—She was unconnected and rambling in what she said. Several times I asked her if she was comfortable, she always replied, "Yes." She became indifferent to what passed. Once observing my sorrow, though scarcely able to articulate, she said, with apparent grief, "No occasion—Home."

"She lingered till nearly 12 o'clock feeling no pain, or convulsion of any kind. Her breathing became gradually more difficult, till she heaved the last sigh, and her spirit took its flight into that world, where her anxious heart ceases its throbbing. I and my dear boy survive to mourn her loss. What a dreary wilderness will the world be without her. The prospect appears gloomy. At a great distance from my intended destination—no Christian brother there when I arrive—a young child likewise that will require more attention than I can be supposed capable of affording him. Well, I must cast my burthens upon the Lord, and he will sustain me.

"On Monday morning her mortal remains were conveyed to 'the house appointed for all living.'"

The afflictive intelligence of the death of Mrs. Mead on the 26th October 1817 on her way to Travancore, was first received by the Directors in England from a Mr. Medhurst at Malacca, and they mourned for that "truly excellent person remarkably qualified for the important situation she

was appointed to fill" and sincerely sympathised not only with her bereaved husband but with their highly esteemed brother the Revd. Mr. Hunt of Chichester and wished to be favoured with a memoir of the deceased. The Chronicle says that by Mrs. Mead's death "the London Missionary Society was deprived of a most hopeful agent in promoting 'the great object of their association'" and that "the Church militant has lost an ornamental member and the Missionary cause an active and devoted agent."

Mr. Lewis, Mrs. Mead's spiritual father, improved this mournful event in a sensible evangelical, and affectionate discourse* founded on a text given him by Mr. Hunt; Rev. xii, 11 'And they loved not their lives unto the death.'

The preacher recognizes in this scripture (1) the *existence* of a Divine principle, (2) the *influence* of it, (3) the *triumphs* of it. These particulars are followed by an account of Mrs. Mead's conversion, experience and introduction to Missionary engagements; with suitable addresses to various classes of hearers. The whole is closed with a brief account of Mrs. Mead's illness and death by her bereaved and deeply afflicted husband from which we have already quoted at length.†

* 'All for Christ and the good of souls' a sermon occasioned by the Death of Mrs. Mead wife of the Revd. Charles Mead, Missionary in Travancore, and Daughter of the Revd. J. Hunt; delivered at Chichester, May 24th 1818. By the Revd. Thomas Lewis, of Islington. Price 2 Shilgs.

† For some of the particulars embodied in the brief sketch of Revd. Mr. Mead's life and period given in this and the following chapters, I am greatly indebted to Miss Joanna Carlotta Mead, Music Mistress, Govt. Girls College, and Organist, Christ Church Trevandrum, who very kindly placed at my disposal some of the available letters, reports and other papers and books of her revered father. But for the help so heartily given, it would be difficult to write certain portions of this History. C. M. A.

CHAPTER XIII.

When Mr. Mead was detained at Madras studying Tamil he gave early intimation of his arrival to Col. Munro and consulted him on various subjects relating to the Mission affairs and the country and solicited his kind help. Pleased with the intelligence that Mr. Mead had come expressly to take charge of the Mylaudy Mission, Col. Munro issued instructions to the Sircar Officers of the South to repair the small Mission House at Mylaudy in consultation with Vedamanickam and suggested certain alterations so that it might readily accommodate a family man.* In an interesting letter dated "Nagercovil 20th February 1817." Mr. John Everett says "... I accordingly have immediately been to Mylaudy, where no more than a little Bungalow of two chambers with its kitchen &c, made by Mr. Ringeltaube near the Church of Mylaudy stands. I find that it is not a comfortable accommodation to a married gentleman. I have made proper accommodation to make clean and take away all the Paddy from the said Bungalow for the residence of the English clergyman who has been appointed to succeed Mr. Ringeltaube at Mylaudy and to take charge of his Mission. In the meantime I have apprised the Catechist and Schoolmasters of the arrival of the said gentleman to this Mission. In order to make the said Bungalow fit for the accommodation of a family man I think some further

* A few years after Mr. Mead had shifted the Mission Head Quarters from Mylaudy to Nagercoil Mr. Ringeltaube's house at Mylaudy was dismantled and the church at Puthukramem was built with the materials thereof.

alterations will be required” Though the Mylaudy bungalow was thus got ready for Mr. Mead’s occupation before the time he set out from Madras, Col. Munro was not aware of the sad calamity that had befallen Mr. Mead during the voyage.

In spite of the above mentioned troubles Mr. Mead could not long delay at Penang. His duties demanded that he should immediately proceed on to Travancore, but the state of his health necessitated a diversion in his programme. With a view therefore to recruit his own health which had been materially impaired by the sufferings consequent on this afflictive bereavement, he repaired to Malacca for a short time.

Thus at last with his child John Hunt, who was now the father’s only solace and delight particularly in this time of affliction, he again embarked at Malacca and landed at Colachel in South Travancore in December 1817, as he himself writes in a letter, so that the common reckoning that Mr. Mead reached Travancore in the beginning of 1818 is erroneous.

Vedamanickam and the few Christians whom Mr. Ringeltaube had left under his management as soon as they heard that a Missionary had landed hastened to Colachel and gave him a hearty reception informing him of the state of the Mission. Mr. Mead was quite pleased at seeing them sooner than he had expected. The extreme pleasure which this first meeting gave him and the solicitude the people showed him had made such a lasting impression on his mind that he

Mr. Mead’s arrival
in Travancore and
taking charge of the
Missions Decr. 1817.

often referred to it during his life. On reaching Mylaudy to which place he was escorted by the Christians he found that though the Mission had been left vacant for about two years Vedamanickam the "Native Priest" in charge had carried on the work with diligence and success and that the people had remained faithful to their vocation. Here he lived in the cottage bungalow of Mr. Ringeltaube for a short time and after getting all information about the Christians and the Mission property from Vedamanickam he lost no time in reporting his arrival to the British Resident Col. Munro and shortly afterwards went personally to pay his respects to him. Col. Munro who was a great promoter of Missions in Travancore, had great esteem and sympathy for Mr. Mead, and as a friend and adviser was never weary of showing the greatest attention to all his reasonable requests.

One of the first things that attracted Mr. Mead's attention was the great necessity for the erection of a central Paddy Godown or Granary where he could gather and store up all the produce from the extensive Mission fields and prevent further wastage in storing and transporting paddy at different places. He considered this a matter of great importance as it was likely to increase the Mission revenue. He also proposed at the same time to build a convenient room on the top of it for the occasional residence of the Missionary and also a vestry or school room. Accordingly plans and estimates were made and he applied to the sirkar for the requisite orders or license for cutting down about 150 palmyra trees for the use of the building. Mr. Mead was also fortunate in obtaining through the Resident, permission of the Government for using the granite stones of the

The Granary.

ruined fort of Punnarkulam and for cutting down the margosa trees that stood thereabout for the same building.

Mr. Mead commenced the building in 1818 and ere long the strong and spacious granary was finished with the cellar and downstairs to store up the paddy and the upstairs to be used as a dwelling house for the Missionary when he was on tour, and as a Travellers' Bungalow for European visitors. (General Cullen, Captain Drury and others often went and stayed there.) The Granary was planned to hold 1500 cottahs of paddy. Mr. Mead was induced to build the Granary at Mylaudy instead of at Thameraculam 2 miles off as originally proposed for the following reasons :— (1) Mylaudy being the centre of Vellamadam, Puttankulam, Thameraculam &c, it was therefore convenient to bring all the produce of these lands to be stored up at Mylaudy. (2) At Mylaudy there would always be some Mission agent to take charge of the paddy which could not be done at Thameraculam without an additional establishment of peons etc. (3) Mylaudy being an ancient market place from time immemorial and being then the only one in those parts, people from many miles around including British territories used to resort thither twice a week every wednesday and saturday for buying and selling and consequently there was greater facility to dispose of, the stored up paddy from the granary, at Mylaudy than at any other place. For about 50 years the poor people from all parts were used to go to this granary which was open to all classes of people alike in times of scarcity. The selling was so considerably regulated that the poor people could buy paddy from the granary even for a chuc-krum ($\frac{1}{2}$ Anna), while they could not get it for such a small sum elsewhere. So all grades of poor people were thankful



THE MYLADY GRANARY, 1816.

to the early Missionaries for their very kind and sympathetic arrangements. It is a pity that this practice is said to be not in vogue now, and the deserving poor among the Protestant Christians cannot hope to get any such help from the granary at present. The selling records of the late Mr. Gnanaprasam and his predecessors, who superintended the granary for about 50 years, will throw considerable light on the humane policy of the early Missionaries. The most important object of this granary at Mylaudy was to help the poor Christians in every possible way. As a rule paddy was given to them to be pounded and cleaned for the supply of rice to the boarding schools at Nagercoil, the poor widows were specially helped in this way. The early Missionaries treated the poor people belonging to the first congregations of the Mylaudy Mission with special consideration because of the services of their fathers to the early Mission and as the endowment had historical connexions with them, and they also in their turn were grateful for the peculiar privileges they enjoyed. It would be sheer ingratitude nay painful if those who are in charge of these endowments ever forget the descendants of those early labourers of Mylaudy and its neighbourhood. If the traditions of the Mission should be maintained it need hardly be told that a fair share of the cultivation and management of these fields should always be given them as an acknowledgment of the labours of their fore-fathers who were the chief instruments in the hands of the Pioneer Missionaries in acquiring and improving these lands.

We have now to describe briefly the contrivances planned by Mr. Mead for securing the paddy in the granary. The granary proper had its entrance by means of three strong doors,

one above the other on the same side of the building, the lower and the upper ones being small and the middle one large. Each door had four locks and keys, two inner and two outer ones. As a rule the Superintendant of the granary was chosen from Mr. Vedamanickam's family in recognition of the eminent services rendered by that family to the Mission. Thus the charge of the granary continued in the family for over 50 years. The Superintendent was always a respectable and influential catechist and he had with him one inner and one outer key of each door. His clerk who was always a Hindu caste man had the other set of the inner and outer keys of each door, so that, the doors could not be opened by either of them without the other. It is hoped, that these arrangements are still preserved in the management of the granary at Mylaudy, and that great care and attention are shown to ascertain whether the exact quantity of paddy is always secured.

Mr. Mead's labours at Mylaudy were often pleasantly and profitably interrupted and relieved by various excursions in the country chiefly among Parayas, Shanars, Flavers, and other classes of people. These frequent excursions extended from Cape Comorin to Quilon and were undertaken more especially with a view to ascertain the practicability of forming Missionary stations throughout the country and also to select a place which appeared best suited for the operations of a Missionary centre or Head Quarters. For determining this he took advantage of Col. Munro's visit to Cape Comorin and one day in company with him rode northwards. First they went to the village of Parakkay and inspected its situation and not being satisfied with it they rode to the west of Kottar. Col. Munro

Proposals to remove
Mission Head Quar-
ters to Nagercoil.

was inclined to select this place but Mr. Mead objected to it as being too close to St. Xavier's Chnrch and likely to lead to unpleasantness with Roman Catholic friends. They then went to the valley, the site of the present Christian village of Nagercoil, near which also stood Col. M's circuit bungalow. Mr. Mead's attention was especially drawn to this spot as affording peculiar advantages as Mission centre. The locality suggested itself to him as it was centrally situated having the heathen towns of Kottar, Nagercoil, Vadasary and Krishnencovil with their Sircar Offices and also the high road from Trevandrum to Tinnevely passing close by. Though these were mere proposals at first, the immediate cause of Mr. Mead's transferring his Head Quarters from Mylaudy to Nagercoil was his civil appointment as Judge of the Nagercoil court as will be presently described. Mr. Mead formed plans for erecting houses for Christians to immigrate, for school rooms, chapels etc, at Nagercoil. There were however, preliminary difficulties, for, lands had to be acquired. Col. Munro kindly promised to give his Traveller's bungalow to Mr. Mead and render every assistance in his power. With this friendship and encouragement from the British Resident he manifested great prudence and judgment, and skilfully availed himself of every opportunity for forwarding the benevolent enterprises in which he was engaged.

As abovesaid through the kind interference of Col. Munro his circuit bungalow was handed over to

The Origin and formation of the Christian Village of Nagercoil.

Mr. Mead who at once then made some additions and alterations to the building, and early transferred his head quarters from Mylaudy. This was in April 1818. After thus settling himself at Nagercoil, the first thing that Mr. Mead did was to purchase eight pieces of

ground* adjoining the house and its neighbourhood, with a view to erect buildings for Orphanages, Boarding schools, Church, Printing Office and other necessary establishments and also for the purpose of settling some Christian families which he intended to bring from Mylaudy and Tanjore. The abovesaid eight pieces of land which Mr. Mead purchased were mostly Devasthanum lands paying an annual tax of 30 fanams (Rs. 4 as. 3) which was till then used to defray a part of the lighting charges of the *Nagaramman coil*, the serpent shrine of the Nagercoil Hindu temple.†

* The pieces of ground included in this are the garden in which the Nagercoil Church stands, the garden in which the Southern Bungalow stands, the ground on which the Printing Office stands, and the garden in which the Seminary stands. These grounds stand in the name of Revd. Mead in the Original title-deeds, and Government Registers. Of the Western part of the village the Town Girls School ground stands in Mr. Mead's name. But the lands through which the Pulienthope Mission streets cross were bought in Mrs. Mead's name and she gave to the Mission. Similarly of the eastern portion of the village the Southern streets stand in Mrs. Mault's name. The Northern bungalow and compound were grant given to Mr. Mead who improved the building and made additions to it.

† The name 'Nagercoil' is derived from this Shrine : '*Naga*' or Serpent and '*coil*' or temple. Dr. Hultzsch in his recent epigraphical researches of South India has made certain interesting discoveries regarding the derivation of this name. This temple is now dedicated to Siva. But the existence in it of a large number of stone images of hood Serpents (*Naga*) suggests that it was originally sacred to the Serpent Gods who still play a conspicuous part in the worship of the masses and used to be held in great respect in earlier times by the Buddhist and Jainas. This suggestion is borne out by the inscriptions of the temple, which belong to the 16th and 17th centuries. Five of them refer to gifts made to the "*Naga*" and to the "*Naga King*" by two persons, who to Judge from their names must have been Jainas. In another inscription the deity of the temple is said to be the Serpent-King Ananta! (Vide Madras Mail 31st August 1896) Some interesting specimens of these *Nagerswamies* and other idols were sent by Mr. Mead and others to the Missionary Museum in London about 1832 and 1837 and representations and descriptions of Serpent Gods appeared in the early 'Chronicles.' Some interesting remnants of ancient Jaina worship in Deviyodu and other villages in the neighbouring Neyoor District came under Mr. Mead's observation, but no systematic researches seem to have been conducted by any one till now.

Another prudent act of Mr. Mead was this that as soon as he acquired the lands he represented to Government that as he was going to use them for charitable purposes they should be pleased to make certain concessions. Accordingly, in compliance with his request the Government reduced the above tax to a nominal tax of 2 fanams and remitted the balance of 28 fanams tax and assigned it to be used for the lighting charges of the Nagercoil Church which Mr. Mead had commenced, and we believe this concession is continued to the present day. About 2 acres of ground which were purchased from one Pavanasadevar were given over to Christian immigrants who were willing to settle at Nagercoil and the poor Christians received much help from Mr. Mead towards the erection of their small houses. Poor widows and other such helpless people were housed entirely at Mission cost. Thus the nucleus of a small village was formed. The first settlers were Mr. Mead's servants and a few Mission agents and boys from Mylaudy. But in 1819 when Mrs. Mead came, she brought with her some native Christian families from Tanjore to settle at Nagercoil. When Mr. Mead established the boarding schools and the printing press and extended the Mission operations, he brought down teachers and experienced workmen from Tanjore and Tranquebar who also settled in the village as will be seen later on.

It was chiefly because Mrs. Mead was connected with the old Danish Missionary families of Tanjore and Tranquebar that Mr. Mead was enabled to obtain experienced teachers and workmen from the Carnatic coast at that time to start the costly Mission establishments in South Travancore on a better footing. The Tanjore Christian poet, Vedanayaga Sastri's cousin Arulai accompanied Mrs. Mead, and her husband

Arulanandam was appointed, Catechist of Nagercoil. They were given a house near what is at present called Mead's Street. Close by stood the house of Arulai's younger brother Christian who was one of the first teachers in the Nagercoil Seminary. Near it was erected a house for Vedamanickam Pillay Catechist one of the early converts of Mr. Mead and one who belonged to a well-to-do Sudra Kurup Family of Payenkuli whose descendants are still living in the District.

Through the inducements thus offered by Mr. Mead there was a regular flow of Christian immigrants from the other Coast, chief among whom being Arulanandam Pillay and Christian Pillay from Tanjore, Rayen Pillay and David Pillay from Tranquebar, Nallathambi Pillay of Palamcotta, Gnanayutham Mudaly from Vadakkankulam and Savarimuthu Pillay from Kattarapuram.

This flow of Christian emigrants to Nagercoil from Tanjore and other places continued for sometime. Revd. Mr. Rhenius in his diary bears testimony to the emigration from Tanjore as will be shown in the sequel. The only alien religionists who were the neighbours of this newly formed Christian village were in the eastern end of the village a Romanist woman named Kuppachi, and west of Puliantope some Mahomedans and two heathens named Pichandi and Mariendran.

Under the fostering care of the Missionaries, and through the help of the early Christian settlers from Tanjore who freely mixed with the Travancore Christians, the Nagercoil Mission Station grew to be an exclusively Christian village, the very atmosphere was Christian. We should not, however, omit to note this distinction, *viz.*, whereas in the Tanjore Mission

the demon of caste played a prominent and undesirable part, in the Nagercoil and Travancore Mission generally, it was excluded by Mr. Mead and the early Missionaries. The Travancore Church was a model Church in this respect. Mr. Mead's observations on Caste in Christian Church will be found elsewhere.

In due time he obtained an audience of Her Highness the Ranee or the Queen and was much gratified by a favourable reception. His various labours were not without encouragement, for the Ranee treated him with marked respect, and gave him the warmest assurances of protection and favour. Nor had he to wait long to receive any Royal favour, for Her Highness ere long, through the influence of Col. Munro, granted Mr. Mead a compound and a house at Nagercoil and besides rendered other material help in various ways.

Assurances of Royal protection and favour.

In the following interesting letter Mr. Mead gives an account of the general state of the Mission and the increase of work which induced him to solicit the Directors of the Society to send one or two more Missionaries to assist him in the good work.

Mr. Mead's letter of April 1818 describing the general state of the Mission and applying for the services of two Missionaries for Travancore.

QUILON,
24th April 1818.

Revd. and dear Sir,

" The South Travancore Mission is assuming a pleasing aspect. Many are applying continually for instruction and baptism. The former Christians feel their drooping courage revived, while others, undecided before, have come to the determination of declaring on the side of truth. In several villages, persons have applied for schools to be

established; and a Christian Church to be built in their neighbourhood. A Heathen who lately found some treasure on the sea-beach, has offered one half of its value to build a better Church than that now erected in *Auticadu*. Owing to the benevolent exertions of Colonel Munro, and the favourable disposition of the Native Government, we hope the Mission will soon be enabled to support itself.

I am now about leaving this place for *Nargarcoil*, where a house (formerly the residence of Col. Munro) has been given to the Mission.

The Queen's Government have been pleased to appoint me to the Office of Christian Judge at the Court of *Nargarcoil*.

Having a comfortable house, I shall now take my dear infant with me to the southward. He is as well and as happy as a motherless babe can well be; and while the Lord continues to afford so much of His gracious presence, I shall be enabled to bear the severe loss I have sustained. The arrival of fellow-labourers will tend greatly to strengthen my hands, and cheer my heart. I hope the Directors will request permission for two to come. Here is a large and unoccupied field for their benevolent exertions'*

I remain etc.

C. MEAD.

Though the facts stated in the above paras were the remote causes of Mr. Mead's settling at Nagercoil that which led him immediately to transfer his head quarters was his appointment as Judge of the District which necessitated his living at Nagercoil. This was indeed a very novel experi-

A Novel experiment by Government. Revd. Mr. Mead's appointment as Civil and District Judge of Nagercoil.

* Missionary Chronicle November 1818. On the above letter of Mr. Mead the Directors remark :—" It is peculiarly pleasing to find, that the Missionary cause in Travancore is countenanced by the Native Government"

ment of the Government to appoint a Christian Missionary* to be also the Judge of the place ; and perhaps this is the only instance in the whole history of British India or of Native states. No doubt the two appointments are seemingly incompatible, yet the novel idea that simple justice for a simple people could not be better administered than by a Christian minister and that no person was better fitted for such a noble work, took possession of Col. John Munro the Resident's mind the then all powerful in Travancore and Cochin and he was determined to give it a trial anyhow. There were then so few persons in the country who could be entrusted with such a work. Col. Munro was very desirous that the courts of Law which he had recently instituted in the country should at once prove a success and a blessing to the people. He made it a rule that if not the presiding Judge at least one of the two Judges of District Court should be a " Christian Judge," whose special duty was to protect the interests of the large Christian population of Travancore who he thought were not fairly treated by the Hindu officers of the state. It was for this reason that Eurasians and East Indians were once chiefly employed as Christian Judges. This custom prevailed for over sixty years from Col. Munro's time though we regret that it has since been discontinued. Scarcely five years had passed since the courts were instituted and Christian Judges put in,

* Mr. Shungoony Menon in his History of Travancore gives great credit to the Travancore Government for thus appointing Revd. Mr. Mead a Christian Missionary, as one of their Judges, and cites this as an example of the tolerant spirit of the Native Government. But Revd. Mr. Mateer in his ' Native Life in Travancore ' has sufficiently refuted this plausible argument and has conclusively proved that Mr. Mead's appointment was entirely due to that great Christian philanthropist Col. Munro who was virtually the head of the Government and all powerful in the State at this time.

when Col. Munro went a step further and endeavoured to improve the tone of the administration of justice by drafting into the bench Christian Missionaries who were then a very rare and highly esteemed body in the country. In fact in the whole of Travancore there were at this time only three English Missionaries *viz* :—Mr. Mead in the South and Messrs Bailey and Norton in the North. Col. Munro was bent upon the experiment as he thought that a Christian Missionary was an embodiment of Truth and Justice and this was enough for his purposes. Col. Munro advocated the appointment of Revd. Mr. Mead and Missionaries to courts of Justice in the following memorable words :—“ The inhabitants have a saying amongst them that even the chair of a Gentleman planted in one of the courts would be useful, and the presence of a Gentleman of the Missionaries would communicate a purity, energy and efficiency to the proceedings of the courts that would be attended with the most signal benefits. That measure would be most acceptable to the people ; they see in the courts an institution established for the express purpose of guarding their rights, and a plan so obviously calculated to improve their efficiency would be received with gratitude. The scrupulous integrity and conscientious justice of the Christian Judge would exalt the reverence of the people for the British character and contribute to found its influence still more on the durable basis of their interests and affections.” When such were the noble and exalted ideas of Col. Munro, Mr. Mead could not refuse the judgeship when it was offered to him by his great patron the British representative, but only thanked that another opportunity of doing good to the people and proving the British character had been given him. He accepted the judgeship and entered heart

and soul into the work. It was indeed a novel sight for the people to see the Missionary daily exchanging the pulpit for the bench and they much appreciated it. The apparent incongruity of a Missionary holding a Civil appointment was more than counterbalanced by the indirect good that resulted to the country and the Church. Col. Munro was quite pleased that his novel experiment proved a decided success and this emboldened him in his efforts to extend the scheme though the Government was unwilling to sanction such a step.

An important judgment which Mr. Mead pronounced at this time in his capacity as civil judge An exemplary punishment. caused some consternation among the heathen and checked their wicked schemes against the Christians. For the benefit of the few Christians at Ammandivilai Mr. Ringeltaube bought a place called Vandacolam, built a chapel in it, got down Nallathumby catechist from Palamcottah and appointed him to that station. Soon after Mr. Ringeltaube had left the country the Sudras of the place plotted against the Christians. They beat Nallathamby and burnt down the chapel not knowing that another Missionary would soon be on the spot and sit in judgment over them. When Mr. Mead took charge of the Zillah court at Nagercoil this case of setting fire to the chapels came up for hearing. After thoroughly investigating the case he imprisoned the ring leaders and fined the heathen villagers 2000 fanams (Br. Rs. 280¾) which went to the credit of the Government. He made them also to pay another 2000 fanams as compensation for the Christian chapel they had burnt down. This exemplary punishment decreed by the Missionary Judge taught a healthy lesson and quelled for a time the fanaticism of the wicked heathen around.

We have now to consider how far Mr. Mead's civil appointment as Judge affected the Church and the Christian community. First and foremost it greatly helped the external success of the Missionary cause. It also tended to increase the prestige of the Missionaries and give them some political importance in the country. Further certain civil rights which were not hitherto conceded to the native converts were secured for them. In the matter of acquisition of landed property for the Mission, Mr. Mead's connection with the Government had much to do. Moreover certain concessions in the shape of reduction of taxes, importation of articles required for the Mission use free of duty etc. were obtained from the Sircar by Mr. Mead. He also remedied certain wrongs inflicted on the Native Christians. Having attained such influence and power in his new situation as Judge Mr. Mead zealously protected the interests of the Native Christian community who suffered in many ways, and stood as their champion. Oppression and tyranny were rigourously put down and though he endeavoured to secure for his Christians the same privileges as those enjoyed by their Hindu neighbours, yet on account of the deeprooted prejudices of the latter he was much obstructed. He contended that there should be a fair sprinkling of Native Christians in public offices, and no doubt he had sufficient reason to regret because the Christian element was not at all represented in the public service at this time. As a preliminary step therefore he put in a few Christians in his own court. Pakkianathen (Kanakkan or accountant, the son-in-law of Vedamanickam and the first Superintendent of the Mission fields) became the Head Gomestha or the chief ministerial officer of the Nagercoil

Court. It is said that when Mr. Mead daily went to the Court in his Palanquin, his chief ministerial officer Pakkianathan rode on horseback closely following him to the court house. Mr. Mead seems to have purposely made this arrangement just to create a favourable impression regarding his Christians. This imposing sight of the Missionary-judge and his native assistant daily riding to the court house at once made the desired impression on the heathen around, highly favourable to the rising Christian community. According to Mr. Mead's express orders, Pakkianathan was required to move about with all the Paraphernalia of a Tahsildar. A boy preceded him ringing a small bell announcing his approach and two servants followed him holding a *chemboo* (copper vessel) as was customary with Native Officials in those days. This liberal and respectable treatment which Mr. Mead so wisely accorded to a leading member of the Christian community even at the very outset of his official career, not only raised the particular individual in the eyes of others but also the whole Christian community whom he represented. Thus it will be seen that Mr. Mead's acceptance of a civil appointment from Government did in no way make him forgetful of his duty as a Christian minister bound to protect and promote the interests of his Christians and Church. This incident also shows how the good Missionary availed himself of every opportunity to raise the social position of his Christian converts. It need hardly be said that the Hindus around viewed these proceedings with anything but pleasure.*

* As an instance in point we may cite the following anecdote. It was well known that the heathens for a long time sought an opportunity to put an end to Pakkianathan's life and their fear of Mr. Mead only detracted them from their evil deeds. When however Mr. Mead

Some years after this, Mr. Mead thus refers to the judicial

The causes of the success of Mr. Mead's Civil appointment.

appointment he held in the beginning of his Missionary career "I hope I may say that my chief desire is to do all the good I may in the country in which I have so long resided. A former British Resident of Travancore Col. John Munro left on record his decided testimony of the benefits that had resulted on another English Judge and myself having been appointed to a Zillah Court and I believe it was even then contemplated to place one of us in the appeal court and one in the Huzur Court. . . . Integrity of purpose, temper and diligence enabled me to give satisfaction in the situation I then filled but even these qualifications would have been in vain had not the Government of Her Highness the late Ranee supported and aided me in my duties together with the powerful aid and enlightened advice of the Resident above referred to." Mr. Mateer also thus refers to Mr. Mead's civil appointment "The duties of this post were certainly discharged with great efficiency and much benefit to the

resigned his Civil appointment, Pakianathan also voluntarily tendered his resignation inspite of the entreaties of Mr. Mead not to do so, and his assurances of continued support. P. reverted to his old post Superintendent of Mission fields. In old age Pakianathan became totally blind and it is said that when he used to grope his way in the streets of Nagercoil, and whenever he passed the road leading to the Court House, the Hindus used to collect round him and mock him saying :—"Pakianathan where is your horse?" He fully met them by asking them in return "Pray, where are the royal state horses (of Aramboly)?" They replied "Those horses went away to Tinnevely side." And P. then retorted "My horse also went away after those horses." The Hindus vexed at this reply said to him "Has not your haughtiness left you yet?" The allusion is to this fact. The Rajah of Travancore had a Royal Stable and horse breeding establishment near Aramboly When during the war of 1809 the British occupied the country, they abolished these Royal Stables and sent away the horses to the British territory. What Pakianathan meant to say was simply this. "Kings have their reverses and there is nothing to be surprised at if poor I have my own reverses. Your mockery is the mockery of fools."

Natives so as to excite in their minds strong sentiments of grateful esteem for Mr. Mead and make an impression throughout the country highly favourable to the external success of the Missionary cause."

It has been said that Mr. Mead had always the inestimable benefit of the advice of the Resident whom he invariably consulted before he executed any of his benevolent plans and in all matters affecting the interests of the Mission. In this manner he succeeded in getting the good friendship of Col. Munro and the confidence thus gained led the Resident often to entrust Mr. Mead with business of a different kind connected with Government. Thus in 1818 when disputes arose between the Netherlands and the English East India Companies about the Dutch Factory of Cape Comorin and other factories connected with it on this coast and when the inquiries instituted on the subject tended to show that these factories were more or less dependencies upon Tuticorin, the British Government and the Dutch Government wished to settle their disputes amicably as early as possible. At this time as the Resident had other urgent work that demanded his immediate attention, he recommended Rev. Mr. Mead to the Madras Government to be entrusted with that important work and agreeably to their instructions arranged with Mr. Mead and also intimated the fact to the Dutch Governor. Accordingly the Netherlands Commissioner Mr. Peter Vanspaal proceeded from Tuticorin to Cape Comorin where he met Mr. Mead, settled all the disputes and received charge of the Factories. There were also other disputes and grave difficulties in determining the limits of the Cape Factory. But the local Peishcar and

Rev. Mr. Mead as
British Commissioner
settling the disputes
with the Dutch
Government.

Tahsildars had orders from Government to render every assistance to Mr. Mead in determining the limits. Mr. Mead only appears to have arranged all the details and signed the deed of transfer on the part of the British Government in June 1818.

The great influence which Mr. Mead possessed in the land, and which he diligently exercised in the interests of religion and humanity, gave fresh hopes of freedom and advancement to the despised and neglected classes who were also fully determined to avail themselves of the opportunity. Large numbers of the people renounced heathenism and put themselves under Christian instruction. It is said that before the end of the first year of his work Mr. Mead baptized about 500 people, and in the next year there was a rush of three thousand* Shanars. But Mr. Mead found great difficulty in giving these men the necessary instruction in the rudiments of Christianity as he had only a very limited number of teachers whose time was fully taken up with the older converts. It was not possible to train a sufficient number of teachers all on a sudden. On this occasion and on similar occasions later on Mr. Mead hesitated not to supply the deficiency by freely employing men of lower qualifications. We are aware that he is often blamed for having employed illiterate men as catechists. No doubt reading and writing are very desirable and necessary qualifications for a Christian teacher, but are they indispensable? If Mr. Mead had thought that Christian converts already well grounded in the faith and of known piety and earnestness, could under the peculiar circumstances be employed with advantage, to catch other men in turn and

* Vide Missionary sketches No. XLI April 1828.

to initiate them into the rudiments of the Christian religion, we have only to admire his extraordinary faith, the faith which brought so much success to the Mission. He believed that however feeble the instrument used might be, God was able to bless the work. In the early days of the Gospel fishermen left their nets and became successful apostles of Christ. There is not the slightest doubt that a good many of the three thousand converts who had joined Mr. Mead at this time were actuated by purely worldly motives and not from any conviction of faith. The Ootacamaund Missionary conference report of 1858 rightly observes " They (these converts) probably thought that a connection with Europeans who were friends of the powerful British Resident, would prove the means of delivering them from some of those oppressions they had long endured from the higher classes and generally improve their worldly position and circumstances. The fact that Mr. Mead for some time occupied the position of Judge in the Zillah Court at Nagercoil may have had much to do with this large addition to the Christian community."*

Mr. Mead's reflections
on the poverty of the
Travancorians.

Mr. Mead always took a liberal view of matters and the following incident shows the general spirit and manner of his mind. Once Col. Munro in course of conversation seems to have made some general complaints against the South Travancoreans, the inhabitants as well as the Sircar Officials, and attributed all their failings to the remoteness of the seat of Government, for the Government was then located at Quilon for all practical purposes. And with regard to these remarks of the Resident Mr. Mead observes :—

* Vide Ootacamaund Missionary conference report of 1858. Page 7.

" I have nothing to object. I think he is mistaken however as to the cause when he ascribes the effect to the remoteness of the seat of Government. The real cause is Hunger. We often lose our share of fructifying showers in consequence of the violent storms and the great gaps in the mountains through which the clouds escape. People that are often in hunger, failing fortune, debt, and misery : become bad, deceitful, ferocious, stubborn and the servants of Government at last in self-defence partake of the common corruption in more than one way. Sin and misery arose from the craving of Eve's belly and that vile intestine to this day begets much evil. It is also to be sure the real cradle of all knowledge as Perseus says " Fames Magister Artium." Hence the Holy Scriptures or rather God called the fruitful tree from which the present system of Starvation should arise, the tree of knowledge of good and evil. From this theological excursion let me return, etc."

In the course of 1818 H. H. Lakshmy Bai Rane presented the Cottayam College with 20,000 Rs. which were laid out in lands, besides a previous gift of 1000 Rs. for erecting a Chapel and furnishing the buildings of the College. She also annexed to it a tract of land in the neighbourhood of Quilon at least seven miles in circumference with several subsidiary grants in order to render it productive, and lastly appointed a monthly allowance of seventy rupees from the state funds for the support of a hospital to be attached to the College.

His Highness the Rajah of Cochin also emulous of Her Highness the Travancore Rane's bounty presented five thousand rupees for the benefit of the Protestant Mission in Travancore. The whole of this sum was at the earnest request of

Sirkar Grants to the Cottayam Mission.

H. H. the Rajah of Cochin's gifts to the Southern Mission under Mr. Mead.

Mr. Mead appropriated by Col. Munro for the support of the Mylaudy Mission under the former. Mr. Mead wisely utilized nearly the whole of this amount in purchasing about forty-four cottahs of Paddy fields at Pattamculam and Vellamadam for the Mission and the balance of the money was spent towards the building of the Nagercoil Church which he began about this time. Of these fields bought by Mr. Mead in M. E. 994 (A. D. 1818) about 21 cottahs of fields were at Pattamculam west of Mylaudy and about $22\frac{1}{2}$ cottahs of fields including the Ettukkoottamconam were between Puthukramam and Vellamadam. As the full Ayacut taxes on these fields had to be paid, the income was considerably diminished. Whereas the fields acquired by Mr. Ringeltaube were charitable endowment chiefly meant for the relief of the poor and the destitute Christians of the Mylaudy Mission ; the lands bought by Mr. Mead were intended as an educational endowment and the income from them was invariably used for the support of the English Seminary established by him about this time. Adjoining the Pattamculam patch of fields there were about nine cottahs of lands barren and considered incapable of cultivation. As Mr. Mead's main aim was to increase the revenue of the Mission and to give work to the families of the poor Christians he made a small outlay and converted these waste lands into paddy fields yielding a fairly good produce. Another productive and useful work which Mr. Mead undertook at this time was that he planted a large number of cocoanut trees on the banks between the Mission fields and the river and for the protection of the trees he instituted a system of corporal punishment by which those who injured or stole the plants were put in stocks at the very spot as a warning to others. Pakkianathan was the chief

agent who carried out these plans of Mr. Mead and contributed in no small extent to the success of the cultivation etc.

About the time the extensive Paddy fields at Pattankulam Kothandaramenkulam and Nangaikulam
The Second Royal Grant of June 1818. were purchased for the upkeep and extension of the Mission as described in the above Para, certain concessions of an important character relative to the original grant-fields were obtained from Government under the following circumstances. Mr. Mead made a representation to Her Highness the reigning Ranee through the Resident, that the feeding of the destitute and the poor connected with the Mission and other charities were greatly obstructed owing to the insufficient produce from the grant-fields particularly resulting from the heavy tax with which the lands were encumbered. He further prayed that himself and the Mission would be extremely obliged if Her Highness would be pleased to reduce or relinquish the existing tax and thus perpetuate the charity so generously instituted by her late Royal Sister. Her Highness consulted Col. Munro who only too gladly supported Mr. Mead's application, after making some formal enquiries during which Pakkianathan was summoned to the Quilon Cutcherry to give further evidence or explanation. After all these formal enquiries were over Her Highness Ranee Parvathy Bhye issued a *neet* or Royal Grant to Mr. Mead on the 21st of vycausy, 993 M. E. (June 1818) relinquishing or making over to him for (the Mission) *anoobogam* or enjoyment $99\frac{1}{10}$ cottahs and the house tax and finally fixing the *michavaram* or Government due to a nominal tax of 1 cottah the same one cottah to be paid to the Sircar in two instalments of half cottah for each crop. This privilege was to take effect from the *Kar* crop of 994 M. E.

The full history of this Royal Grant is given in the document itself and it is interesting to note that this second grant given to Mr. Mead contains the object of the first or original grant given to Mr. Ringeltaube. The concluding portion and the exact words occurring in this second grant regarding the object are these :—

* * * * * மேலெழுதிய நிலங்களுக்கு ஆண்டு ஒண்ணுக்கு பாட்டம் நெல்லு கோட்டை எட்டு மாகாணி உரிக்கு (705 $\frac{1}{10}$) அனுபோக வகைக்கு வராகன் கூலியிடு (Str. Pag. 396 $\frac{1}{2}$)க்கு பணம் கூதுகூயிடெ (9912 $\frac{1}{2}$ rs.)க்கு வக வச்சபறப்படி நெல்லு ரீதுகூயிடெ (5664 பற மூணை அரைக்காலுக்கு நெல்லுகோட்டை கூலி (605 cottahs) நீக்கி; ஆண்டு க-க்கு மிச்சவாரம் நெல்லுகோட்டை தூதேமமாகாணி உரியும் (100 $\frac{1}{10}$ cottahs) கேள்வியில் அளக்குந் நதினு கூலியிடு-ளு (989) பங்குனிமீ க-ம்-வ அக்கன் (Our Elder Sister) கல்பிச்ச நீட்டு தந்திரிக்கொண்டு அதின் வண்ணம் நெல் அளவு கொடுத்து வருந்நதினால் அகந் பாதேசிகளாயிட்டுள்ள பேர்க்த தர்மச்சேலவினு (for the feeding of or charity to the poor and the destitute) முழுக்கின்னிலென்னும் கர்ண்ணலோடு (Col. Munro) பாதிரி (Padre or Revd. Mr. Mead) பறஞ்ஞ பிரகாரம் நம்மை பேரதிப்பிக்க கொண்டு ஷ புரவு இரண்டிலும் தடி உரையுக்கு வீதம் கோட்டை அய்யிடு மாகாணி குறுணி இருநாளிக்கு (abt. 88 $\frac{1}{2}$ cottahs) ளுக்கு பாட்டம் நெல்லு கோட்டை எட்டு மாகாணி உரிக்கு (705 $\frac{1}{10}$) முன்பில் அனுபோக வகைக்கு நெல்லு கோட்டை, கூலி (605)-ம் கூலியிடு-ம்-ளு கார் முதலுக்கு (from Kar 994) மிச்சவாரத்தில் குறைச்ச அனுபோக வகையில் கூட்டி வகை வச்ச நெல்லு கோட்டை கூலிக் மாகாணி உரியும் (99 $\frac{1}{10}$ cottahs to be abated in tax and added to the Mission enjoyment) வீட்டு வகையில் கூலிகுவ முன்றாணியும், அனுபோக வகைக்கு நீக்கி, கேள்விக்கு மிச்சவாரம் நெல்லு கோட்

டை ஒண்ணும் (Residue tax of one cottah), ஆற்றில் குழிவெட்டு
லகைக்கு லகை வச்சகோட்டை ஒண்ணினு யெ வீதம் பணம்
ராஸூசு-ம் (and 174¼ fs. since stopped) நெல்லு கார் பாதி,
பிசானம் பாகியாகவும், பணம் தவணைப்பிரகாரவும், கேள்வியில்
ஒடுக்கி கச்சாத்து வாங்கிச்ச அனுபோகமாயிட்டு வியாபிச்சக்கொள்
ளுமாறும் செய்க. இத கூகூபுந-ளு வைகாசிமீ உயகவ (21st
Vycausi 993, or June 1818) கல்பித்தமக்கு இருவிதாங்கோட்டு
ராச்சியத்தில் புரோட்டஸ்டாண்டு மிஷன் ஸ்தானத்தில் இருக்
கின்ற நெவ்மெண்டு மிஸ்தர் மீடுவினு (to the Revd. Mr. Mead
in charge of the Protestant Mission in the Kingdom of Tra-
vancore) நீட்டு எழுதிவிடு என்னு இருவுள்ளமாய (by the Holy
mind *i. e.* Royal Order) நீட்டு. மாறிப்பிடிச்ச இருவடையாளம்
(the Holy sign *i. e.* Sign Manual.)

It need hardly be said here that this great concession so
judiciously and timely secured by Mr. Mead is of immense
help to the Mission at present.*

A Third Royal Grant or neet was obtained by Mr. Mead
from the same sovereign in the following year, the parti-
culars of which, will be found in the succeeding Chapter.

With reference to an enquiry made at the end of 1818,
about the Shanars and Elavers whether
they had reaped all the fruits of the eman-
cipation from the capitation tax and ser-
vices from which as we have seen they
had been freed by Col. Munro through the efforts of Mr.

Mr. Mead's valuable
report on the emanci-
pation of the Lower
classes from the Capi-
tation Tax and Ooliam
Services.

* The native assistant who was chiefly instrumental in making
this successful representation to Government was Pakkianathan who
rendered to Mr. Mead the same kind of assistance in this connection as
Vedamanickam did to Mr. Ringeltaube in the matter of the First Grant.
When Pakkianathen mooted the subject Mr. Mead was unwilling to
write, for the reason that the Sirkar had already made great sacrifices
for the Mission, and that it would not be reasonable to take undue
advantage of their kindness but he promised to seriously consider the

Ringeltaube during the late reign ; Mr. Mead makes the following remarks which are invaluable in as much as they give us an idea of the condition of these classes at the beginning of his Missionary career in Travancore and enable us to compare with it the privileges which the Christians enjoy in the present enlightened days. Mr. Mead says :—“ I think they have fully enjoyed their freedom from the tax and partially that from the services. I have no means of speaking positively to the latter point, as the new arrangements of services have not been officially imparted to me. They seem to be well contented provided things remain as they are ; they are better paid for what services they do ; sometimes these Children of Belial, the servants of the Sircar cheat them yet out of part of their wages, but not much. The Nadars also impose voluntary taxes for sacrifices, Church or temple elephants, marriages etc. But they do not venture upon my Christians because they would be protected by me or on my representing the cases. One of the minor complaints of the lower castes is about the Church milk which does not mean the pure milk of the Gospel but cow's milk that is collected for the use of the Brahmins. The Sircar pays for it at the rate of one chuckram for one and a half measures but only the high caste people get this money, the lower and poorer castes must furnish their milk-quota gratis. This cuts off one of their best resources ; for milk is accounted as good as rice in this country, and the poor have scarcely anything besides their cows.”

subject if P. would bring a written statement showing valid reasons. Accordingly P. proved the insufficiency of the produce for the maintenance of the poor Christians of the Mylandy Mission, and Mr. Mead was led to write on the subject. The 2nd Grant was delivered by the Dewan into the hands of Mr. Mead's agent Pakkianathan at Quilon.

The following letter of Mr. Mead is particularly interesting as in it he gives a summary account of his work about this time :—

NAGERCOIL,
20th October 1818.

REV'D. AND DEAR SIR,

“ . . . My time has been occupied during the present year, in acquiring the language, travelling to the Churches, inspecting the schools, and occasionally giving such instructions as my present progress in Tamul enables me ; and also, in the administration of justice among all classes of the natives, to which office I have been nominated by the Rajah's Government. The natives are so fully sensible of the advantages now enjoyed by them, in the impartial administration of justice, that Brahmins and Sooders, high caste and low, come forward, exclaiming “ You are our father, -our-saviour, -our only protection ! ” They sometimes bring their children and throw them at our feet, saying ‘ These are no longer our children but yours ’—These expressions of obligation certainly far exceed their weight, being couched in the impassioned language of the East ; yet they are calculated to show how this people would admire the Gospel merely for the temporal blessings which it brings with it, were they but acquainted with its nature, influence, and tendency ”*

Mr. Mead's Summary
of work in 1818. His
Letter dated 20th Oct.
1818.

I remain,

YOURS IN THE GOSPEL

C. MEAD.

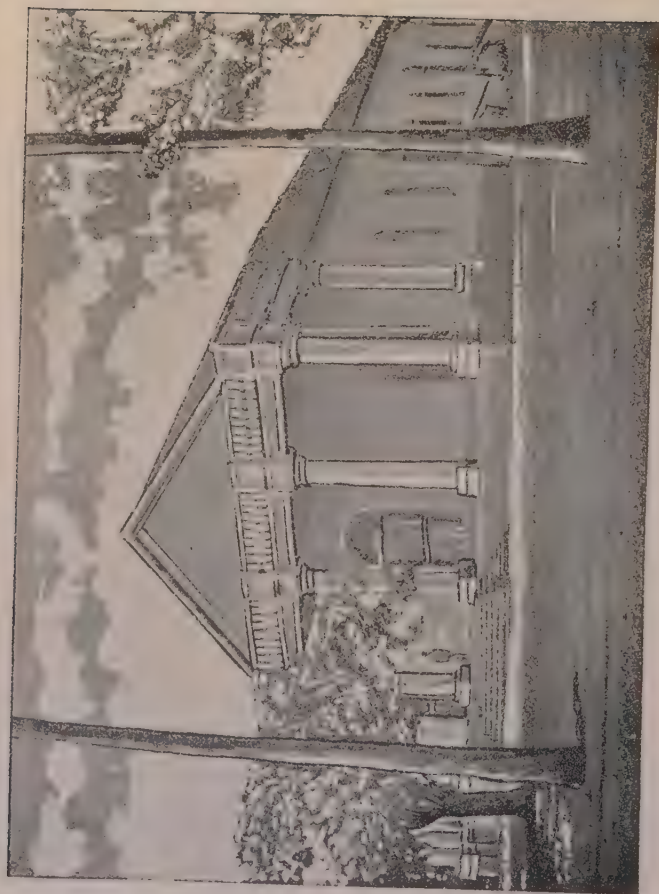
* Vide “ The History and Origin of Missionary Societies by the Revd. Thomas Smith London 1825 Vol. II page 225.

One of the most important events of the earlier years of German Lutheranism of the early Church giving place to English Methodism Mr. Mead's period of administration of the Mission, was the gradual transformation of the Lutheran practices of the early Church into Methodist forms of worship. We have seen that the early converts of Vedamanickam and the members of the Church as originally formed by Mr. Ringeltaube were taught Lutheran ways and latterly the Church of England form of worship. The Church at Mylaudy was constituted after the model of the Tanjore and Tranquebar Churches which mostly followed German Lutheranism. The Tamil Prayer Books and Catechisms of the Lutheran Church of Tanjore were used by the early Mylaudy Christians and their brethren in the Mission. When Ringeltaube ordained Vedamanickam, he put on him his own surplice and called him a "Native Priest." When however Mr. Mead took charge of the Mission he gradually minimised the prominent part which rituals and ceremonies occupied in the Church and brought into use the Methodist ways and forms of worship which he thought will do more good to the converts. Of course he did not altogether do away with the Church of England mode of worship. Mr. Mead was a Church of England man and he studied for orders in the Church of England but his early associations were with the English Methodists and perhaps this is the reason why Methodism found its way into the South Travancore Church though the form of Church Government drifted towards Congregationalism.

Mr. Mead early translated (Dr. Watt's First Catechism) and the (Westminster General) Assembly's Catechism into Tamil and all the early converts and Readers were taught the

same and the book underwent several editions in the Mission Press, and was very largely used by Christian converts in Travancore.*

* As however the second Mrs. Mead belonged to the Lutheran Church, the feasts and ceremonies and certain forms of worship peculiar to that Church for a long time lingered in the principal stations she resided in Travancore.



THE NAGERCOIL CHURCH, 1819.

CHAPTER XIV.

In 1818 when Mr. Mead was still holding the Civil appointment of judge he conceived the noble idea of building a gigantic central Church at Nagercoil capable of holding about three thousand people. This engrossed his best thoughts and became a subject of his lively and unceasing interest. It is remarkable that he should have formed such a grand idea when he could hardly count a dozen Christian families in the newly formed Christian village of Nagercoil. As pointed out by many writers, the building of such a large church in a paltry village at this time is a striking instance of his extraordinary faith. With regard to this great undertaking Mr. Mead thus nobly and hopefully records his resolution in 1818 :—" West there is the Mohamedan mosque, in the East there stands a heathen Hindu temple, and on the highway in the midst I have commenced a House to the Living God. God grant that the other two should decrease and that this House should increase." Strange prophetic words of a man of faith so literally fulfilled. The Moslem mosque within a few years crumbled to ruins and is now no more, and the Hindu temple has lost its ancient prestige and but for the state aid would have also shared the fate of the mosque. The Nagercoil Church however has gone on increasing ever since and it is now one of the largest Churches in India. As soon as the plans and estimates were formed Mr. Mead busily collected the necessary materials and employed all the prisoners in the Court Jail under him, with the permission of the Sircar, to

dig the foundation and it was by this means of prison labour that immense quantities of granite stones were removed from the banks of the Sepoy's Tank and other places to the Mission premises where stone masons and mechanics were employed to cut and fit them. The Nagercoil Church is often called by the people the '*Kalcovil*' or the stone Church, from the high solid granite stone basement on which it is built. The huge massive stone work of this grand edifice to this day stands as the permanent monument of the industry and zeal of Mr. Mead, though it does not relieve the L. M. Society of the duty they owe to his memory.

It is a striking evidence of the strange and mysterious ways of God that in the building of this great Christian Church so many Hindu Princes should have cheerfully contributed. His Highness the Maha Rajah of Tanjore from whose dominions Protestantism spread into Travancore gave to Mr. Mead 500 Rs. for this building. H. H. the Ranee of Travancore gave the land, timber and stones free. From H. H. the Cochin Raja's gifts, over 1000 Rs. were appropriated by Mr. Mead for the building of this Church. Some years after when H. H. the Maha Rajah of Travancore was travelling about in the South, he became so much interested in the progress of the Mission work that he gave Rs. 2000 towards the building of this Church. Besides these, the British Resident and others also gave handsome sums. The Church was for some years in building and Rev. Mr. Mault and some others who succeeded Mr. Mead in the Nagercoil station rendered invaluable service towards its completion.

We notice that at this distant present some misapprehensions prevail as to the exact nature of the connection of Mr. Knill's name with the building of the Nagercoil Church.

It must be understood that Mr. Knill was neither the one who planned the Church nor built it, nor could one who came as a visitor undertake such a great responsibility. He was given the honour and privilege of laying the foundation stone and this he thankfully acknowledges. The misapprehensions above referred to cannot be better corrected or refuted than by quoting Mr. Knill's own letter of 15th June 1819 (*see infra*) on the subject which clears all manner of doubt on this point. Mr. Knill says :—" On New Years Day 1819, I had the unspeakable pleasure to lay the foundation stone of *the large Church which Mr. Mead is building at Nagercoil.*"* But more about this in the sequel.

* Italics our own.

The Catechists or Native assistants who laboured in the Nagercoil Church are :—

1.	Nallathambi Pillai	Palamcottta	1818	} Lent to Mr. Mead by Mr. Kohlhoff of Tanjore.
2.	Arulantham Pillai	„ Tanjore . . .	1819	
3.	Devavaram Biddulph	„ Mylaudi . . .	1822	
4.	Massillamani . . .	„ „ . . .	1824	
5.	Moses	„ „ . . .	1828	
6.	Sathianathen . . .	„ Uyaravilai . . .	1840	
7.	Sathianathan (Jr.)	„ Manthanputhur	1843	
8.	Moses (Jr.) afterwards Tahdr.	„ Mylaudi . . .	1850	
9.	Paul, monitor . . . of	„ Thenkombuthoor	1856	
10.	Arumanayagam . . .	„ Atticaudu . . .	1860	
11.	C. Massillamoni (I. Evang. afterwards Revd.) . . . of	„ Mylaudi	1860-1866	
12.	Solomon (afterwards Rev.) of	„ Mukilangudi	1866	
13.	Devadason (Rev. N.) I. Pastor	„ Thovalai . . .	1866	
14.	Yesudian Cat. & Evang. of	„ Mukilangudi	1866	
15.	Joshua (Rev. J.) II. Pastor of	„ Ananthanadan-kudiyiruppu	1878	

The Rev. Richard Knill who sailed with Mr. Mead from England and who was posted to Madras
Rev. Mr. Knill's visit to Travancore. had to leave that town owing to ill health and before he left for England he was invited to Travancore by Mr. Mead who thought the change might do his friend good. Accordingly after an interesting journey through Tranquebar, Tanjore, Trichinopoly and Palamcottah where he became acquainted not only with new forms of idolatry but also with evidences of the Divine blessing on the labours of the early Danish Missionaries, Mr. Knill at length reached Travancore in September 1818. He was cordially hailed by Mr. Mead who then in widowed solitude was actively engaged in proclaiming the glad tidings near the Serpent's Temple at Nagercoil. Mr. Knill himself thus affectionately writes about his visit to Mr. Mead at Nagercoil at this time :—" I found him, with his dear little boy, in excellent health and spirits, but there seemed something wanting. When we parted at Madras, I carried the dear child in my arms to the ship, and Mr. Loveless supported poor Mrs. Mead who was then verv ill ; but now she has been twelve months an inhabitant of another world a citizen of a nobler city. Poor dear Mead looked forlorn ; the sight of me revived his recollection of the wife of his youth ; but the important duties of his station called and he obeyed ; and I had now a little time to reflect on my new position."

As was anticipated the change and the salubrious climate of Travancore revived the enfeebled health of Mr. Knill, and he so much improved that ere long he was able to render some material assistance to Mr. Mead in the general work of the Mission.

During his brief sojourn in Travancore he was of invaluable help to Mr. Mead and gave him opportunities to carry out many of his intentions, private and public. One of his desires was to connect the name of his loved friend and colleague with some institution in Travancore and nothing was more pleasing to him than to ask Mr. Knill to lay the foundation stone of the Nagercoil Church which Mr. Mead had already planned and commenced as described before. And moreover Mr. Mead had decided to go on a short trip to Tanjore. About Eighteen persons* collected at the spot on the first of January 1819, and after a prayer the foundation stone was formally laid on the South Western corner. Mr. Knill thus records the fact in a letter from ship Richmond, Indian Ocean, dated the 30th of June 1819:—"On New Year's Day, 1819, I had the unspeakable pleasure to lay the foundation stone of the large Church which Mr. Mead is building at Nagercoil. Much time previous to this had been employed in making the necessary arrangements. As soon as the stone was laid, I kneeled down in the presence of the people, and entreated the Lord to preserve the workmen from evil, to raise the building under the auspices of Heaven, and cause the top-stone to be brought forth with shouting grace! grace unto it."†

When the building was in progress there were great difficulties in obtaining a sufficient quantity of stones and

* Among those present on the occasion were Masillamani Catechist, Devavaram, Mosey, Samuel Sawyer son of the late Mr. Sawyer of Palamcottah, Sathianathan a Hindu convert of Mr. Mead from Kottor, Kurshi Munro (a convert), Perinbanayagam and a few Christians from Atticaudu and Coilviley who came to Nagercoil in connection with certain court cases, and the domestic Servants of Mr. Mead.

† Missionary Chronicle January 1820.

timber necessary for so large an edifice. There were stones enough in the mountains, and trees beyond number in the forest; but the means of their transportation could not be found. While this problem was waiting for solution "I saw" says Mr. Knill, "a huge elephant feeding near a temple with a keeper by his side. I said to the man, 'whose elephant is this?' The reply was, 'He belongs to the goddess who lives in the temple.' 'What does the goddess do with an elephant?' 'She rides upon him,' it was answered, 'twice a year at the processions.' I thought if we could get this elephant to draw the building materials for our chapel, the animal would serve a New Master, and be employed in a better work than carrying an idol. I mentioned it to Mr. Mead, and through the Resident the matter was laid before the Queen. Her Majesty said, 'they may have the elephant, but they must feed the animal and pay the keeper.' We readily consented and had the gratification of seeing the monster daily engaged in drawing stones and timber for the house of the Lord." The chapel was some years in building and now some of the largest and most interesting anniversaries in India are held in it.

The Nagercoil Church measures 140 ft. by 70 ft. Its sidewalls alone are 19 ft. high and the inner walls are about double that height. The latter contain 7 arches standing on 14 pairs of massive pillars on each side supporting an elaborately finished teak roof and net work of beams. There are also two spacious vestries and a large and imposing Portico. Regarding the progress of the work in Travancore at this time Mr. Knill says:—

"Our Mission in Travancore can rejoice in its *seven Churches* as many as the angel of the Apocalypse reproveth,

exhorted, and comforted in his Epistles. In these sacred places, Divine service is performed every sabbath-day, and on every other day is offered up the morning and evening sacrifice. Many who love our Lord Jesus Christ in sincerity, never see the foundation of a Church or Chapel laid, though they are favoured with the Gospel all their days. Others who went before them laboured and they have entered into their rest. In this particular, I think myself favoured above many of my dear brethren. In the spring of 1818; I witnessed the beginning of the Scotch Kirk at Madras, an edifice computed to cost 33000 Pagodas or 13200 Pounds.

At the close of the same year, I visited a number of people belonging to the Travancore Mission. Their residence is near the mountains, on a beautiful plain called Tittivilly or Paradise, from which I hope multitudes will be transplanted to the Paradise above. A white man had never been seen there before. I proposed to this people, in behalf of my dear Brother Mead, to send them an instructor if they would prepare a place for the worship of God. They acquiesced, and on the evening of the same day we began the building. This to a Missionary is a most important and interesting occurrence."

When Messrs Mead and Knill were thus actively engaged, their important labours were much obstructed by a fearful visitation of Cholera which desolated the Southern parts of Travancore at this time. The affrighted population fled to these benevolent Missionaries for relief and comfort, and gave them little rest night or day. The Missionaries also supplied themselves with a sufficient quantity of medicines and freely distributed to the people, and were the means of rescuing many from the hands

Mr. Knill's departure
from Travancore.

of death. The sudden and excessive strain seriously told on Mr. Knill's enfeebled frame. "As I rode" says he, "from place to place, the distress was very alarming. At one place I saw a cluster of people on the roadside surrounding a man agonised by cholera. I gave him medicine, and ordered the people to rub him. At last the poor creature began to recover; and opening his eyes said, 'who are my helpers?' In an hour he was able to walk to the village, but while engaged with him I was exposed to a very sharp wind. Choleraic symptoms followed, which nearly killed me. This was decisive. From this time there could be no reprieve. On partial recovery, the doctor ordered me to quit India at once. Dear Mr. Mead, though reluctantly, helped me away; and on the morning of the 15th February 1819 I set sail for Columbo.'"

Thus it will be seen that Mr. Knill stayed with Mr. Mead in Travancore only for about five months from September 1818 to 15th February 1819 just on his way to England. The statement in the 'Land of Charity' that Mr. Knill after "*about a year's*" labour in Travancore returned to England is evidently inaccurate.

Before Mr. Knill left Travancore an event of some consequence to the Mission occurred. As Mr. Mead had not enough of funds to carry on the work of the building of the Nagercoil Church, he proposed to visit the chief civil and military sta-

Mr. Mead's trip to Tanjore and marriage.

* The Revd. Mr. Knill who laboured in Travancore for a short time was the same Mr. Knill on whose knee the celebrated preacher of England Revd. C. H. Spurgeon sat as a child and of whom he prophesied that the boy would grow up to be a great preacher and would speak on Rowland Hill's Chapel, and made him promise that when he did he would give out the hymn "God moves in a mysterious way." This prophecy was fulfilled. Mr. Spurgeon often referred to this prophecy and mentions it in his autobiography (Vide Review of Reviews January 1898.)

tions of South India in aid of funds for the above purpose. He had also at the same time a double object in view, that of getting married as he had already been a widower for over a year with an infant who wanted a mother's care. Now that a favourable opportunity had presented itself, he left the Mission in the hands of his friend Mr. Knill, for about three weeks, and prepared for a rapid trip through Tinnevely, Madura and other districts. He visited the chief Mission stations and other important towns and collected funds from many generous officers, for the building of the Nagercoil Church. At last by way of Ramnad he reached Tanjore. Here he had found a most suitable person for a match. The lady he was engaged to was Miss Johanna Coelestina Horst, the third daughter of the Rev. Christopher Henry Horst* of Tanjore and sister-in-law of the Rev. J. C. Kohlhoff. On the 13th of January 1819 he was united in marriage to her. Their union lasted for about thirty years and were days of great happiness. They were blest with sixteen children, but most of them died young. She had the honour of labouring with Mr. Mead as the First Missionary lady in South Travancore. She became greatly interested in the Travancore Mission and used in its service, her experience of the Tanjore Mission. In all her husband's benevolent plans she seconded him and contributed much to the success of the Mission.

When Mr. Mead became united to Mr. Kohlhoff's family
 by means of marriage the latter also became
 Mr. G. H. Ashton. more interested in the Travancore Mission
 and rendered invaluable help and Mr. Mead had the immense

* Revd. Horst was at first a Military Surgeon and came to Madras with his regiment in 1787. He was a Native of Schwerin and studied medicine at Gottingm. He latterly joined the Tranquebar Mission, was ordained by Pohle and died at Tanjore in 1810. Mr. Horst was the

benefit of the advice and experience of this pious and eminent Indian Missionary much to the advantage of the infant Mission in Travancore. It was while at Tanjore for his marriage that Mr. Mead asked Mr. K. for the services of Mr. Mc Ally and Mr. George Harvey Ashton two country born youths who had received a careful training at his hands. Mr. Ashton rendered a faithful and invaluable service of more than forty years to the Mission, the greater part of which time was spent with Mr. Mead in establishing schools. At first he was made a teacher in the seminary just then begun and latterly he laboured in the Neyoor Mission chiefly in the Attoor Division and also for some time at Quilon. Mr. Kohlhoff lent a few other Agents also for the Travancore Mission and induced many Christian families of Tanjore to settle in Travancore under the immediate protection and care of Mrs. Mead.

The following is an amusing episode in Mr. Mead's life.

The anecdote of a coat During his stay at Tanjore at this time the venerable Missionaries there became more attached to him than ever. They had some grave misapprehensions that as Travancoreans were proverbial for their dark arts and other wicked deeds* it would not be safe for a young Missionary to settle among them. The Brethren seem to have advised him to give up Travancore work and work

Translator of Father Beschi's 'Kodum Tamil Grammar from the original Latin. Mr. Horst's book was the Text book for the early Madras Civilians for a long time.

* The infamy and bad reputation which Travancore possessed at this time and the abhorrence with which Europeans looked upon it, may be learnt from the following extract from one of the Standard Indian Histories :—

"... The ferocity of this deed would almost seem to justify the opinion avowed by some Europeans who have enjoyed the best means of judging the State of Travancore that in turpitude and moral

in one of their stations ; but to this he did not agree. Before, however, Mr. Mead took his departure from Tanjore, the Missionaries there convened a meeting prayed for, and blessed him ; then the aged senior Missionary there gave him a brown stuff coat in token of his remembrance and affection for him and very unwillingly took leave of him shedding tears of love. This coat Mr. Mead treasured and preserved till his death. He attached so much importance and virtue to it that he was often, and particularly during the time of the persecutions of the Churches and whenever his life was in peril, found wearing it, the coat which was given to him with prayer and many blessings.

Mr. Mead returned to Nagercoil in February 1819, and met another disappointment. He was disappointed in converts. He was deprived of the assistance of and hearty co-operation of Mr. Knill who suddenly took ill and was obliged to leave Travancore for England as has already been mentioned. Small-pox and cholera prevailed in the country and unfortunately a few members of the families of the new converts whom Mr. Mead had put upon a course of probation, little enough, to dive into the depths of native character, and which trial generally produced such disclosures that enabled him to decide whether he could finally baptize them or not, became its victims, and this led a few to apostatize. The sudden falling off of converts became a matter of great anxiety to Mr. Mead, but he laboured with unabated zeal and firm faith, and ere long had the immense pleasure to see the number of converts beginning to steadily increase again.

degradation its people transcend every nation upon the face of the earth."

Thornton's History of the British Empire in India Vol. IV page 122.

It was about this time that the building of the Churches at Tittuvilai and Agasteeswaram was commenced.

Evangelical labours apart, Mr. Mead was never weary of land schemes and agricultural pursuits, his firm conviction being that the chief support of the Mission could be derived from careful agriculture. It was this that led him to take up lands so freely. The particulars of the Third Royal Grant obtained by Mr. Mead from Her Highness the Ranee in 1819, by which he acquired about 34 cottahs of additional fields for the Mission, remain now to be told. Mr. Mead found that adjoining the Puthanar river, and attached to the Pulpanauben Puthenkulam, there were some waste lands, hollows or valleys, mostly submerged in water, which were capable of being converted into productive paddy fields with some reasonable outlay of money and diligent labour. As these lands were not registered in the Ayacut accounts in any body's name, Mr. Mead negotiated with Government that if they were given over to him on the same or similar favourable terms as those of the original Grant, he would most happily convert them into paddy fields for the sustenance of the South Travancore Mission, which he endeavoured to keep up if possible through such successful agricultural pursuits. The Government thereupon deputed some Commissioners who surveyed and estimated the whole land applied for and made a report. The boundaries of the lands thus demarcated for the third Grant were as follows:—West of Thamaraculam, Kaliyil, Ammankal and Kalimar: North of Kalimar: East of the channel newly cut diverting the water from Palayar to Kalimar, and South of the old fields in Pulpanauben Puthenkulam. It was estimated that in the area comprised within

the above boundaries, in three places 11 hollows could be converted into 233 *Thadis* or patches of paddy fields aggregating to $33\frac{3}{8}$ cottahs of paddy land. These lands applied for were accordingly made over to Rev. Mr. Mead by a Royal Grant dated 20th Meenom 994 M. E. (10th April 1819) for the Mission “ஆசேந்திரதாரமே அனுபோகமாக” “to be enjoyed for ever.” A nominal tax of only one cottah was fixed on these lands also to be paid half at *Kar* and half at *Pishanam* crops; the above concession was to accrue to the Rev. Mr. Mead from the *Kar* crop of 995. M. E.

The following are the concluding words of the Third Royal Grant of 1819.*

“ * * * * * ஆயது வெட்டித்திருத்தி நிலம் ஆக்கி
காகயிரு-ம்-ளு கார் முதலுக்கு (from *Kar* crop of 995) அனு
போகிச்சுக் கொள்ளத்தக்க வண்ணம் திருவிதாங்கோட்டு ராச்சி
யத்து புரோட்டஸ்டாண்டு மிஷனேரி ஸ்தானமாயிருக்குந் நெவ
றெண்டு மிஸ்தர் மீடு வினும், ஆஸ்தானத்தில் வரப்பட்ட ஆள்களுக்
கும் (to the Revd. Mr. Mead Protestant Missionary in the
kingdom of Travancore, and his Successors in office) அனுபோகமாயிட்டு கொடுக்கயால், மேவெழுதிய வண்ணம் உள்ள
ஸ்தலம் புதுவல் திருத்துவான் உள்ளது வெட்டித்திருத்தி நிலம்
ஆக்கி அனுபோகிச்சு ஆண்டு ஒண்ணுக்கு ஒரு கோட்டை நெல்லு
வீதம் (paying the tax of one cottah per year) காகயிரு-ம்-ளு
கார் பூ முதலுக்கு கார் பாதி பிசானம் பாதியாக பூ தோறும்
அரஸ்திசரம் பிடாகை கேள்வியில் அளந்து கிட்டியும் பிடிச்சு,
ஆசேந்திர தாரமே அனுபோகமாக வியாபிச்சு (to be enjoyed for

* The Native agent whose name is intimately associated with this Third Grant and who was the means of acquiring these additional lands was Masillamani the First Supt. and the Inspecting Catechist of Karai-cadu congregations. He so ably carried out Mr. Mead's land Schemes and converted more productive fields than were ever estimated and the fruits of his energy and diligence and faithful labours are to this day seen.

ever) கொள்ளுமாறும் செய்க. இது காகாசு-ம்-ஞ மீனம்
 ௩௮௭ (30th Meenom 994 M. E.=10th April 1819) கல்பித்த
 மைக்கு திருவிதாங்கோட்டு ராச்சியத்தில் புரோட்டஸ்டாண்டு
 மிஷனேரி ஸ்தானமாயிருக்கின்ற நெவநெண்டு மிஸ்தர் மீடுவினு
 (Revd. Mr. Mead Protestant Missionary in Travancore) நீட்
 டெழுதிவிடு என்னு திருவுள்ளமாய நீட்டு. (Grant written by
 holy will *i. e.* Royal order.) மாறிப்பிடிச்ச திருவடையாளம்.
 (holy sign *i. e.* Sign Manual.)

Thus it will be seen that in all, three Royal *neets* or
 Disputes as to Grant fields. Grants, were issued to the Protestant Mis-
 sion in South Travancore, the First to Mr.
 Ringeltaube in 989 (1814) and the Second and Third to Mr.
 Mead in 1818 and 1819 respectively. It will also be observed
 that the wording of these grants is peculiar. The phrases
 "Protestant Mission," "Protestant Missionary" only occur,
 and not in one place the words the "Missionary Society"
 or the "London Missionary Society" occur, though the
 Missionaries in whose favour the Grants were issued were the
 accredited agents of the above Society in Travancore. The
 use of such generic and doubtful terms, in such important
 documents, some years after, led the Church Missionaries of
 North Travancore who also represented another Protestant
 Mission to lay claim to a share of the produce from the
 above grant fields. The matter was however amicably settled.
 The C. M. S. withdrew their claim, when on closer exami-
 nation it was proved that the words "Mylaudiy Mission"
 "Revd. Mr. Ringeltaube and his successors in office" "Revd.
 Mr. Mead and his successors in office" &c, clearly meant the
 Missionary Society or the London Missionary Society; and
 moreover the first grant was issued before the advent of the

C. M. S., and when the L. M. S. was the only Protestant Mission in Travancore.

From the following letter of Mr. Mead we get some more information regarding the progress of Mission work at this time.

Mr. Mead's letter of
10th August 1819.

NAGERCOIL,
10th August 1819.

REV'D. AND DEAR SIR,

The last six months have been remarkable for a most grievous visitation of the destructive Cholera amongst the people of this district. Thousands have entered into eternity, many of whom were worshippers of devils, and of course ignorant of the only true God, and his Son Jesus. Though the plague has now ceased, the desolations it has occasioned will afford matter for long and affecting remembrance. O that it may contribute to cause the inhabitants of this benighted land 'to learn righteousness.' We have been greatly distressed in witnessing the infatuation and delusion of the people, in the means resorted to for the purpose of chasing away the pestilence. We attempted to expose the folly and wickedness of the sacrifices offered to the cruel goddess, insatiably greedy of blood. But to whom did we address ourselves? To persons pretending to be under the inspiration of Satan; and counting it their glory that the devil had seized and possessed them! Crowds of people paraded every street, indulging themselves in gestures and language bordering on insanity, while their dishevelled hair, and horridly painted countenances, presented a picture of the confusion and wretchedness of the pit below! Harmless and ignorant people were at first impressed and obliged to join them, till they too imagined themselves partakers of

the new inspiration which was considered an antidote to the disease. You will be anxious to learn what influence this deluge of idolatry had upon our Christians. I lament to say that attempts were made, and in many with success to draw the new converts into the same error. To be neutral was impossible and hundreds who had not been baptized swam with the stream. Those who had been baptized remained steadfast, and did 'not defile their garments.' We asked some who lived at the remote stations. 'What did you do when the idolatrous procession came round?' They replied, 'We all ran into the Church to avoid joining it, and there we prayed for a removal of the disease, to the true God.' Our people are like children for fickleness, and babes in knowledge, so that confident expectations of their steadfastness cannot be formed, especially if they are not soon baptized.

In consequence of the epidemic, which has carried off many, and terrified all, our schools and congregations have been almost broken up, and this with illness amongst the schoolmasters and catechists, put a stop for some time, to very active exertion. Having no regular medical aid at this station, I was obliged to devote my attention and time to the administering of medicines, furnished by the benevolence of Government on the occasion. Notwithstanding these discouraging events, we have had much to urge us still to press forward. Many are convinced of the folly of idolatry, and feel its inefficiency for their present and future happiness, and are not backward to renounce all desire 'any more to worship idols.' From these we select the most promising, and baptize them. I have lately baptized many (upwards of 500 persons.) There are still more candidates, saying, 'Your people shall be our people, and your God our God.'

The sublimity and purity of the Christian religion are the great stumbling blocks in the way of the enervated, impure, and imbecile mind of an Asiatic. The heathens are divided among themselves to the proper mode of worshipping the Deity, and they eagerly listen to 'a new way;' but they are confounded when they find ours to be so 'straight and narrow' as not to allow even a corrupt thought to be entertained with pleasure. We have persons of various castes willing to assume a profession of Christianity, so that caste is not such a serious obstacle as is frequently imagined. The renunciation of caste has been, I think, injudiciously and unreasonably demanded by every one wishing to become a Christian; and this has prevented many from examining the Scriptures and the evidences advanced in favour of our religion. O pray that the spirit, may be poured forth from on high, that those 'dry bones may live.'

We* were residing lately near a Pagoda, famous for its annual festival. The manager of the feast observed, that the procession of the goddess could not, he feared, take place, as it was likely to rain. Then we said, 'it appears that your god has no power to prevent the rain from interrupting its own feast!' The Brahmins replied '*If we had such a god what could we want beside?*' 'Such a God we declare to you' was our rejoinder.

We have determined on forming a central school at Nagercoil for the education of the most intelligent boys and girls to be selected from the other Missionary schools. The

* The expression "We" here refers to Mr. and Mrs. Mead only and can not include any other Missionary. For, Mr. Knill had left Nagercoil about 6 months before this, and Mr. and Mrs. Mault came 5 months after. It is also plain from the Quarterly Missionary sketch that Mrs. Mead had established a Girls Boarding School at Nagercoil before the arrival of Mr. and Mrs. Mault.

latter will be in charge of Mrs. Mead, who, from her Missionary habits, knowledge of the language, and desire to do good, has already become a great blessing to the Mission.

A commodious place of worship has just been finished at Tittuvilai at the entrance of Travancore, and about 40 families baptized. The school master, lately a heathen, is training here to commence a school. This place is the key to an important populace country. A place of worship has also been erected at Agusteeswaram, near Cape Comorin, and several families baptized. We have now doubled our number of schools and places of worship.

I remain,
YOURS SINCERELY,
C. MEAD.

In connection with the above letter Mr. Mead sent to the Directors a Scheme for improving the agriculture of Travancore by the introduction of European ploughs. Agreeably to Mr. Mead's wishes a supply of English ploughs was sent to him from England and he put the Native Christians in the way of using them. Apart from the general desire to improve the agriculture of the country, Mr. Mead had also a particular object in view, that of improving the cultivation of the Mission fields by the best methods so as to obtain the maximum quantity of produce possible, and thereby to increase the general income of the Mission.

As the number of converts as well as of Christian families began to increase, Mr. Mead agreeably to the above letter of his, drew up a plan for educating the children of the Christians and youths of other sects, who might be willing to hear

Introduction of English ploughs into Travancore.

Establishment of the Nagercoil Seminary October 1819.

the word of God, with other secular studies, in hope that the students thus trained might hereafter become the means of introducing the principles of Christianity, to their benighted countrymen. Accordingly in October 1819 he opened a Seminary or boarding school for boys which afterwards proved the most successful of all his establishments, and the results it produced were more than his most sanguine hope could have anticipated. It should be noted, that Mrs. Mead rendered much help in organising the Mission Seminary and the Girls boarding school at first. From the time Mr. Mead settled at Nagercoil, he had a few youths under him receiving education, but they were required to have their own boarding arrangements. It was after Mrs. Mead's arrival in Travancore that she made the necessary boarding arrangements for the 30 Scholars, first gathered into the 'Central School' or Seminary in 1819 and also for the girls she collected and brought under Christian instruction after her coming to Nagercoil.* Mrs. Mead was thus enabled to propose and organise a *boarding* school for boys and another one for girls, especially because she was fully acquainted with the working of similar institutions among Native Christians in the Eastern or Coromandel coast where she had lived long as pointed out in the letter we quoted above. In the girls boarding-school opened at Nagercoil she was afterwards ably assisted by Mrs. Mault from the time of her arrival. Mrs. Mault introduced the much renowned lace industry at Nagercoil which has since proved a great help to the poor Christian women. More information on the subject of Female Education will be found in the next Chapter.

* Vide Missionary sketches No. XLI and also Revd. Zacharia's "Pioneer Missionary labours of Revd. Mead."

A Boys School-house was at first built and shortly after a new wing, containing a dining room, hospital and cookroom was added. While the Nagercoil Church was in building the School room was used as a place of worship. Several other improvements were necessary, and it took some time before the internal and external condition of the establishment could be such as would be desired. The number of boys in the Seminary was limited to 30; the expenditure of which was defrayed out of the produce of the Mission lands some of which laboured under heavy taxes. The old Seminary building stood on the site of the present Newport Street.

In one of Mr. Mead's letters, the original plan and object of the institution is stated as follows :—

'The great object of this school is the communication of religious and useful knowledge. When a boy leaves the Seminary we shall be able to say "from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." Many of the children not only read the Bible with fluency; but, from being constantly examined as to the contents of the chapter, are able to give a good account of what they read.

'The next object of the institution is literature and languages, to be extended as far as our peculiar circumstances will admit. We have elementary books to translate and print before we have even the materials necessary to put this part of our plan in operation. Books and treatises in every branch of useful knowledge will be an acceptable present to the institution; likewise maps, globes, mathematical and astronomical instruments &c.

'The languages to be taught are the English, Tamil, Malayalam, and Sanscrit. Should any of the children here-

after manifest suitable dispositions and qualifications for the ministerial office, they will be placed, under the charge of one of the Missionaries, and pursue a course of study that will qualify them, for the right discharge of that important work, which of course would include an acquaintance with classical and theological knowledge on a respectable scale. This will give rise, we hope, in time, to a Mission College for the South of India, on the liberal principles of the London Missionary Society, which shall be open to all who present satisfactory evidences of genuine piety.'''* He employed moonshies for teaching these languages and got down teachers from Tanjore, Mr. Mc Ally, Christian Pillay, Mr. Ashton, Royappan, and Siva Soobramonien being some of them. Heathen scholars were also admitted. Thus we see that the standard of studies originally proposed and begun by Mr. Mead was high and the best obtainable in those days in and near Travancore. The advantages of the institution were at once seen and it made such a favourable impression, that Mr. William Brown, Danish Factor Colechel Mr. Fleury and others in 1819 sent their sons to Mr. Mead to be educated at his new Seminary for a time. Nagercoil Seminary has the proud distinction of being the first English School opened in Travancore. The great object to which Mr. Mead's efforts were properly directed even at the beginning of his Missionary career, was crowned with success ever afterwards; he was rejoiced to see the Institution continually sending forth a body of well-instructed Native preachers, though trained under different masters at different times; and it was upon this Native agency that he began mainly to rely for the propagation of the gospel widely among the Natives.

* Vide Missionary Chronicle January 1822.

* A portion of the time of the Missionary was set apart for practising the trained pupils to preach to the Natives at their houses and streets and to see whether a sufficient audience could be attracted by them.

* The First Native Teachers of the Nagercoil Seminary were

1. Christian Pillai of Tanjore	} 1819-30 Lent to Mr. Mead by Mr. Kohlhoff.
2. Royan Pillai of Tranquebar	
3. Gnanodayam Mudali of Vadakankulam	
4. Siva Soobramonien	} 1820.
5. Devavaram of Mylandi	
6. Savarimuthu Pillai of Katharapuram	} 1828.
7. Peter of Vallaimadam	
8. Soobramonia Pillai of Kottar	
9. Christian David of Mylandi	1830.
10. Arumanayagam writer of Mylandi	1830.

The following is a Brief sketch of the Subsequent *History of the Nagercoil English Seminary.*

YEAR	PRINCIPALS AND IMPORTANT CHANGES.
1819—1824	Revd. C. Mead assisted by Messrs Mc Ally, Ashton and some Native Teachers from Tanjore.
1821	The Seminary was placed on an improved footing. Studies revised and the Vernacular Dept. was separated from the English. There were then 40 boys. The English studies were conducted by Mr. Mead while Mr. Mault supervised the Tamil studies.
1825—1827	Revd. C. Mault. Assisted by Mr. Cumberland of Tanjore.
1828—1830	Revd. Wm. Miller assisted by Mr. W. B. Addis who had also the charge of Vernacular Schools. Mr. Addis was a trained teacher.
1830	Mr. Mead established the Seminary at Neyoor.

At first Mr. Mead felt a little difficulty for the Seminary's support, but afterwards he used the income from the Mission fields and generous gentlemen from England sent support

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- 1831—1833 Mr. J. Roberts (a non commissioned officer of the Artillery Quilon, first teacher C. M. S. School Alleppy, and then joined the L. M. S.) The Senior boys of Neyoor were sent to Mr. Roberts. At the Rajah's request Mr. R's services were transferred to the Travancore Government. Mr. R. established the Free School at Trevandrum.
- 1834—1838 Revd. Charles Miller, an able educationist and a devoted Missionary. He removed the Nagercoil Seminary to Neyoor and united both the institutions. Cochen Thumby was the Sanskrit Munshi and Mr. Devavaram Biddulph the Tamil Munshi and Arumanayagam of Mylaudy the Senior English Teacher.
- 1839 The Seminary was again removed to Nagercoil where it has remained since.
- 1839—1841 Revd. Pattiston. Dr. Ramsay taught the Mathematical subjects.
- 1842—1857 Revd. J. O. Whitehouse. An eminent and successful educationist. He raised the standard of studies and supplied better qualified agents. Many of his students have risen to important situations in the Mission and Sircar services.
- 1858—1860 Revd. Mr. Russel and for sometime Revd. Mr. Dennis. (Acting.)
- 1860—1893 Revd. J. Duthie. (Rev. Mr. G. O. Newport &c. acting for sometime.) During this time the University Examinations were introduced and the Institution was raised to a Second Grade College in 1893 called the Nagercoil Christian College.
- 1894 J. E. Dennison Esq. B. A. (London.)

for individual students. Some of the Missionaries who came to work in Travancore failed in their labours through want of health but the Native Ministry so successfully raised up did its work so steadily and it is now as before looked to, as the consummation of Missionary enterprises.

The net results of Mr. Mead's labours during the first two years of his Missionary career were, before the end of 1819, the 7 congregations left by Mr. Ringeltaube were increased to 15. In each of these fifteen Stations a Church was built and a school was formed from which scholars were selected for the "Central School" established at Nagercoil for "boys and girls of superior capacity." Forty boys were already under instruction in the new Seminary and were trained as teachers and Native assistants. A large Church was under construction at Nagercoil. Though Nagercoil was made the centre of operations, the neighbouring villages of Cotæ Coilvilai, Tittuvilai, Agasteeswaram, Krishnancoil, Kallienkadu, Patnam, Matiodu, Pænguddy, Etavilai, Erneel, Etamoly, Anandanadankudiyiruppu, &c, were itinerated and many converts were secured in all the villages. Great numbers of the natives renounced Hinduism and cast away their idols. About 3000 persons newly placed themselves under Christian instruction.

Thus for two years Mr. Mead was left alone to sustain the whole weight of the Missionary cause in South Travancore. His abundant labours and his manifold afflictions, had made fearful inroads upon his health. And it became evident that if he were left alone, and unaided, he must sink under the burden of his work. We have seen he had already applied

Net Evangelical
results during the first
two years of Mr.
Mead's ministry.

The arrival of Revd.
Mr. Mault and Mrs.
Mault.

to the Directors for more Missionaries. No sooner were the Directors of the London Missionary Society made aware that Mr. Mead was in danger of losing his health and required more effectual relief, especially as the work was much increased, than they determined to strengthen the Mission by the energetic services of two more Missionaries. Accordingly Revd. Charles Mault and Revd. John Smith were appointed to Travancore. Mr. Mault left England 10 months earlier than Mr. Smith. Mr. and Mrs. Mault* sailed from Liverpool on Wednesday 18th November 1818 on board the "Westmoreland" in company with Revd. Messrs John Campbell and John Philip who were sent out as a Deputation to South Africa by the L. M. S. He landed at Bombay at the end of July 1819 applied for and obtained a passport from the Resident in September and agreeably to the instructions he had received from the Directors "proceeded to the Society's Mission in the South of Travancore to assist Mr. Mead in the superintendence of schools and congregations already formed there by him and others under his charge." He reached Travancore in December 1819. This reinforcement brought all aid as effectual as it was welcome to the lone soldier of the Cross who was sustaining single handed in this foreign and distant country an unequal war-fare with the powers of evil.

If in our subsequent observations we make but little mention of Mr. Mault, it is not because we are ignorant of his ser-

* Rev. Mr. Mault was born in Salop on the 11th of May 1791. He was a student at Gasport, and was ordained 28th October 1818 at his Pastor Revd. T. Morell's Meeting House, St. Neot's. Mr. Morell received the confession faith, Revd. Dr. Wagh offered the ordination prayer, and the charge was addressed by the Revd. George Burder from II. Tim. 4. 5. "Do the work of an Evangelest." A special ordination hymn was composed for the occasion.

vices or unable to appreciate the worth of his character. Our space is limited and our plan is contracted and our materials scanty. When in an historical sketch divers characters group around the central figure it would not be possible to enter into every detail except to follow the main line of the story. In reference to these two eminent Missionaries, we may however remark that while Mr. Mauls labours were chiefly confined to one district Mr. Mead pioneered and worked in several districts in and out of Travancore. Again while Mr. Mault was a quiet-going devout Pastor, Mr. Mead was a political Missionary and a zealous Christian Propagandist full of plans and ideas for the extension of the Mission, often clashing with the authorities and fighting his way in the midst of severe persecutions which befell his Christians and Churches. Both were excellent devoted Missionaries and have done much lasting good to the Travancore Church each in his own way. They laboured together in the Travancore Mission most harmoniously for 35 years and God has blessed their work.

In the beginning of 1820 a school room was built in the most public part of the town of Nagercoil, the Bazaar had a more suitable place than the Mission compound in which the school was first held, to meet the prejudices of the heathen, who were withdrawing their children. Maharasen was the first schoolmaster. The school was well attended. The children were all of heathen or Mohamedan parents, and some learned the Catechism and Scriptures while the prejudices of others were not subdued. They were examined every Monday morning at the Missionaries' house, besides the regular inspections during the week. In 1822 they had 40 children and in 1823 Mr. Mead records "The number of boys in this school,

The Bazaar School.

of whom several are Brahmins is increased to fifty. The progress of many of them in the knowledge of the Scriptures is very encouraging. They continued to undergo weekly examinations at the Mission House."

We cannot also better explain the origin and progress of another very important early Missionary enterprise, the School of Industry, than quote Mr. Mead's own words. He writes :—" This institution has been formed (in 1820) to give the means of subsistence and the advantages of a Christian education, at the same time, to some of the children of our congregations who are likely to be brought up in ignorance, idleness, and vice. Some of the children are orphans, some we have redeemed from slavery, and others are the children of industrious parents who wish them to become useful members of Society, and to have the means of supporting themselves in future life. The children are to learn in the School part of the day and work the other part. They will be taught by natives who work on the Mission premises, most of whom are Hindus of caste, whom we have engaged though not without some difficulty, to instruct all discription of castes even the lowest. We anticipate no small benefit from this measure." The first master in this school was Gnanapragasam. This industrial establishment so far proved successful that in two years Mr. Mead was again able to write. " In this school established for the purpose of promoting useful arts, several boys have made progress in Printing and Book-binding, one boy is learning the art of tanning and currying leather. In these useful branches of manufacture the natives are exceedingly deficient and in the latter nothing effectual can be done, in the way of improvement without European tools. At present the school by its

profits, supports itself and in time may do more if encouraged." Further on we shall have to notice Mr. Mead's formation of the Architectural Society and his extensive labours in Neyoor and other places in starting Mission Industrial Establishments and how they proved useful to many a poor Christian family. It is a pity that some of these useful industrial establishments so early begun by the Pioneer Missionaries have since been discontinued instead of being developed to the advantage of Christians.

Some more valuable information regarding the state of the Mission in 1819 we gather from the following letter of Mr. Mead.

Mr. Mead's letter
dated 31st Jan. 1820.

NAGERCOIL,

31st January 1820.

REV'D. AND DEAR SIR,

" In many heathen villages the seed of the kingdom has been sown, and it has apparently met with acceptance by many. Within the last two years 3000 persons have placed themselves under our instructions, in addition to 900 formerly connected with the Mission. Persecutions have arisen in some instances, and checked the zeal of others. Scarcely a week passes in which two or three do not offer themselves, and we take down their names as worshippers of the true God. To furnish instruction to such a vast body of people, scattered over a large tract of country, has been our difficult but delightful occupation. You will not expect very striking results from the labours of a solitary individual in such an extended and barren waste. The ground has been turned over by the plough of the Gospel, and seed sown in the opening furrows. Our eyes are now directed to the Lord of the harvest for success; if it tarries, we will wait for it, it

shall surely come, it shall not tarry. We have now fifteen schools and congregations. There are upwards of 300 children, but we expect the number to be augmented after the harvest, which will be over this month. The South Travancore Seminary now contains about 40 boys, selected from the other schools, and a few girls. Some of the boys read the Scriptures in the Tamul very well, can repeat a number of passages of Scripture, and have committed to memory Watts's Catechism translated into Tamul. The most intelligent learn English, and I trust God will stir up many of them to become preachers of his word in the surrounding villages. I before intimated to you, that we adopted the catechetical mode of conveying instruction to the people. After expounding a passage, and prayer, each person in the congregation, repeats as much of the catechism as he knows. This affords an opportunity to address a word in season to the individual, or to expatiate in a more general way upon the question, or its answer, as may appear desirable at the moment.

The arrival of our dear fellow labourers, Mr. and Mrs. Mault has revived and delighted us. They arrived last month. Thus re-inforced, we are not equal to the work already marked out in this place. Allow us to urge most earnestly for additional assistance without delay. In addition to our congregations, there is a most numerous population that we have hitherto been unable to attend to. Nagercoil is the commencement of a town that extends for nearly 3 miles in length. There are a great number of Pagodas, and several of them very large ones, having their splendid cars and annual feasts. A few days ago the car of a large Pagoda near Tittevelley was moved forward. Mr. Mault was visiting our congregation in the neighbourhood, and, through the medium of an interpreter, had the opportunity of exposing the

folly of heathen practices, and directing the poor creatures to something better. They continued their rolling in the track of the car, but none were so unwise as to let it pass over them. These prostrations appear to originate in vows made in sickness, which the heathen are punctual in keeping, influenced more by fear than by gratitude. Mr. Mead returned with his pity awakened, and his Missionary zeal enkindled by the scene. On Sunday the Pagoda at this place held its annual feast, and the car was dragged by impressed people of the surrounding districts. The god had gone out to hunt the preceeding day, and returned on the following Mondy to see the scene of his heroism. To complete the farce, an animal is always killed and presented to the god, as the first fruits of the day's sport, some thing like a musket having been fired off, and an arrow discharged on the occasion, by the Brahmin in attendance. The god, whose head is sbrouded with the hoods of a *cobra-capella* (having five heads,) is a copper image, representing the female form, riding on a rocking copper horse, carried on men's shoulders, a young Brahmin holding the image to prevent it falling. Alas ! this is the God worshipped by the people, who reside nearest us, and this was considered so sublime a spectacle that the soldiers who guarded its ornaments lest they should be stolen, drove away all the low caste people as they might pollute it by too near an approach. These occasions afford us excellant opportunities to attack idolatry ; and if it depended on argument, the cause would be gained. When driven from any defence set up by them, they excuse themselves by saying, that it is sanctioned by custom and by law, and supported by the state. Upon interrogating many who are going to draw their car, whether they were not very happy in the prospect of pleasing the god, and drawing his

coach, they said, We are obliged to go, or be fined ! So that there is not so much zeal as we sometimes imagine in the Hindu worship.

Mr. and Mrs. Mault reside with us in the house granted to the Mission by the Ranee (or Queen) which has been enlarged out of our little fund. In case of any future Missionaries arriving, it will be necessary to build a small house at one of the other villages.

We are anxious to have a public library at the station, and trust that you will not forget us, and that our friends also will remember us in their donations of books to the Society. We beg also to solicit the pecuniary aid of the zealous friends of the heathen through you, for assistance in erecting places of worship amongst those who are embracing Christianity. A very neat little Chapel may be raised for £ 25. If a few individuals would unite, this sum might soon be realized. There are generous spirits whose means might enable them to be the sole cause of erecting a temple for Jehovah in the midst of a heathen village. We think it necessary to call the attention of the religious public to this new but interesting channel, into which the streams of their bounty might flow with advantage.

What an honour has God put upon us in sending us to labour in a heathen land, but how difficult our work. We are thankful that you always remember us in your prayers. Continue to pray all ye that fear God, and we must prevail.*

We remain &c.,

C. MEAD.

C. MAULT.

* Vide *Missionary Chronicle* for August 1820.

Whenever a new congregation was formed and when it promised fair increase, Mr. Mead's general plan was to build what he called a Bungalow Chapel in connexion with the Station. The Bungalow Chapels of Mr. Mead were modest, unpretentious buildings "costing on an average, 25 £ or a little more, and the first attempts in this direction were commenced in outstations in 1819." The Chapel was so constructed as to serve a double purpose. The Hall or the main building was used as the place of worship on Sundays and in some stations as a school on week days. Attached to the body of the main building at one end were a vestry and a spare room or two for the Missionary to stay whenever he went on preaching tours or inspection duty.

As an encouragement to others these Chapels were named after the English donors or friends who entirely paid the cost of the building or remitted the larger portion of it. Thus the Chapel which Mr. Mead built in 1822 at Kotanavillay he called *Munsey Sevier* at the request of an English friend who under the signature "Stapleton" remitted funds for it. The Chapel erected at Erniel was called the *Catherine Chapel*, and the Chapel built at Agasteeswaram was named after his esteemed friend and colleague *Knill* Chapel*. The *Meybohn Chapel* was built at Thiruvithancode near Neyoor. Mr. Mault built the *Venning Chapel* from the generous donation of F. Venning Esqre. In this way a considerable number of Bungalow Chapels were built in connection with the several stations of the early South Travancore Mission.

It will be observed that Mr. Ringeltaube called his assistants "Catechists" and used their native names in his letters and reports. But Mr. Mead made a great change in the designation and

Native Readers and English names.

* It is also known that Mr. Mead named one of his sons Richard Knill.

personnel of the Mission service and in the duties prescribed for them. He called his Catechists "Native Readers" and appointed them to the newly instituted village circuits. What led Mr. Mead to adopt this step was the exceptionable conduct of many of those who attended the public worship and the relapse occasionally of some into idolatry. One of their chief impediments was their inability to read, which prevailed almost universally among the Native adult population then. To remedy this, Mr. Mead appointed numerous "public Readers of the Scriptures" whose duty it was "to itinerate throughout the country and everywhere dispense the word of life." This was a measure of great and peculiar importance. Along with this, the Native Schools were vastly extended and it was "hoped that the succeeding generation would very generally possess that ability to receive as well as to impart knowledge," the want of which at this time was so much deplored. The great difficulty was to get a better description of schoolmasters. But the Central School or Seminary at Nagercoil recently established eventually furnished the requisite supply of pious and well-qualified schoolmasters. A considerable number of natives were thus "employed in reading the Scriptures in the adjacent towns and villages." For instance the Reader of Kottanavillay had to go and visit the surrounding villages of Savegudi, Metecodu &c. Distribution of tracts and hand-bills was not of much use because the masses were illiterate and education had not made any considerable progress. Some of these readers were required to go a considerable distance to read to several families and they were invariably asked to attend the nearest heathen feasts and festivals and processions where the crowds heard them "read publicly the Scriptures and

other books." In spite of these efforts the number of readers was not sufficient to the growing demand. Before 1823, converts were made as far as Karunkullam about 8 miles from Trivandram and congregations were being formed.

Another innovation if we may so call it, introduced by Mr. Mead was the introduction of English names for Native Readers. The names of English friends who annually subscribed 10 £ each to the Travancore Mission, were given to the Native Readers who were maintained by those subscriptions respectively. This device brought in the desired aid and there were many English friends and philanthropists who volunteered to support native agents in their names. Very soon almost all the Native Readers were given English names. Thus our first Protestant convert and "Native Priest" and worthy assistant of Mr. Ringeltaube whom we have hitherto known as Vedamanickam became the 'S. S. Greatheed' of Mr. Mead's early letters and Reports, and Vedamanickam's nephew Masillamani passed under the name of Charles Seymour, and afterwards that of Clark.

The following are the names of the chief Native Readers who were under Messrs Mead and Mault and who have rendered great service to the Travancore Mission. The chief centers in which they toiled are given opposite their names and they are collected from the Reports of 1822, '23 to '24 and '25.

EASTERN DIVISION.

S. S. Greatheed	(Vedamanickam)	...	Mylaudy
James Clark	...	...	Tamaraikulam
Glass Kay	...	...	Agasteeswaram
W. Heaver's Cooper	...	...	Pootallum

Rowland Hill	...	...	...	{ Parrakai Puthu- konam Athe- cadu
George Clark	...	...	...	...
John Palmer	(Gnanapragasam Supt. Mis- sion fields)			{ Coilvillay
William Eccles	...	...	...	{ Vadakkankulam (Tinnevelly Dt.)
Noel Welman	...	...	...	{ Pitchekudi- yiruppu

WESTERN DIVISION.

John Oldfield	(Yovan Catechist)	...	{ Kottanavillay Tave- codu, Matecodu
John Clapham	(Vedamanickam a Sudra convert of Mr. Mead.)		{ Pænkudy.
William Bushe	...	...	Etavillay
Benjamin B. W. Mathias	...	...	Erniel
Charles Seymour	(Masillamani nephew of Vedamanickam)		{ Etambully
Richard Knill	}	...	{ Ananthanadan- kudiyiruppu
William Berwick			
Henry Martyn	...	...	Thituvillay.

Though some of the native families have retained their English names to this day, and we can easily trace them, yet many of them have since discarded those surnames given to them by the early Missionaries. We admit that the retention of English names served a good purpose for the time being and was a great incentive to English supporters and brought funds to the Mission. It is a great pity however that at this distant date it baffles the attempts of Historians to trace or identify the families whose members did such splendid service to the early Protestant Church of Travancore.

CHAPTER XV.

We cannot proceed on with the events of this Chapter, without noticing at first, an event of some

Col. Munro's retirement. A Review of his work in Travancore and his services to the Church and the State. The end of his life.

importance, which occurred in 1819, and which affected the Church and the State alike. When the work of the Christian

Missions was thus being pushed forward on

all sides, much sorrow and anxiety was caused by the announcement of the retirement of Col. John Munro the great prop of the Christians and the saviour of the country. Col. Munro is the Prince of Travancore Residents. He took charge of the administration of the country at a very critical period of its history and displayed such superb energy, skill and courage that out of chaos he established peace, order, security and good Government. At the time of his arrival in Travancore, the country was in such a disturbed and unsettled state, that the plots of rival factions, the evil effects of the recent war, the heavy debts with which the sircar was burdened and the inability of the Native Government to cope with them, all these threatened the entire ruination of the country. But fortunately, when there was the great need for a firm and decided hand to grasp the helm of the state, Col. Munro came. At first, he also received the same opposition and counteraction which his predecessor Col. Macaulay had experienced to such a fearful degree; but he overcame all difficulties by his timely and judicious measures. It must be told that in all his great administrative measures, he had the interests and the well-being of the people of Travancore

near his heart. It was within his power to have brought about the annexation of Travancore, if he had desired, and when he had such opportunities. The more we discuss the subject the more we are convinced of the great sympathy and regard he had for the feelings of the ancient line of the Travancore Rajahs and for the feelings of the people. After assuming the direct responsibilities of Government as Dewan for three years he delivered the state from its burdens, increased the revenue, settled the affairs of the country on principles of justice and humanity, ensured its prosperity and then so generously restored the Government into the hands of the Native Dewans. He removed a host of unjust taxes and oppressive imposts under which the people groaned. In fact the abolition of the Capitation tax and Ooliam services alone liberated over 500,000 people of the depressed classes and the removal of the tax on nets etc., brought relief to the numerous body of fishing people. He curtailed the absolute power of the avaricious *Kariakars*, and put a check on the vagaries of the palace. He also put down the tyranny, oppression and corruption so rampant in the State, and reorganized the State service. At a sacrifice of several lacs of rupees in the revenue, he abolished several oppressive monopolies, and gave a fresh impetus to the trade and industries of Travancore. He commenced a survey and assessment of lands, paid the indemnities of war, liquidated the heavy debts of the State, amounting to about thirty lacs of rupees and made the State solvent and prosperous. By the abolition of the old militia, and the organization of a separate police body, and by the institution of law courts throughout the country, he brought untold blessings to the people. In short, he did away with the old pernicious system of government, and remodelled it on principles of justice and humanity, and

this was no easy task. These ten years of Col. Munro's administration were days of great radical changes, and form a memorable epoch, in the history of Travancore; and the great reforms he had set on foot are continued to this day. We talk of "Col. Munro's days," and no doubt this favourite expression of the people's gratitude, will last so long as Travancore remains, one of the most enlightened native states of India.

Such a great administrator, who did so much good to the country, and at whose feet it lay for so many years, left Travancore, without having claimed or received anything for his three years' additional duties as Dewan of Travancore; and Her Highness the Ranee, quite overwhelmed with feelings of gratitude, sent repeated appeals to the Madras Government to induce him to accept a just remuneration. Such a noble example of self-sacrifice, is rarely met with in the annals of British Indian administration.

Thus Col. Munro's name is great, not only in the political history of Travancore, but it has also an equally honourable and important place in the history of the Christian Church in Travancore. It is inseparably connected with the origin and extension of some of the prosperous Christian Missions in Travancore. It was very fortunate that the Pioneer English Missionaries arrived in Travancore at a time when Col. Munro was at the helm of Government, for under his great patronage they were firmly and advantageously settled in their respective stations. He obtained permanent and substantial grants for the support of Missions and took a warm interest in the cause of native Christians. He abolished Sunday Ooliam services exacted from Christians and liberated them also from compulsory labour which many of

them were required to render to Hindu temples. He enacted a law giving to Christian converts the full inheritance they were entitled to. For the first time he drafted many Christians into Government service. For the special protection of Christians he appointed Christian judges and went so far as to even appoint a Missionary as judge. When the Brahmins burnt down the Tiruvella Church in 1815, he imprisoned them, and said, that their burning of a Christian Church was not only shameful and disrespectful to the authority of the sircar, but that it was also a disrespect shown to the British Government. It is very curious that this great Christian philanthropist who so zealously guarded the honour of Christian Churches, should also have rendered signal service in the restoration of Hindu temples in the State ; for it is well known that it was Col. Munro who transferred the temples and Devasthanam lands to the direct management of the sircar, and prevented them from further spoliation and ruination. No doubt he did this in the interests of the people and the State unprejudiced by considerations of religion.

Col. Munro left the Travancore Residency about the end of January 1819, and went on furlo' to England. He returned to Madras in 1821, but seems to have never visited Travancore again. As Munro was first appointed to India in 1790, it is pretty certain that he rendered his full term of service. He attained the rank of Major-General and settled at Teaninich in Ross-Shire in Scotland, much respected and beloved by the people. He lived to a green old age and till his death was the deacon of the Church. It is said that he was fond of narrating stories about Travancore Churches which were eagerly listened to by his friends. A son of Col. Munro, Mr. Urban Veres Munro, entered Travancore service

as the head of the commercial and Forest Departments for some time.

Col. (General) Munro died on the 26th of January 1858,* and when the sad news reached India, the Travancore Government solicitous of doing something to perpetuate his memory, ascertained the wishes of his daughter Lady Charlotte Spencer, and then put up lights called "Munro lights" in all the backwaters and lakes of Travancore for the help of travellers from Trevandrum to Cochin. The Church Missionary society perpetuated his memory by calling their Kalleda property "Munro Island." The London Missionary Society seems to have altogether forgotten him, as they have also done some of their greatest labourers, but for whom, the Society would not have had this firm footing in Travancore. The first statue erected in Travancore should have been to the great memory of Col. Munro; but it is so strangely true that the world often forgets its greatest men, as does also the Church which follows its fashion. It is particularly gratifying that this eminent statesman, above all, maintained unsullied his reputation as Representative of a Christian nation and a Christian Government; and that the subjects of Travancore of all castes and creeds can look back, to "Col. Munro's days," with gratitude and satisfaction.

Col. Munro was succeeded in the Travancore Residency by Col. S. Mc Douall; but as the latter
Col. Munro's immediate Successors in office Officer was not able to join his appointment from the Presidency till the end of 1819, Captain Robert Gordon of the Commercial Department Alleppey looked after the duties as Acting Resident. Col. Mc Douall greatly helped the Missionaries in their good work; but unfortunately he

* Vide Ft. St. George Gazette of 1858 p. 1041.

was not long spared to Travancore. He suddenly died of cholera morbus on the 7th of November 1820 while on a visit to Madras. Till the arrival of a successor, Major F. P. Stewart, assistant Resident, (afterwards Deputy Judge Advocate General of the southern Division) acted as Resident. Meanwhile Col. David Newall C. B. was appointed permanent Resident. He assumed charge of his duties on the 15th February 1821, and continued in the Residency. He was not quite new to Travancore, for as a junior officer, he took part in the storming of the Aramboly Lines during the war of 1809. Col. Newall was friendly with the Missionaries. When the Rev. Mr. Bailey introduced the Syrian Bishops to him, he "assured them repeatedly that he was desirous to render them all the assistance in his power" and he did help them. To the Rev. Mr. Mead he remitted Rs. 200 towards the building of the Nagercoil Church, besides rendering him other help officially as will be seen later on.

More than the retirement of Col. Munro above noticed, what made Mr. Mead to resign his civil appointment about this time, was the decision of the Directors of the L. M. S. They did not relish the idea of their Missionary holding at the same time a civil appointment under Government, though they were convinced that he did so without prejudice to their interests. The Directors were, however, generous enough to give the option to Mr. Mead either to continue in his civil appointment, or act as their Missionary and sole agent. Mr. Mead nobly replied that he came out to India as a Missionary to the heathen, and that he would never swerve from that sacred purpose, whatever may be the prospects of worldly advancement. He accordingly resigned the Judgeship of the Nagercoil Court much to the regret of Christians.

Mr. Mead's resignation of his civil appointment as judge

In February 1820, Mr. Mead was called upon to answer a charge brought against him and his Christians, by certain military men, who, under the support of their superior officers, complained against the Mission. But Col. Mc Douall settled everything amicably and restored peace between the military officers of the South and Mr. Mead. This was, however, only for a time, for scarcely eight months had passed when the misunderstandings between the Missionary and the Regimental men rose afresh, and the Mission work was seriously impeded for a time as will be seen presently.

Apart from the annoyances of the kind above referred to there was also something else to disturb Mr. Mead's mind at this time, for, in the beginning of 1820, Mrs. Mead was twice attacked with the jungle fever which weakened her so much, that a temporary removal to her native air in Tanjore, was deemed necessary for her recovery ; so leaving the Mission affairs in the hands of Mr. and Mrs. Mault, for a couple of months, Mr. and Mrs. Mead proceeded to Tanjore about the end of March, direct by way of Ramnaud. During his stay there, Mr. Mead pleaded the cause of the Travancore Mission, before the various Civil and Military Officers. He had also an interview with H. H. the Maha Rajah of Tanjore who was so much pleased to hear about his labours in Travancore, that he gave an immediate subscription of 550 Rs. towards the building of the Nagercoil Church ; and this seasonable supply, greatly promoted the progress of the work. Before Mr. and Mrs. Mead left Tanjore, their first daughter Rachel was born. On the 14th of July they returned to Nagercoil, where they had however the sad misfortune to lose their first child.

Displeasures with the
Military Officers.

Mr. and Mrs. Mead's
visit to Tanjore 1820.

Mrs. Mead who possessed a wider influence in Tanjore, year after year encouraged many Christian families, to come and settle at Nagercoil, where her husband provided for them. various means of livelihood. Some of these Christians seem to have been earnest and devout people, and faithful labourers. Mr. Rhenius in his diary dated Sunday the 23rd of September 1821 says that the congregation at the Palamcottah Church that day was more numerous than usual, as several Christian families from Tanjore, who were on their way to join the Nagercoil Mission, attended the service.

It was during his visit to Tanjore in 1820, that Mr. Mead obtained a Printing Press and the requisite materials from the Tranquebar Mission Press, with a view to start Printing work in Travancore. To work the Printing Press and especially to teach the boys of the Industrial School, Mr. Mead got down from Tranquebar, an experienced Printer named David Adiappen commonly called Thavithoo Maistry and paid him 21 Rs. a month. Mr. Mead attached so much importance to the Printing Press, that he calls it, "a valuable but necessary appendage to a Missionary establishment." As at first no better accomodation could be arranged, the Press was set up, in a side room of Mr. Mead's house, near his study. A few Christian youngmen were at once added to the Industrial school, and David Adiappen commenced teaching them composing, book-binding etc.*

The Nagercoil Press.
or The Establishment
of the first Printing
Press in Travancore
1820.

* The first Travancore men who were trained in this First Printing Office were Mylaudy Samathanam Maistry and after him Isaac Catechist, and Karambadoo Christian Catechist and Yesudian Maistry. After many years when Samathanam Maistry was lent to start the Sirkar Press, Yesudian Maistry took his place in the Nagercoil Press.

The Nagercoil Press is the first Printing Press in Travancore, and it is about two years older than the Cottayam C. M. S. Press, for, while the Nagercoil Press was established in 1820, the Cottayam Press arrived in Travancore about the end of 1821, and did not commence work till about the end of 1822, as it is clear from Rev. Mr. Bailey's letter of 19th October 1821.*

The first book that was printed by Mr. Mead in the Nagercoil Press, in 1820, was called, ‘ஆத்மதோதம்,’ *Athmabotham* or The soul's Instructor.

Owing to the remote distance from any of the Presidencies, it was impossible to calculate upon a regular supply of printing ink and paper, both which articles he had great difficulty in obtaining even the smallest quantities. He was compelled therefore to make known his wants to others not doubting but that they would be adequately supplied. Following the above first book, he printed many thousands of elementary books and lessons for the Tamil schools, which were much required. Very soon, publications of another kind, were attempted. In order to prepare the minds of the natives for the reception of the doctrines of Christianity,

* Revd. Mr. Bailey in a letter dated Cottayam 19th October 1821, thus acknowledges receipt of the Printing Apparatus which the Parent Society had forwarded from England by way of Bombay for the use of the Cottayam College :—

“Our Printing Press, with English Types, &c. together with School-books, a Lending-Library, &c, arrived here yesterday, to our unspeakable joy. It would have delighted, I am sure, all the friends of the Society to see the Metropolitan and to hear him express his gratitude to our liberal friends at home, as he sat and looked upon the room full of books around him. And more especially is he delighted with the Press : he says that such a thing has been talked of in this country before, but never till now seen.” . . . It is feared that near a twelve-month must elapse before the Malayalam types can be completed at Madras and sent to Cottayam &c.

Vide 22nd C. M. S. Report. p. 150.

tracts were printed exposing the absurdities of idolatry, and circulated in large numbers among the heathen. Christian books on a variety of other important subjects were also printed and widely distributed. It has been calculated, that during the first six years of the establishment of the Nagercoil Press, the number of tracts alone printed averaged thirty thousand annually. As will be found later on, Mr. Devavaram Biddulph was the chief native agent who assisted Mr. Mead, and Thiruvambalathinnamootham Pillay Munshi, Moses Catechist and John Palmer were the chief men who assisted Mr. Mault, in the preparation of religious tracts and books. In the second year of work, Mr. Mead, makes the following remarks regarding the work of the Mission Press:—"The Printing Office, being the first establishment of the kind in Travancore, excites great attention. It has already supplied, in part, the several schools, with books, and the congregations with treatises of religious instruction. The business of the office is performed by youngmen belonging to the *School of Industry*. We are much encouraged in our labours, connected with this department, by the assistance of a learned Munshi from Tinnevely; a privilege, which previously we had, in no respect, enjoyed, from the paucity of native Tamil scholars, in this part of India.

Another important effort of Mr. Mead in connection with the Mission Press was this. He brought to the notice of Her Highness the Ranee's Government that the reams of printing paper &c. required for the Press were sent to him from charitable institutions in England and were intended for the use of schools and other benevolent institutions already existing and

License obtained to
import Mission Stores
free of duty.

to be established in Travancore and that it would be a great help in his work if they were allowed to be imported free of duty. H. H. the Ranee very kindly complied with Mr. Mead's request and issued orders to that effect to the Commercial Agent ; so from that time forwards it was customary on all occasions for Mr. Urban Munro, Mr. Caldecott and other Commercial Agents to receive at Alleppey from Bombay the annual Mission supply of paper &c. and to remit the duty and despatch all the articles to the Missionaries concerned. It will be found this privilege was questioned by some of the Dewans of Travancore though again and again this concession was definitely put and perpetuated. In 1836 certain Mission stores which passed through the inland Chowkay or Customs House at Aramboly were interrupted at first, but when the privilege was pointed out, they were passed free of duty.

The supply of agents from Tanjore and Tranquebar gradually decreased, and ultimately ceased when the Nagercoil Seminary began to give locally trained men. Though the early efforts made to establish the Seminary have already been mentioned, a few particulars regarding the first products of the Seminary, remain now to be told. In 1818, Mr. Mead, selected from among the lads of Mylaudy and its neighbourhood, ten intelligent youths and brought them with him when he came to reside at Nagercoil. The first batch of youths thus selected were from Mylaudy, Devavaram, Moses, Christian and three others; from Kurichi, Munro (a Hindu convert to whom Mr. Mead gave the Resident's name); from Kovilvilai, Perinbanayagam and from Kottar, Saththianathan, Siva-soobramanian (a Siva Pandaram) and a few others. This

The first products
of the Nagercoil Seminary.

was a very curious combination. Though more than half of these were Mylaudy youths, and preference was given them, yet it will be seen that there was a fair mixture of all classes. It cannot be said that these young men were given any superior education at first, there being no school yet established at Nagercoil to teach them systematically. They had their vernacular studies, elementary English lessons and Scripture relations to be daily committed to memory. But they were, however, invariably required to accompany the Missionary when he itinerated in the villages, and the latter on such occasions discoursed, with them on religious subjects. Beyond this socratic method of teaching, it was not possible to do any thing more for these youths, as Mr. Mead had many things to attend to ; nor was he able to make any boarding arrangements for them till Mrs. Mead came, and moreover there was no school building yet erected. The boys were given a little money help and they had to make their own boarding arrangements in the village.

When however Mr. Knill came, during the few months of his stay, Mr. Mead ordered these lads to take their turn and sleep in the room where Mr. Knill slept and attend on him. Mr. Knill slept on country mats spread on the ground just like the boys, and then freely entered into religious conversations with them and instilled into their minds many healthy lessons till sleep over took them. In this way many of the youths were led to give themselves up to the service of God. He particularly loved Devavaram and one night he straightway put him the question. "Devavaram, if you should die to night, in what state will you be found. How is Christ with you, are *you* in peace with Him?" Such sudden searching questions solemnly put in the silent hours of night, shook

the mind of the young man and filled him with holy thoughts, and he was led to devote his whole life to the service of Christ and he became a man of learning and piety. It is well admitted that the Travancore Church has not produced a greater classical Tamil scholar and poet than Mr. Devavaram, and yet, he owed all his religious feelings to Mr. Knill. Mr. Devavaram died in his 77th year and till his death he remembered Mr. Knill's words. When however, Mr. Knill left Travancore, in February 1819 Mr. Mead was again left single-handed in sole charge of these youths, and this time he was able to make better arrangements. Anticipating difficulties he had already brought down from Tanjore Mr. Mc Ally and later on Mr. Ashton to help him in the education of these youths and in general Mission work.

As the standard of education in the Seminary was at first rather low, Mr. Mead selected two of those youths *viz* : Devavaram and Moses and sent them to Tanjore, Tranquebar and Madras to be educated in the best institutions then available for Indian youths. These young men after receiving a superior education in Tanjore and Madras returned to Nagercoil, with Proficiency Certificates as regards their progress in English, Tamil Grammar and Literature, and Theology, much to the satisfaction of the Missionaries. Some of the Hindus of Nanjenaud also welcomed them, and without prejudice took them to their houses, and heard their discourses, on various subjects, with pleasure and attention. One of their admirers was Oyeravilai Gnaniar the Valia Meleluttoo Pillay or Accountant General to Government.

In sending the above two youngmen to Madras for a higher education Mr. Mead had a particular object in view. He meant one of them to be his assistant and the other

he intended for Mr. Mault. Accordingly Mr. Mead selected Devavaram and Mr. Mault Moses. It will be seen that these two eminent native assistants were important factors, and played a distinguished part, in the History and progress of the early Mission. Their services to the Pioneer Missionaries were simply invaluable. In the creation of the Travancore Tamil Christian Literature, and in the extension of schools and Churches they took an active and leading part. Unfortunately Moses died of Cholera in 1828 to the great sorrow of all, for, this worthy son of Vedamanickam was much loved and respected. Mr. Mault shed tears and wrote that his right hand was gone, and the Hindu Official above mentioned when he heard the sad news exclaimed, "One Moses is dead but four thousand Moseses will spring out of him in this land." In fulfilment of this prophetic utterance of a Hindu, Mr. Mault wrote a biographical sketch of Moses called *Anbu Nilamai* (state or specimen of love—One so loved) and issued 4000 copies of it from the Nagercoil Press.

As regards the other students of the Seminary we have only to add that Arumanayagam became the third Catechist of Thameraculam, and laboured there with much usefulness. Solomon succeeded Masillamani as the Catechist of Agasteesvaram and long served at that station. Munro the Hindu convert of Mr. Mead became the monitor in the Seminary for a time and then was sent as an Agent in the Western Division. Devavaram had also the charge of the Mission boarders for a time. Christian David served as a teacher in the seminary for a few years and then was sent to Trevandrum as Munshi to Col. Campbell. While at Trevandrum he started an English school in the Cantonments and

founded the Native Church in connection with the Chaplaincy.

About the progress of the Mission work and the labours in which the Brethren were engaged at this time Mr. Mead gives the following description to the Home Society at the end of 1820 :—“ We have at present fields to cultivate, gardens to plant, timber to hew and saw, schoolrooms and places of worship to erect etc., and I am happy to inform you that we have at length obtained a Printing Press and types both Tamil and English, and we hope in a few months the press will be fully employed. Some of our boys will be taught the art of printing. It will be desirable to add paper-making and book-binding to the establishment. Two zealous holy men acquainted with these professions would be of essential service to the cause of Christ here. At present we reside together at Nagercoil from whence we itinerate to the neighbouring villages. It will be desirable however to build another house in some other part of the Mission But this important measure will require much deliberation.

Entreating of a continued interest in the prayers of the whole Society.*

I remain etc.,
C. MEAD.

The importance of the promising Travancore Mission as already seen induced the Directors to send out, in October 1819, Revd. John Smith who arrived in Madras on the 16th February 1820, but through some unforeseen circumstances he was detained

The arrival of Revd.
John Smith.

* Missionary Chronicle London of March 1821.

there,* and at last proceeded by land and arrived at Nagercoil in May following. He stayed one year with Messrs Mead and Mault, where he was chiefly engaged in learning the vernacular and spent his leisure moments in supervising the building of the Nagercoil Church. As he had a particular training in carpentry he instructed the native carpenters of Kottar who were engaged in the work.

During the first few years of his life in Travancore Mr. Mead had constantly to travel as far as Quilon for establishing schools &c. In 1821 he in consultation with the other Missionaries Messrs Mault and Smith made an important arrangement in the Mission. They divided the Mission into two divisions according to the language of the country, Tamil and Malayalam. Mr. Smith was posted to Quilon in charge of the Malayalam Mission and Mr. Mead sent Mr. Ashton to assist Mr. Smith, while he and Mr. Mault managed the more extensive and important Tamil Mission. No such great success was experienced in the Quilon Mission as in the South, for Mr. Smith returned to England after 3 years and since that time it again fell under the general supervision of Mr. Mead, and as only a divided attention was paid to it, it did not much flourish. On these general arrangements and the state of the Mission his description in a letter to the Home Society published in the Missionary Chronicle of November 1821 must awaken any one's sympathy as it shows the amount of his care for the improvement of the natives.

* It was the intention of Mr. Smith to have gone by sea to Quilon. His license had been obtained, and he only waited the shipment of a few articles of freight to go on board the vessel which during the detention drifted to sea and struck on a rock: when all on board perished!

The two Branches
of the S. Travancore
Tamil Mission.

About the time the Malayalam or Quilon Mission was formed in 1821, Messrs Mead and Mault who resided at Nagercoil made some convenient and Mutual arrangements for their respective work. They divided the Tamil Mission into two called the Eastern and Western Divisions. The congregations east of Nagercoil including those of Mylaudy, Thamerculam, Mukilankudiyiruppu, Agasteeswaram, Palpanaben Mission Field, Puttalam, Kotar, Parakay, Puthankramam, Coilvilei, Atticadu, Pitcheykudiyiruppu, and Vadakkanculam and the evangelistic work up to Cape Comorin were supervised by Mr. Mault, while the congregations west of Nagercoil including those of Kotanavilei, Daviodu, Patnam, Matiyodu, Payenkudy, Etavilei, Erniel, Etamoly, Anandanadankudiyiruppu, Tituvilei and Kallienkaudu, and the evangelistic work extending up to Trevandrum were supervised by Mr. Mead. Peyenculi was the place which separated the two Divisions thus formed. Though of course this was the arrangement for the mutual division of labour, the two brethren consulted each other in all important matters. This arrangement continued for about six years when the L. M. S. deputation came and constituted the two divisions into two Mission Districts called the Nagercoil and Neyoor Missions. As regards the chief native agents who assisted the two Missionaries from 1821 it must be added, that, while Moses, Solomon and Arumanayagam became the inspecting agents in the Eastern Division under Mr. Mault, Davavaram Biddulph, Munro and Christian David were the inspecting agents under Mr. Mead in the Western Division.

Revision of the Tamil
Bible.

A new version of the Tamil Bible was prepared by Mr. Rhenius who had settled at Palamcottah about this time, Messrs Mead and Mault

largely assisted him in the work of revision and copies of the Holy Scriptures were printed under the immediate superintendence of Mr. Mead at Nagercoil and latterly at Neyoor to which place he removed the Press, at his taking charge of the Western Division. The Tanjore Christians who were passionately fond of Fabricius' version when they heard of Mr. Rhenius' revision work and the printing of it carried on in Travancore, they sent an appeal to Mr. Mead that he should not help in the revision or printing of Rhenius' version which they thought would do more harm than good to the Tamil Church. Mr. Mead of course did not pay much heed to this unreasonable request, but continued to print and publish the new version of the Scriptures. For many years, the Press at Nagercoil and that at Neyoor were actively engaged in this work. With reference to this subject Mr. Mead writes in 1822 as follows :—" The correct translation of the Scriptures is an object of great importance to the Missionaries and Missionary Societies. From what we perceive of the inaccuracies of the Tamil version and from what we hear of the errors of other translations in the East, we feel persuaded that it will be the labour of years before a correct version is obtained in any one of the Oriental languages. The plan on which translations are usually conducted appears to us radically defective, while the principles of translating are not the same among all engaged in the work." Messrs Mead and Mault became so much interested in the Bible revision work, that they devoted two hours daily to a careful examination of the New Tamil version of the Scriptures.*

Mr. Mead also proposed the publication of a Biblical Literary Magazine in Tamil, and the general plan of this

* Vide Thirtieth Report of the L. M. S. 1823-24. p. 87.

undertaking will be best understood from the following extract from a letter written in 1822. "In connection with other Missionaries in different parts of India, it is probable a *Biblical Literary Magazine* will be printed at our Press. Proposals have been circulated, and have met with encouragement in a pecuniary view. The great object of the work will be to diffuse a knowledge of the just principles of translation in reference to the sacred volume. It will contain difficult passages of Scripture proposed for elucidation; reviews of translations of the Scriptures communicated by persons engaged in the study of the different languages into which such translations have been made; general information on the subject of Biblical translations etc. The work is to be published by subscription, and regularly sent to the various Bible Societies, and other Institutions that patronise the translation of the Sacred Scriptures."

"We expect a Religious Tract Society, for this part of India, will shortly be formed."

In conformity with the desire expressed in the letter of Mr. Mead quoted above, a Religious Tract Society was formed, in 1822, by the Travancore and Tinnevely Missionaries. The chief agents who organised this useful institution were Rev. Messrs Mead, Mault, Rhenius and Schmidt. By their unwearied efforts, a large number of popular tracts and books in Tamil were printed and published at the Nagercoil Press. The Society was formally inaugurated on the 31st of October 1822* on which date meetings were held simultaneously at Nagercoil and at Palamcottah, when addresses were given explaining the origin of the Bible and Tract Societies in

The formation of the Religious Tract Society. October 1822 and its progress.

* On the 31st October the Missionaries also celebrated the Reformation.

England and the necessity for forming similar institutions among Native Christians. The leading Native Christians were chosen Committee members. Regulations were adopted and a Secretary and Treasurer and depository were chosen and people were exhorted to be more liberal in their contributions. As regards the object of the Society the brethren say :—" Our design is to bring our Native Christians into religious activity and to excite a stir about religious truths in this part of the country." Mr. Rhenius in reporting the meeting at Palamcottah says :—" I then represented to the meeting that at Nagercoil on this day, a similar Society was established with which we are to form but one Tract Society."*

When writing about the work of the Printing Office in 1823, Mr. Mead says, " This establishment is found to be increasingly useful. During the past year, about 6000 tracts have been printed for the *Religious Tract Society*, which, in conformity with an intimation given in the Report of last year, has been formed in this part of India." It has been calculated that within 12 years the Society had printed 344,000 tracts and in 1834 alone 46,000. Seeing the vast good the Nagercoil Press was doing, the Religious Tract Society of London made an annual grant of paper to it, valued twenty pounds sterling, for the purpose of printing tracts in the native language and afterwards doubled their grant. Considering the times they lived in and the varied work they had to do, the literary activities of the early Missionaries in the propagation of the Gospel and useful knowledge in the country were something prodigious. The language and style of those early productions were peculiar,

* Revd. Mr. Rhenius' Journals p. 231.

and the Tamil written was more pure and chaste. The union between the South Travancore or Nagercoil and Palamcottah Religious Tract Societies, lasted for about fourteen years. During this period, for the annual meetings of the Society at Palamcottah, native delegates from Travancore went and took part and similarly when meetings were held at Nagercoil delegates from Palamcottah attended. When the great Mr. Rhenius clashed with his brethren of the C. M. S. and the well known unpleasant separation followed, the union of the Nagercoil and Palamcottah Tract Society was early dissolved. From 1835 the Tract Society worked alone for some time. Soon after 1830, when Mr. Mead established the Neyoor Press he also formed the Neyoor Tract Society and worked it separately. The Nagercoil and Neyoor Tract Societies thus issued separate series of tracts and books under the able management of Messrs Mault and Mead respectively. The Native Christian Scholars who assisted the above two Missionaries, in the production of such a voluminous vernacular Christian literature, were, Messrs Devavaram Biddulph and John Palmer. The former under Mr. Mead and the latter under Mr. Mault. After Mr. Mead retired from the Mission, the Neyoor Press was removed to Nagercoil. In 1853, the Nagercoil and Neyoor Religious Tract Societies were united under the title "The South Travancore Tract and Book Society." Since the union, the Society has, up to 1897, published 876,358 Monthly Magazines, 190,700 Tracts, 31,500 Catechisms, 15,500 Books 4,995,900 Handbills and 740,000 Magazines for children ; the total of all these publications being 6,849,961. Thus it will be seen that the Society continues to do immense good work, and that its outturn of work increases every year.

In the first week of November 1820, Mr. Mead and the Mission agents after preaching in the streets of Nagercoil heathen village approached the military lines where a detachment of the Subsidiary Force at that time quartered, and carried on their usual evangelical avocation. Unhappily they seem to have incurred the displeasure of the regimental sepoy who reported a made up story to bring the Mission agents into trouble. Their Commandant Lieut Gordon as a true officer of the East India Company was so much annoyed against Mr. Mead and his agents that on the false charge that they caused disturbance in the country proceeded against the Christians. One day the Commandant went so far as to arrest the itinerant Catechists and deliver them over to the District Judge of the Local Court who put them in custody in the Jail to take their trial. Mr. Mead having been himself a Judge just a few days ago in the same Court knew what grounds Lieut Gordon had, to put the agents in prison, how far he could go and what steps ought to be taken in the case, the proceedings of which seemed to him suspicious and arbitrary. Though he refused to appear before the local officers he requested the presiding Judge not to proceed on with the case till instructions should be received from Government to whom he had appealed that the action of the local officers was *ab initio* illegal. As Mr. Mead did, so also Lieut Gordon reported to Government defending his own men and his own proceedings. He also wrote against Mr. Mead in the severest terms as the disturber of the peace of the district. Mr. Mead resorted the accusation and made Lieut Gordon solely responsible for the unjust imprisonment of the Mission agents, expressed his fears that

Lieut Gordon *versus*
Mr. Mead. The imprisonment of Mission Agents 1820.

unfairness would follow should the local Judge try the case and solicited the Government to adopt other measures to enquire into the matter and to arrive at a just decision. The Government thereupon, considering the seriousness of the case, specially deputed Capt. Lethbridge to investigate the case and report. This officer went to Nagercoil and held local enquiries. Before him appeared the Missionary and the officer commanding the detachment, each pleading his own cause. After a somewhat satisfactory enquiry, Capt. Lethbridge reported favourably about Revd. Mead and his agents, except four Mission agents whom he accused of misconduct and these four also he recommended to be released on condition that Mr. Mead should stand security for their good conduct at least for one year. Through the kind efforts of Mr. F. P. Stewart the Asst. Resident, the views of Capt. Lethbridge were finally adopted and Mr. Mead gladly standing security for the Mission agents for one year they were released from the jail. Much credit is due to Mr. Stewart in bringing about peace and good understanding between Mr. Mead and the military officers of the South.

We make the following extract from a letter addressed by Mr. Mead to Revd. Mr. Lewis of Islington, relative to the S. Travancore Mission at that time :—

Revd. Mr. Mead's
letter to Revd. Mr.
Lewis of Islington
1821.

NAGERCOIL,

26th February 1821

REVD. AND DEAR SIR,

"... This Mission is situated in a country where idolatry is supported at an immense expense and with enthusiastic folly. The whole country was formerly made over

to the false idol of their worship, and then every inch of ground we now tread upon was devoted to the Brahmins and their deities. A vast change in the aspect of the country has taken place since 1806 when Mr. Ringeltaube first arrived in Travancore. We have much reason to be thankful for the tolerant spirit of the native Government and the protective shield of the British name. The higher orders of natives are the most depraved and abandoned part of the community. "The poor have the Gospel preached unto them." Upwards of 5000 have renounced heathenism and no longer offer sacrifice to devils as they formerly did. They are all enjoying the blessing of Christian instruction as far as we are able to attend to their requests for Schoolmasters or Catechists. We are constantly visiting them and preaching the Gospel to them, and rendering them every other assistance in our power. To us they refer for counsel and advice in every difficulty and to us they apply for redress under every grievance. The burthen is vastly too great and sometimes we are ready to faint. Hitherto however strength has been equal to our day.

The past year has been marked with several auspicious circumstances. The arrival of another fellow labourer, the increase of our schools and congregations, the erection of several new places of worship, greater attendance on the Sabbath, evident increase in knowledge, and a spirit of liberality according to the ability of the people are amongst our encouragements to go forward."

I remain &c.,

C. MEAD.

In January 1821 Revd. Messrs Rhenius and Schmidt the well known Missionaries of Tinnevely commenced a journey to the congregations in the Southern Districts, and when they came to Vadakkanculam, finding that Nagercoil was near, they felt inclined to push forward thither to see Mr. Mead with whom as we have seen they were formerly acquainted at Madras, and to get local acquaintance with his Mission on which their own bordered. With this view "early this morning (January 9th)," writes Mr. Rhenius "we passed the Ghauts and entered the delightful country. The fields were fertile; vegetation and towering rocks on different sides, gave them a very romantic appearance. Here Ringeltaube assiduously laboured for several years: when he offered his Mission to Mr. Schnarre and myself, it had nearly become my field of labour: little did I then think, that I should indeed trace his footsteps.

About 8 o'clock we were at Nagercoil and were cordially welcomed by the Mission Family. Its situation is delightful and the field of labour large. The day was spent in various conversations about the revision of Tamil Bible and strengthening one another's hands in the great work of preaching the gospel to the heathens; we viewed their excellent and convenient Mission Establishments and also the foundation of a very large Christian Church." On their return they proceeded to Tameraculam where a pretty large congregation assembled whom Mr. Rhenius addressed on Luke xix. 1 to 10 the history of Zaccheus. Mr. R. observes:—"The Christians here are of the same condition as those at Mooddalore and Nazareth." They also went to Mylaudy, "The former

Visit of Revd. Messrs Rhenius and Schmidt to Travancore Mission 1821.

Consultation about the Tamil Bible Revision.

residence of Mr. Ringeltaube situated in the midst of rocky mountains and surrounded by fruitful fields. The Church here is of small size. Mr. Ringeltaube's hut is close by. In the evening the Congregation assembled and I preached to them on John vi. 27. Some of the Congregation appeared intelligent."

At Vadakkanculam the Roman Catholics of a more respectable character seemed desirous to make a distinct Congregation from a small poor one belonging to the Society for Promoting Christian Knowledge and occasionally visited by a Catechist from Palamcottah and Nazareth. About 30 families left the Roman Catholic Communion because of some quarrel with their priest and because the books they were lately reading inclined them to Protestantism. They applied to Mr. Mead to make a distinction and to form a separate Congregation for their caste. He was unwilling to make this evil concession and so delayed. They then applied to Mr. Hough and Mr. Rhenius who gave them the necessary advice and promised to consider their case further after conferring about them with the Missionaries at Nagercoil who as already remarked had also been applied to by the people. By mutual consultation and agreement, the affair was left entirely in the hands of Mr. Mead who organized a Mission in that Station. Thus in the Tinnevelly District also especially at Vadakkanculam and the surrounding villages, Mr. Mead was privileged to begin the good work, and though many families renounced idolatry, he had subsequently to give up the schools partly on account of its remoteness from the head-station of the Mission and partly in consequence of the establishment of Schools in those quarters by the Revd. Mr.

Extension of the L.
M. S. labours into
Tinnevelly.

Hough (of Palamcottah chaplain to the Honorable, East India Company.)

In 1821 the failure of the crops especially those of Pattankulam and Vellamadam fields caused much anxiety and trouble to Mr. Mead.

The failure of crops
and the loss to the
Mission.

In fact since their purchase in 1818 these lands proved a source of loss rather than of profit to the Mission. This loss was especially due to the enormous tax payable to the Sircar.* When Mr. Mead was contemplating to complain to the Travancore Government about this burdensome tax, which was too extortionate compared with the actual produce, he heard that Colonel Newall was settling the revenue affairs &c, of many of the Districts and that he was taking great interest in it. Now to Mr. Mead this appeared to be the most favourable opportunity to bring to the kind notice of the Resident this case in which the revenue and income of the Mission was involved, and to express his anxious desire to have everything made straight forward with the Sirkar. Accordingly he very soon submitted an appeal requesting that some measures might be adopted to prevent his being further involved with these fields, and the Mission sustaining loss. Though Mr. Mead felt a delicacy in making any propositions, he suggested that these fields might be placed on the same footing as the other Mission lands which paid a small quit rent to the Sircar and left

* During the 3 years from 1818 the 21 Kottahs of Pattanculam fields yielded only 229 Kottahs of paddy while the tax due was over 369 Kottahs of paddy and 196 fanams causing a loss of 141 Kottahs in grain alone. Similarly the 23 Kottahs of Vellamadam fields during the above three years yielded only 302 Kottahs while the tax paid to the Sirkur was 493 Kottahs of paddy and 185 fanams. The total loss was thus 332 Kottahs=4,837 fanams which together with 3,420 fanams Mr. Mead spent in improving the lands caused an aggregate loss to the Mission amounting to 8,636 fanams.

everything to the judgment of Col. Newall who had better acquaintance with these revenue affairs.

After a good deal of correspondence on the subject some relief was afforded in the assessment but not to the extent desired. Highly gratified at what had been done, even though it was less than what was expected, Mr. Mead writes "we are deeply sensible of all the favours of Her Highness' Government to this Infant Mission and hope that it will deserve many more since Travancore is emphatically styled the Durma Samastanam or charitable kingdom." These lands above referred to were however since brought into a much more improved state of cultivation yielding better crops to the Mission though it will still be a matter of great charity if the Government can see their way to place these fields on the same footing as the grant fields in the matter of tax.

If it is true that Christian Missionaries were the pioneers of Western or English education in Travancore as elsewhere in India, it is also equally true that they and Missionary ladies particularly were the pioneers of Female education in Travancore. The earliest Girls' schools in the country were established between 1819 and 1823, and were most diligently developed and extended from time to time. Mrs. Mead, Mrs. Mault, Mrs. Miller, Mrs. Thompson, Mrs. Norton, Mrs. Bailey and Mrs. Baker are the honoured names associated with these Pioneer educational enterprises among the women of Travancore. Reference has already been made to the first efforts made by Mr. and Mrs. Mead to open a Girls' schools at Nagercoil in 1819 about the same time as the Seminary for the boys was opened at that station. Their letter of that year plainly shows that they attached as

Female Education in
Travancore and Its
early History.

much importance to female as to male education. With much difficulty a few girls were collected. Parents were quite unwilling to send their girls to school. It was contrary to custom and they could hardly be convinced of the necessity of breaking through that evil custom. These initial difficulties were, however, somewhat overcome when the advantages of board and clothing were soon provided. It is said that so great was the prejudice of the parents against the school that girls collected one week were drawn away the next. The poverty of the parents was another great hindrance. In spite of such discouragements the school began with 14 girls. The children of Mission agents who were dependant on the Missionaries were more easily secured; but strangely enough some of them ran away to their homes partly encouraged by their parents. Orphans were collected and were supported from the proceeds of the Mission fields. The primary object of the school was to give a plain instruction united with a Christian, religious and moral education, and books calculated to effect this object were only introduced. After the girls had studied and committed to memory certain portions of the Scriptures, then only they were initiated into other industries such as knitting, spinning, needle work etc.

When Mr. and Mrs. Mault came from England and for a few years resided with Mr. and Mrs. Mead, the school was greatly improved, for, in the same way as Mr. Mead and Mr. Mault made a division of their work, so their wives made a mutual division of work in the girls' school. While Mrs. Mead taught them plain sewing, spinning, knitting etc, Mrs. Mault taught them crochet and embroidery work and in 1821 introduced the pillow lace. This new industry

of lace making was gradually enlarged when greater facilities for disposing of the lace were secured. In course of time this industry became a source of support to the institution. The South Travancore Mission lace is widely known in India and abroad, and has won prizes in the Madras, London, Paris, Chicago and other famous exhibitions.

Referring to the progress of the Female school, in a letter dated Nagercoil, 22nd September 1822. Revd. Messrs Mead and Mault thus write:—"Our wives are occupied in this interesting department of Missionary exertion. Industry and learning go hand in hand. Besides the knowledge of the Christian Religion, the girls are taught knitting, lace making and sewing. We have gone to the extent of our means in admitting fourteen into this school. These are boarded and clothed, the only terms upon which they can be obtained. We can educate and maintain the female children for 3 £ sterling per annum each to *any extent* that the liberality of the Society shall enable us." In 1823 the above Missionaries again expressed their satisfaction thus. "The girls are making improvement in the various branches of learning. Those who have been with us for a considerable time, are so much improved in their habits and appearance that the natives themselves begin to notice their superiority to those who have enjoyed no such advantage. This important branch of our establishment might be considerably enlarged if our funds would allow." Thus year by year the school gained strength and afforded much cause for encouragement. The native prejudices against female education also gradually wore away, and regarding this, Mrs. Mault, in one of her letters, dated 2nd June 1830, writes:—These difficulties lay in our way for years, and proved

a fruitful source of many painful disappointments ; nevertheless we determined to persevere, hoping that in time the advantages of instruction would be perceived, and others become willing to avail themselves of them. We were permitted to realize our hopes, for as the improvement of the children began to manifest itself, prejudices gradually subsided, and those who formerly opposed, now in some instance became friends to the object."

In 1828, when Mr. Mead removed to Neyoor, there also a girls' boarding school was opened, and it flourished many years under the zealous care of Mrs. Mead bearing excellent results.

What Mrs. Mault and Mrs. Mead have been doing in South Travancore, the C. M. S. Missionary ladies did in North Travancore. Mrs. Norton commenced a girls' school at Alleppey about 1820 with 13 girls of whom 3 were the children of the Dutch people from Cochin. The first efforts of Mrs. Bailey at Cottayam about the same period were full of difficulties. Mrs. Baker however succeeded better, and since 1822 the Cottayam girls' school steadily increased in its work of usefulness. Mrs. Baker's labours are so well known.

The girls' schools founded at the above principal Missionary stations were the means of training many in the habits of order, cleanliness, industry and useful learning, and chiefly they were instrumental in bringing many into the Church of Christ. Besides the Scriptures which were diligently taught, a fair knowledge of History, Geography, Arithmetic and elements of natural Philosophy was imparted in the vernacular, though the highest classes had a few lessons in English. One of the Missionary ladies (Mrs. Abbs) went so far as

to maintain a Greek class for girls for some time. Besides the native schoolmasters, at a very early date, school-mistresses also were employed, and this was a novel sight to the people.

It is interesting to note that amidst the many early efforts made to encourage the natives of Travancore to educate their girls, one was the publication of a Tamil Tract of 12 pages "On the advantages of Female Education," printed at the L. M. S. Press Nagercoil in 1831 as Tract No. 31 and freely distributed in the country. In page 11 of this tract the people of Travancore are exhorted to send their girls to schools, "as the Hindus of Bengal, Bombay and Madras have already sent their girls to schools being convinced of the innumerable advantages of female education."

Among the next or second generation of Missionary ladies, who laboured in the cause of Female education in Travancore may be mentioned, Mrs. Abbs who founded the school at Parachalay, Mrs. Lewis the one at Santhapuram, Mrs. Cox the one at Kannamoolay Trevandrum, Mrs. Thompson the one at Qnilon, Mrs. Peet the one at Mavelicara and Mrs. Baker Junior the one at Pallam.

Around the Central schools in the above named stations a number of village girls' schools were formed. In 1837 there were in the South 15 girls' schools containing 361 girls, and in 1840 in the two Districts of Nagercoil and Neyoor, out of 7,540 children under education 998 were girls. In 1857 in the four boarding schools of Nagercoil, Neyoor, Santhapuram and Parachalay there were 239 boarders besides

day scholars, and two years later there were 1,468 girls in the Southern schools. The results in the North were equally encouraging, for, in 1857, there were in the Cottayam Mission 444 girls under six Missionary ladies, and within two years the number increased to 535.

While such were the activities displayed by the Missionary ladies in the early part of this century in the cause of female education in Travancore, the Native Government was supremely indifferent in the matter. In Trevandrum the capital itself there were no Government schools for girls, even forty years after the work had been begun by the Missionaries. In 1854 Mr. Mead wrote to "The Ladies Society for the Promotion of Female Education in the East" and induced them to occupy Trevandrum, but owing to some preliminary difficulties they were not able to depute a lady at once to Trevandrum to start a superior school. In about 1858 a school for girls chiefly for Eurasians and Native Christians was formed in the Cantonments and placed under Mrs. D'Veigas supervised by Rev. C. Mead the first superintendent of the Government District schools. In May 1867 an English lady (Miss Marion Edith Able,) took charge of the school and reorganized it in fact 'worked it up from the beginning.' The school passed into the hands of Miss Mainwaring in June 1869 who successfully laboured in it for about seven years. Her successor Miss A. C. Donnelly raised the institution to a High school in 1888. And when she retired in 1896 Miss S. B. Williams M. A. (Oxon) took charge, and in the following year the school was raised to the status of a 2nd Grade College.

In the meanwhile the work among the Hindus in the Fort-side was begun by Miss A. M. Blandford of the C. E. Z.

Mission in 1867 through the kind help of the then British Resident Mr. Newall. The school opened by Miss Blandford for the benefit of the high caste Hindu girls is doing a good work for many years.

The Roman Catholic Missions also have lately entered heart and soul into the work of female education. The Rev. mothers and sisters of the several convent schools, and the noble band of nuns are doing a splendid work in the country in educating girls to a high standard.

The extensive Syrian Dioceses however do not show proportionately good results.

Roughly speaking the L. M. S. educate about 5,000 girls, the C. M. S. 3,000, and the R. C. Missions 2,500.

It is highly gratifying, that at the present day, Travancore stands far in advance of other parts of India, including Native states, in the matter of female education. From the Government statistics of 1897 we gather that 36,652 females are under instruction, in other words, 22.9 Per cent of the total number at school and the rate is increasing every year. Of these 36,652 girls under instruction, 21,458 are Hindus, 1,365 Mohammedans and 13,826 Christians, who form 10.3 P. c, 7.5 P. c, and 20.6 P. c, respectively of the population of the school going age. It is particularly pleasing that Christians as usual took the lead in female education. The above figures speak for themselves, and we have only to add that in the midst of such grand presentday results, the day of small beginnings should never be forgotten; on the other hand, the more the cause of

female education spreads in Travancore, the more should the names of those honoured Pioneer Missionary ladies who so nobly toiled, be cherished and handed down to posterity with due regard and deepfelt gratitude.

CHAPTER XVI.

Progress of Mission
work as seen from the
Missionaries' letter of
Feb. 1822.

From the foregoing account of the varied enterprises in which the Missionaries were engaged at this time, it is evident that the state of the Travancore Mission was on the whole very encouraging. It afforded joy when the prospect of continued usefulness opened every year and they had a wider range of active exertions. If great was their work, great was also their triumphs. God almighty was with them, blessed them and enabled them to go forward. Their designs continued to ripen as imperceptibly as the growth of vegetation. They were often tried, sometimes depressed, at the apathy and indifference of the people, the fierce opposition of enemies, the constant visitations of epidemics, failure of crops etc. They were however not quite disheartened; they did every means in their power to raise an interest in their work and they bore the precious seed in humble expectation that God would enable them soon to return rejoicing bringing their sheaves. And so it happened, the extension of the work and the development of the Church between the years 1822 and 1826 were very marked, as will be seen from the events recorded in this Chapter. The following letter of Messrs Mead, Mault and Smith give us some further insight, into the steady progress of their work about this period.

NAGERCOIL,
February 14th 1822.

REVD. AND DEAR SIR,

In addressing you at this season, we have to record with gratitude the kind care of a gracious God who has preserved us in health, and usefulness during the past year.

Our preservation is the more remarkable, as the country has been unhealthy. The *Southern Districts* have been again visited with cholera, which has proved fatal to many of our people as well as to the inhabitants in general. We lament particularly the loss of the deacon of Itambally. The congregation felt the loss, and it will be difficult to supply it. He was of a meek, inoffensive disposition ; well acquainted with the Scriptures, and excelled in conducting the devotional services of the congregation. He had, from a child, known the Holy Scriptures, and, though his summons was short and unexpected, we hope he experienced their consolation in the trying hour. His father, who had also been a useful servant in the Mission, was carried off by the same disease, with several members of the family, at a short interval of each other. Tracts designed to improve the awful visitation, have been distributed and read to the people.

The Readers have been diligently employed since their appointment in diffusing a knowledge of the Scriptures to both professed Christians and heathens. They read in the chief places of concourse, in the retired villages, and to stated assemblies. By their means, some knowledge of the Gospel has penetrated many a dark and unenlightened place. We are exceedingly thankful for that liberality which employs so many persons in so important a work. The subscribers will doubtless be gratified that their benevolence is duly appreciated and faithfully applied.

The Press has partially furnished the schools with books of learning, and the congregations with religious instruction, suited to their peculiar wants. As this is the first Press in Travancore, it excites a general interest ; and we hope it

will prove a powerful means of circulating knowledge in this truly benighted country.

The general affairs of the Mission are much the same as when we last wrote. We do not experience the success we *desire* ; for if that were gratified fully, our labours in this country would indeed be no longer necessary. We have, perhaps, all the success we can reasonably expect when the nature of our operations are considered.

The children are the hope of the flocks, and comfort us concerning our work. The Seminary will furnish interesting youth to evangelize the surrounding villages. They already accompany us in our visits to the congregations. There are some promising children likewise in the other schools. A small congregation is likely to be formed at Patnam, a town six miles west of Colache. This brings us nearly half way to Trevandrum, where schools may be established with great advantage.

The schools at Quilon are in a pleasing state of forwardness. The Resident Col. Newall, supports two schools at his own expense. Mr. Smith is now in the South, but returns when our annual business is concluded. The Branch at Quilon deserves every assistance the Society can render it. Had not the *crops failed* this season, more effective aid would have been rendered from this part of the Mission.

There are several important points which we must reserve for a separate letter chiefly on business. We beg to conclude by requesting a continuance of the kind assistance and fervent prayers of the Directors.

We are, with great respect,

REVD. AND DEAR SIR,

Yours faithfully,

C. MEAD, C. MAULT, J. SMITH.

In the beginning of 1822 there were several complaints of oppression which were severely felt by Christians in the Southern Districts some of which were brought to the notice of Government. The following is a case recorded by Mr. Mead in which his Christians suffered much from the action of the Pulpanabapuram court in refusing to redress their grievances. It also serves to show how much the early Missionaries had to exert themselves to procure liberty and safety to their Christian converts from the hands of Government.

Early in March 1822, certain heathens, by name Mundram, Nadankutty and others, the headmen of the villages of Kulathoovilly and Palankery went to Kothanavilly congregation of Kadiapatnam in Colachel district, and authoritatively asked the Christians there, to contribute some money for the purpose of celebrating a festival to their village idols, just as they were used to do before their conversion. Neediyudayan and Yesudian at the head of all the Christians refused to pay the customary offerings to the idols. Thereupon the headman wanted them at least to pay some money as a present to the newly appointed Kalalvisarippukaren who was managing the above festival and for whom they had already agreed to collect 350 fs. from the inhabitants. They further urged that such a present to the Visaripukaren would secure his special favour to exempt them from their usual services to the idols. The Christians, however, did not yield to either of these requests. When the heathens found that the Christians were not inclined even to their second request, they took them to the Kalal officer, who, being quite enraged at hearing the false accusations of the heathens, tied

one of the Christians, Yovan of Palenkery, to a tree, severely beat him, and forced him to write a kychit or receipt to pay tax for toddy or *padani*, or to give a bribe. All this they did in violation of the express orders of the Sircar to collect tax only from those who wished or chose to sell toddy or *padani* and not from those who took it for their own use and also not to extort kychits from the people. Yovan not being able to bear the illtreatment of the Visarippukaren paid him the tax and the bribe just to get rid of the torments. Though he was released, the other two Christians Neethiyudayan and Yesudian were imprisoned for several weeks for not consenting to the requests of his enemies, who now forged a kychit, as if that document, agreeing to pay the tax, was written by the Christians some months before that.

Moreover, some Christians pleaded, that so long as their property was disposed of otherwise, they were not liable for the tax. There was a proclamation of Her Highness the Ranee, issued in the time of Col. Munro, authorizing the disposal of property belonging to Christians in any way they liked. And though such a proclamation did exist, it was often ignored by the prejudiced native officers in their treatment of the complaints of Native Christians.

But as the present occurrences involved this question and seemed to be a case of considerable importance to the Christian congregations, Mr. Mead gave it particular attention. At first he reported the case to the Palpanabapuram Court, which, without at once ordering the release of the imprisoned Christians, dealt with the whole question in a very summary way. Mr. Mead then had a good deal of correspondence with the Dewan of Travancore on the subject, and ultimately referred the whole case to the Appeal Court. The latter

tribunal not only released the Christians, but fairly settled the liberty of Christian converts to dispose of their property in any way they pleased, just like any other subjects of Her Highness the Ranee.

There were various other cases in which the Christians were beaten, forced, oppressed and illtreated unlawfully by the Sircar men and heathen neighbours. What Mr. Mead desired was simply this, that his Christians should live in tolerably good peace, and pay only their lawful taxes and just dues. Whenever therefore, any ill usage had been exercised on any of the Christians, Mr. Mead had no other way open but to make a complaint of it to the courts of justice, the only source from which redress of grievances could be legally obtained. But the courts very often took no notice of the grievances of the poor. Mr. Mead thus expresses his regret in March 1822 :—"None of these complaints could exist if the courts would do impartial justice, or anything like it, to the numerous poor of these districts." Though as we have seen, the appointment of Christian judges to the courts of Travancore, as originally planned by Col. Munro, was for the express purpose of affording protection to the Christian community, how far they failed in this essential part of their duty, and to what extent they sympathized with the Missionary when he represented to them the various outrages done to his native converts might be gathered from the following extract from a letter of Mr. Mead in the same year. "I am sorry to find that the Judges in the Courts to the southward very much lack in their duty to Christians. They say that they require an express order for every subject brought before them. I wish something will be done to obtain attention in the Courts, to the grievances of

Christians. They are *perhaps* obnoxious to the heathen on account of their connection with the British Missionaries, while the Christians themselves, certainly look to the English authorities for protection and aid in what is lawful."

It was also about this time that what were called the
The First upper-cloth disturbances of 1822. 'Upper cloth disturbances' commenced. May 1822 was the first occasion in the history of the South Travancore Mission, in which Christian women, especially those in the Calcoolam District, were ill-used for having appeared in public with the upper part of their bodies covered. By longstanding custom certain inferior classes had always been forbidden to wear an upper-cloth or ornaments like those used by the higher classes. That great philanthropist Col. Munro, roused by pity, issued various orders permitting the women in question to cover their bodies. But these humane laws were not strictly enforced by the native officers who took very good care to perpetuate old barbarous customs. When however, the Missionary ladies came they did not like that the Native Christian females should move about with their bodies exposed like their heathen friends. They therefore devised a plain loose jacket with loose sleeves and taught them to wear it. Some of the Christian women in addition to the jacket which was not worn by the Sudra females took the liberty of wearing an additional cloth or scarf over the shoulder called the *தோள் சேலை* *Tholl-cheelai* (shoulder cloth) as worn by women of higher classes. The Christian women thus appearing in decent dress displeased their neighbours, especially the Sudras who began to mock, abuse and ill-treat them in various ways in markets and waysides.

Mr. Mead, in whose districts these disturbances took place, lost no time in making complaints of these outrages to the Pulpanabapuram Court, but to his great mortification redress was withheld. He then appealed to the Resident describing the illegal proceedings of the irritated Sudras at the supposed innovation in the dress of the Native Christian females. The Resident thereupon caused immediate inquiry to be made into the matter. The Christian Judges of Nagercoil and Pulpanabapuram were required to report on the subject of the ill-usages of the Christians generally in the Southern districts as represented by Mr. Mead. They were once more reminded by Col. Newall that the appointment of Christian Judges to the Courts of Travancore was for the express purpose of affording protection to the Christian community. The Reports of the Judges were generally favourable to the Christians.

As the result of Mr. Mead's appeal and continued agitation, the Pulpanabapuram Court reinvestigated the complaints and issued a decree highly favourable to the Christians. The following is the substance of the decree of the Court referred to, Vakil No. 177, dated 7th Vycausi, 998. M. E. (1823) relative to the dress etc., of Native Christians.

“ A complaint was lodged against some Christians under their heathen names as Shanars, for not paying the arrears of their toddy-rent and for their women wearing upper cloth, when it was decreed that they were to be fined in consequence of their women wearing an upper cloth. An appeal being made to this, as there was a proclamation allowing the Christians to wear an upper cloth, the court wrote to the Rev. Mr. Charles Mead to enquire if these people were

The Decree of the Pulpanabapuram Court.

Christians and if their religion required them to wear the upper cloth. Mr. Mead replies that the Shanars and such other caste women as have embraced Christianity ought to wear an upper cloth for the sake of decency when they go to Church, the fairs, markets and similar places, and that they were instructed to do so, and that it ought to be so ordered agreeably to Christianity. It is accordingly decreed that Shanoo Neelenkutty and others are not to be fined for allowing their women to wear upper cloth, but only for the other complaints against them."

The above decree was despatched and returned in order to make a *final* decision whether it is lawful to demand the arrears when there is a proclamation made that the arrears up to the 96th year are to be remitted. When examined accordingly it was found that the arrears of toddy-rent amounting to fanams 510, due by the Christians up to the said year could not be lawfully demanded. The Court has decreed to this effect on the 26th of Auni 1000 and an order has been sent on the 4th of Alpasy to have this decree executed. (Signed by the Judges and Shastrees.)

On the strength of the above decree of the Pulpanabapuram Court, the Christian women boldly continued to wear the upper cloth though they were hated the more by their enemies for the audacity shown. They had neither the protection of the Government nor the sympathy of the people: the Missionaries were the only friends who stood by them in the hour of trouble. The Sircar viewed the above decree of the Pulpanabapuram Court with anything but pleasure. They had evidently no objection to Native Christian females wearing jackets, but they could not see their way to permit them to wear the upper cloth like other classes. No doubt

at this fag-end of the nineteenth century it passes strange that a Government should make restrictions and laws as to the domestic economy and dress of individuals; but the Travancore Government was so unenlightened in those days that it made such indecent restrictions regarding the dress of inferior women. It need hardly be told that in matters of dress ordinarily, each individual is at liberty to adopt any style that suits his fancy and means would allow. Such arbitrary and shameful restrictions put by the Sircar were particularly resented by the Native Christians, because they were against the principles of Christianity taught them by the Missionaries. Though Mr. Mead gained a great point by the decree of the Pulpanabapuram Court, yet he was very cautious in initiating radical changes at once. He was firm in his support to the Christians in their endeavours to clothe themselves decently; at the sametime he also taught them that it was his duty, as far as his influence went to recommend to them strict conformity with the orders of Government and to avoid giving unnecessary offence to the prejudices of the native population in any shape whatever.

Further on we shall see that this subject of the wearing of upper cloth by Christian women became one of the causes of the persecutions of Christians between the years 1828-30 and later on, of the insurrections in 1855-56.

In the following extract from an interesting letter of Missionary activity at Nagercoil in 1822. Mr. Mead from which we have already quoted we get a glimpse of the Missionary activity at the recently formed station of Nagercoil in 1822.

NAGERCOIL,

2nd September 1822.

REV. AND DEAR SIR,

The care of our Divine Master has been extended to us hitherto, and we have no doubt of its continuance till our work is finished. The removal of our fellow labourers so frequently, may well quicken us to fidelity and zeal in what lies before us. We had some expectation of being joined by Mr. Nicholson from Madras, as you will have been informed. A mysterious providence has removed him altogether from the scene of Missionary exertion; may the mournful event be abundantly sanctified to us who remain. May a Missionary equally devoted to the good cause be raised up to supply his place :—

. . . . At this place (Kallien Kaudu near Nagercoil) the school is in a pretty good state. There are about eleven families who profess Christianity, and appear at present determined to remain with us. Many have fallen away, Christianity is too pure for them. This is an honour to the Gospel. The heathen frequently tell us, your religion is good, but none can live suitably to it. We inform them that God can change the heart, and make things possible which are otherwise *impossible*.

The Seminary at Nagercoil gives us increasing encouragement. It is gradually becoming more effective. The first class has made considerable progress in the English language, and has acquired a good Tamil education. They are now learning a system of Geography in Tamil, and are able to write English and Tamil on paper very well. The latter they write of course on the olla leaves, as is usual, likewise. All the children have learnt the Scripture History Catechism and the *Nana Ubadasam* printed at the Mission Press.

The School of Industry contains but few scholars, yet those afford satisfaction. The business of the Printing Office is done by youngmen belonging to this school. The expense of the establishment is in consequence less than in any other part of India.

We have just formed a Native Tract Society, in conjunction with our fellow labourers of the Church Society, at Palamcottah. They are truly Catholic and devoted men. We have now in the Press a tract on Prayer, and a series of English and Tamul Lessons for schools. We have thought seriously of a Tamul Magazine, for which we have prospect of assistance in a literary way.

Our attention is now directed to the correct rendering of the Scriptures in Tamul. Though they have been translated for many ages, there is an abundance of errors in them. We feel the need of works on *Biblical literature*. We are deeply interested in the faithful translation of the word of God, and every assistance that can be granted will, we know, be cheerfully rendered. This is one source of encouragement that we were sent forth by those who bear us upon their hearts before God. We esteem your prayers, and those of the British Israel, as among our choice privileges. Continue your kind exertions on our behalf, and believe me to be, with sincere respect.*

Yours in the Gospel,
C. MEAD.

The following account of some of the more important new Congregations that were formed about this period is taken from Mr. Mead's reports, and gives us a fair idea of the pioneer work in the country. *Kottanavelly* :—The Chapel is

The New Congregations of Kottanavelly, Taviyodu, Patnam.

* Vide Transactions of the Missionary Society April 1823 pp. 289-292.

now completed, and called *Munsey Sevier*. It is the best place of worship in this part of the Mission. In addition to the £ 25. a small sum was added by the people, who have likewise built a good school-room. A Missionary would find abundant employment in this populous neighbourhood. The congregation is 150, upon an average. The school consists of 30 children ; some of them have made a good progress in the rudiments of an *Indian* education ; the standard of which is not so high as we could desire. A few of the elder boys have left the school to pursue some employment ; they have carried with them some useful knowledge. The Reader, J. Oldfield, has been diligently employed in reading the Scriptures to the heathen in this neighbourhood, and in catechising the people of the congregation, which is the most encouraging in this division. *Taveyodu* :—A new congregation has been recently collected at this ancient village, situated to the westward of Colache. The people appear decided in their renunciation of idolatry and have nearly completed a school-room at their own expense. This augurs well, for though they are poor, more has been done by them than by others who could afford it better. Avarice is a prominent feature in the Hindu character. In seasons of distress they promise to perform some charitable acts, *if* they are relieved, which are generally attended to in case of success. Were it not for this superstitious feeling, there would not be a vestige of charity any where to be seen.—If Christianity prevailed, India would be *rich* indeed.—The Reader from Kottanavelly has been reading the Scriptures here, and as it was a new thing in the village, many have listened with great attention. A few children are brought under Christian instruction. No school-master has been yet regularly settled among the people.

Patnam :—‘The principal man in the Shanar village (who is always called the Nadan) has embraced Christianity some time since. He is rich and possesses influence in the place. But I hope we may say more. He appears to have a promising character, and has made great progress in the knowledge of Christian truths, in a short time. The Nadan is building a small place of worship at his own expense. If he continue faithful, it will be a blessing to the place. We have exhorted him not to use his influence in making converts to a nominal profession of Christianity. Experience has shown that it is not well to encourage a mere declaration of assent to the truths of the Gospel, while there is no appearance of the truth having taken possession of the heart. We have given the people a fair trial, and we find in the majority no permanent desire to walk agreeably to the precepts of the Gospel. This is lamentable, but we must be patient, and increase our efforts rather than relax them. O, when will the Holy Spirit be poured out from on high? We wait for His appearance’ “more than they that watch for the morning.”

It need hardly be said that the converts in the newly formed congregations and the Christians of the old congregations were not altogether the best types of Christianity, but the Missionaries were quite satisfied with the steady progress which they were making in their own way. Perfection could hardly be attained in one day, if ever at all. Regarding their spiritual progress Mr. Mead makes the following observations in 1822 :—“In most of the congregations there are some persons whose attention is encouraging. Upon the whole, there is greater decision of conduct than formerly. The means of instruction have been increased ; and with these, we believe some addi-

The spiritual condition of the early Congregations.

tional light has been communicated. The gross darkness of Heathenism is not *soon* disposed. We have seen and heard much of *British Heathenism*, but it cannot be compared with the awful debasement of mind which characterizes a people who have for so many ages worshipped the *Evil Spirit*, the *Prince of Darkness*. Occasionally persons come forward and renounce paganism, although not in such large numbers as formerly.”

From the time the inspection of the Western Division came exclusively into the hands of Mr. Mead, one of his chief desires was to occupy Trevandrum itself which besides being the capital of the country was best adapted to form an important link in the chain of principal stations which he was then zealously extending from Nagercoil to Quilon. But the difficulty was to get the permission of the Government, which was repeatedly refused. In full hope however that the door would soon be opened, he availed himself of every opportunity to extend the work steadily westward with a view to establish a Mission in the vicinity if not in the capital itself.

In 1823 when a few families belonging to Kanan Kollum* near Trevandrum attended the Mandakaad festival and heard Mission books read out to them, they were determined to study them. On their return home Mr. Mead arranged for their instruction in the rudiments of the Christian religion.

In 1824 a step forward was taken when a new outstation in connexion with the Mission had been formed in the vicinity of Trevandrum where schools were instituted and congregations collected at several different villages. Here laboured

* Vide Thirty-first Report 1824. p. 90.

in the first instance the Native Reader John Oldfield with whom was afterwards associated the Reader P. J. Hosch.*

The next step taken to occupy Trevandrum was in 1827 when Mr. William Miller a man of valuable talents was recommended by the Deputation† to take up his residence and commence a new Mission at Trevandrum to be joined by Mr. Ashton from Quilon so that the work may be efficiently conducted. But this scheme also was not practicable owing to some unforeseen circumstances which occurred soon after the Deputation left. Permission was refused by the Sircar. Despite these failures Mr. Addis was deputed by the Travancore District Committee in 1828 to commence a Mission at Valiathoray which was thought to be an unobjectionable spot, but the Sirkar opposed even this attempt to establish a Mission Station near the capital of Travancore. But for General Fraser, Trevandrum would not have been occupied in 1838 as will be seen later on.

Thus through the indefatigable labours of Messrs Mead and Mault the South Travancore Mission continued to advance solidly. They vigorously and faithfully prosecuted their work that it prospered in their hands and showed that God's blessing rested on them.

The progress of work
and the increases
during the years 1822-
24.

Notwithstanding the numerous difficulties and discouragements the Missionaries had to contend with, they pushed forward the work and the results were more than their expectations. The following figures show how the work of God was going forward with astonishing rapidity. In 1822 it was calculated, that since the commencement of the Mission

* Vide Missionary Chronicle for March 1833.

† Tyreman and Bennett's Travels Vol. II pp. 453-54.

5,000 people had embraced the Christian religion. There were then only 22 congregations and 17 native teachers and 20 village schools under operation. In 1823 seven more were added to the Mission. The Seminary at this time trained 38 students who promised to prove a better class of native agents, while the girls' school contained 27 boarders. The Mission Press sent out an enormous quantity of Christian literature on a variety of subjects, and fully met the requirements of the increasing reading public. People not only received the tracts but freely invited the Readers to their houses. The mass of native population was better reached than before by systematic vernacular itinerant preaching. Several evening-adult schools were formed. Messrs Mead and Mault now held frequent consultations and adopted suitable means and effective plans to widen their work. By their united and prayerful efforts they were blessed with more encouraging results in the following year, for in 1824 the number of congregations nearly doubled. There were 48 congregations under 27 native teachers, while the 47 Mission schools contained 1,300 scholars. During the following three years the repeated visitations of cholera carried off many hundreds of people and the Mission suffered much, though this direful disease was also the means of a few renouncing their idolatry and accepting Christ.

In the beginning of 1824 the Revd. Mr. Smith relinquished the Quilon Mission and returned to Europe in consequence of his inability to endure the climate of the country and soon after died. Before he left he had however the hope that Revd. William Crow who joined the Quilon Mission in 1824 would carry on the work, but it so happened that Mr. Crow also from a similar cause returned home in March

Messrs Smith and Crow leave the Quilon Mission and return to Europe.

1825. Messrs Smith and Crow among other useful, though from illness, oft-remitted labours, were instrumental in establishing and superintending several native schools at Quilon containing about 300 children which, on the departure of Mr. Crow for Europe were placed under the charge of Mr. Ashton of Nagercoil.*

It was an auspicious event that in 1825 Mr. Mead the life and soul of the Travancore Mission had also an opportunity of planting another Mission in an unoccupied field outside the limits of Travancore. We have seen that by his hard labours he established numerous Schools and Churches from Kudanculam in the Tinnevely District in the South, to Tengapatnan and Trevandrum in the North. And while prospects of further success were thus brightening, Mr. Mead's health was declining and he had to leave Travancore for a time in order to recruit his health, but only to make himself more useful in another place as will be presently shown. It was rather painful to him that his labours should be thus interrupted and his designs for the development of the Travancore Mission so judiciously formed and so successfully carried out so far, should be given up for some time; yet he had the consolation that his fellow labourer Mr. Mault, to whom he intended entrusting the Mission, would carry it on further till his return. Accordingly, leaving everything in the hands of Mr. Mault, Mr. Mead left Nagercoil for Tanjore and Coombaconam in May 1825, and commenced a new Mission in the latter Station. No doubt he had for a long time entertained a desire to plant a Mission in the Coromandel Coast. In execution of this plan he now took with him six

Mr. Mead leaves Travancore for a time, and establishes the Coombaconam Mission 1825.

* Vide Missionary Sketches No. xli.

experienced Mission agents from Travancore, *viz.*, Inverkeithing Reader, John Owen, Henry Venn, George Burder, William Clapham and William Cooper. Chief among these Readers* was Inverkeithing Reader generally known as Devavaram Biddulph who was virtually an assistant Missionary and who even at such an early time was so much respected that he was given a palki and bearers to keep pace with the Missionary in his journeys in the District and to preach wherever an opportunity presented itself.

Mr. Mead settled at *Carpoor* near Coombaconam and with the aid of the above Travancore agents started the Coombaconam Mission. He and his native assistants most actively travelled about the District and kept up regular itinerating preaching. A few families were converted and schools were established. Their numbers were daily increasing and during the period of about two years Mr. Mead sojourned there, he not only successfully planted a new Mission but placed it on an efficient footing. Success apart, he had his own troubles. Mr. Mead was a man severely afflicted of God, for in his whole life, we observe that wherever he went, his family calamities always followed him. At Coombaconam also he lost three of his dear little ones. He however bore every affliction patiently and was not in any way slackening in the duties appertaining to his sacred calling.

Mr. Mead when he removed to Coombaconam took with him some readers from Nagercoil especially, as the field which presented itself as requiring moral culture and as open to the Christian labour, was

* The Nagercoil Readers who were taken by Mr. Mead to Coombaconam were Glass Kaye, George Clarke, William Urwick and B. W.

very extensive. Coombaconam was found to contain 42,000 inhabitants ; and in every direction especially to the east, west and south there were large and populous heathen villages, destitute of all regular and permanent means of instruction. Of the six native Readers *undesignated* specially trained at Madras to be engaged in any part of the East Indies where most wanted, two have been engaged at Madras, two at Bangalore, one at Bellary and the other one Mr. Devavaram was sent to labour at Coombaconam under Mr. Mead who sent him to complete his studies. Of the several Readers under Mr. Mead's direction and superintendence a few withdrew from that place on account of illhealth ; the rest co-operated with him in works of piety and benevolence and strengthened his hands in originating Churches, and Schools, and in general itineration among the heathen. Mr. Mead distributed them mostly in the vicinity of Coombaconam, the banks of the sacred Cauveri, Treviar, Terumanoor on the other side of Coleroon, Jampettah, Thavasurahpettah, Teruvaslem (with its weavers Choultry), Cottyoor, Karnpoor, Teruvedamarudoor, Semanoor, Mamangam, Teruvellumsooly, Valleapetta on the banks of the Arsaloor, where for the passage boat many daily gathered, and Attoor ; so that the attention of Christian agents was directed all roads and way sides, bazaars and choultries, banks of rivers and tanks near and in Coombaconam and wherever the heathens gathered.

Teremanoor School was the first Christian School established in that part of the country. On the other side of the River there was a large extent of country where Christian light never penetrated until Mr. Mead began his labours there.

Mathias and they were latterly joined by others. Evidently some of them passed under the names of other English supporters, when they joined the new Coombaconam Mission.

He also established an English school in the town of Coombaconam. The first chapel in this new Mission was built by Mr. Mead at Teruvasaloor in which about 30 persons regularly assembled and conducted public worship. As they were cultivators under Brahmins, they were sometimes persecuted, but remained steadfast and some of the Brahmins also shortly became their friends. "This place of worship" writes Mr. Mead "is small and confined; a more enlarged place in a better situation, is desirable. This is the only congregation we have at present in connexion with us. The people are simple, and appear sincere, and have the form of Christianity. An Indian Christian possessing undoubted and ardent piety, is a very rare character. O, that a spirit of real Christianity might appear among them. The school contains twenty-two children, several are heathen boys; some of the boys are beginning to read the Scripture. The village is about 3 miles from Coombaconam and is populous and fertile."

A certain Roman Catholic troubled the catechists with such questions as, 'Who made Satan so wicked? Did not God know that man would sin and why did he not prevent' &c. The man would not be satisfied with the intelligent replies of the catechists who directed him to the Missionary. Mr. Mead used to hold frequent conversation with him and exhort him to study the Scripture more carefully.

As to the work of the Native agents, each of those Readers and Teachers was asked to record in the form of a Journal in his own language, such leading circumstances which, from time to time occurred while he was itinerating in the surrounding country, as the Missionary himself noted down his experiences. Mr.

The Journals of the
Native Readers.

Mead translated these Tamil Journals and transmitted extracts from them to the Home Society, with notes of explanation by himself. And they were read with great pleasure by the numerous members and friends of the Mission and the Society.

As a specimen of the Journals of Native Readers we take the following paragraphs from the Journal mostly of the Reader Inverkeithing (Davaram Biddulph):—“ I addressed some of my neighbours, who were assembled together, and showed them that the homage paid by them to images, is a reproach to the holy name of God, &c. who is the Lord of all creatures. I exhorted them to believe the Gospel, and showed them that the despisers of it would be condemned. When I read a tract, a young man present derided, and another seemed to listen with more attention, but he doubted the truth of future rewards and punishments I observed, that kings and governors, never suffer their laws to be broken without punishing the offenders, much less will God pass over the evil and good actions of his creatures

“ . . . Two or three persons were sitting together, and hearing a heathen story read ; when they had done I asked them what instruction they obtained from what they had heard ? They replied, that “ It was an account of a giant who was a great murderer, and when he could not contend successfully with a stronger giant, he fell at his feet, and implored pardon, which was granted, so we must pardon those who beg for it and fall at our feet.” I asked if the book told anything about the holy attributes of God, atonement for sin, &c. They said, ‘ If the book was attentively read, it would explain all those things also.’ I acknowledged there were some good

moral lessons found in some of their books, but they likewise contained many immoral things, such as the thefts and adultries of Krishna, and Seeva, &c. and, besides the heathens were very guilty for making indecent pictures, to assist men's corrupt minds to do evil. These things undid all that was good in their religion, and led men to eternal destruction. As we were discoursing the number of persons gradually increased. One man replied in favour of idolatry, with much noise and warmth. I proceeded to show them that idolatry was the root of all evil, and a great dishonour to the God of heaven and mentioned the love of God in giving up His Son, to be the Saviour of sinners. They contended that the idols were representatives of God, as the *Dewan* (Prime Minister) represents the king. One man put his hand on his breast, saying 'God is here' meaning that the soul is God. Others said, "Idolatry is supported, because many obtain their living thereby." I mentioned several things to point out the vanity of their customs, to which they were silent I examined the Karupoor Scholars, in Dr. Watt's First Catechism.

" . . . I conversed with a respectable old man at the English school room, who was present at the examination of the scholars, concerning the parable of our Lord respecting the unfruitful fig tree, and asked him whether he ever seriously reflected on his past life? He said from his infancy, his life was unspotted." I repeated the ten commandments to him, and inquired of him whether he had perfectly obeyed *them*? He then acknowledged he was guilty of idolatry, and other sins. I advised him to pray that the Lord would enlighten his understanding, which was entirely clouded by heathenish superstition, that he might discern between good and evil."

Mr. Mead appends to the preceeding extracts from the Journals of the Readers, the following account of their studies, &c :—

“ The readers are all, I trust, pious young men, and have been under the care of different Missionaries either as seminarists or catechists. *The Inverkeithing Reader* is the most experienced in religious knowledge and piety. All of them are acquainted with the rudiments of the English language, and devote some time daily to improve themselves further in it. I meet them most evenings in the week, when they are at home, and explain the Scriptures, receive their reports, and give them such advice as appears necessary, from what passes daily in their intercourse with the heathen. They are pursuing theological studies on the plan of the *Assembly's Catechism*, the translation of which into Tamil I have just completed;—it has undergone many revisions, and hope it has advanced to a degree of improvement that will enable the Tamilian to understand that excellent form of sound words.”

The preceeding extracts show the simplicity of their mode of teaching their fellow country men the truths of the Gospel.

During the period of Mr. Mead's labours at Coombaconam

Arrangements regarding the Kumbaconam Mission and Mr. M's return to Travancore May 1827.

he raised subscriptions to defray the expenses of erecting a Mission chapel there, which was commenced before his departure.

He also formed several native schools.

When the good work was thus being pushed forward at Coombaconam Mr. Mead was very sorry to hear that the heathens in South Travancore were plotting a great deal of mischief against Christians and, as much help was needed

* Vide Missionary Chronicle 1826. pp. 251-255.

there he decided to return thither at an early date. So in the beginning of 1827, when he found that his health was in an improved state, he made all necessary arrangements and left the Coombaconam Mission to the care of three of his Catechists or Readers who beside the superintendence, continued the religious services, conversations with the people, and the public reading as well as distribution of the Scriptures and tracts.

As will be seen later on, the Deputation visited Coombaconam in Septr. 1827, about 4 months after Mr. Mead's return to Nagercoil and were so much satisfied with the progress of the work, and place for a Missionary station, that they expressed to the Directors their regret that it should be left destitute of a Missionary, and recommended to make it a permanent station. Accordingly at a meeting of the Madras District Committee held during the first visit of the Deputation, Revd. Mr. Edmund Crisp expressed a desire to be stationed there, and when the arrangement was sanctioned, Mr. and Mrs. Crisp removed to Coombaconam in July 1829.

Mr. Crisp found on his arrival at Coombacomam, about 30 adults professing Christianity, and 4 schools in the town and some more in the neighbouring villages; the Mission being wholly under the superintendence of the three native Readers. Pakkir Nathur, a Monsiff residing in one of those villages, who had lived when a youth in the family of the venerable Swartz, and who had patronised the Mission during the time it was superintended by Mr. Mead, was found by Mr. Crisp on his arrival still taking a lively interest in the Mission school at his own village, and desirous that the Gospel should be diffused among his countrymen. This

Mission of the L. M. S. latterly passed into the hands of the S. P. G.

Mr. Mead with his family, and some of the agents returned to his old station at Nagercoil on the 25th of May 1827, and was once more at the head of the Travancore Mission willingly taking his share in the anxieties of the Mission. Mr. and Mrs. Mault were greatly cheered by the arrival of their old fellow labourers, and they all entered heart and soul into their respective work. By their united and zealous labours, Churches and Schools were multiplied all around, and the Mission was making great progress.

As the result of the labours of the pioneer Missionaries and the numerous Readers employed in the South Travancore Mission at this time, the following effects were plainly observed by the workers and their impartial critics. Prejudice was abating; the Gospel was making inroads on heathenism; Missionaries were viewed with less repugnance than before; the Mission books were more readily received, and more generally read; the Mission schools had fewer obstacles to contend with and Christian knowledge was pervading the country; the subject of religion was more and more discussed among the natives themselves, and a state of mind more favourable to an impartial examination of the Scriptures has been superinduced; many were halting between two, the absurdity of the various systems of idolatry which was more generally perceived and more readily acknowledged, while an expectation partly founded on traditions of their own, and partly on what may be called *the Signs of their times*, was cherished among many of the Hindus, that their religion will eventually be superseded by the universal predominance of a purer faith, and that Chris-

Early results of Missionary labours.

tianity was the religion which would eventually become triumphant. Though these were the visible solid, extensive and gratifying results attained by these Pioneer labourers, yet as will be seen further, the Enemy was secretly sowing seeds of ill-feeling and hatred against Christians. But the Lord was with his children.

* Missionary sketches No. xLi 1828.

CHAPTER XVII.

The after-career of Vedamanickam and particulars of his death and that of Massillamani Senior in 1827.

We have now to resume the story of Vedamanickam's life, and enter into some further details regarding his work, since he had handed over charge of the Mission to Mr. Mead in December 1817. Vedamanickam received the same respect and attention as he used to receive before. On account of his old age and in consideration of the special services he had rendered to the Mission, Mr. Mead allowed him to continue in his own native village of Mylaudy which was still one of the oldest and largest congregations belonging to the Mission. Though Vedamanickam assiduously laboured there for several years ; its improvement by no means corresponded with its privileges. We read the following remarks regarding him in one of the early reports of Mr. Mead. " Samuel Stephenson Great heed(Vedamanickam) was one of the first that made a profession of Christianity in Travancore. He was employed by Mr. Ringeltaube as Catechist, and the management of the Mission at his departure, was left in his hands. His knowledge of the word of God is considerable. The preaching of the Word appears to have been the means of effecting an important change in his views. The doctrine of salvation through the blood of Christ greatly affects him, and the preaching of it frequently melts him into tears. His reports are becoming more interesting. The disorderly conduct of the professing Christians around him, seems to be a source of grief in him especially the violation of the Lord's Day." A further testimony regarding the labours of Vedamanickam at the closing days of his life

is given by the Rev. Mr. Mault in the Report for 1823. He says "Greatheed is employed here (Mylaudy) in reading the Scriptures, and other useful books to the people. On account of his superior knowledge his discourses are often listened to by those of the highest castes. On market days he stands under a shady tree, in the most frequented part of the market where great numbers hear the sound of mercy."

When Vedamanickam was thus devoting himself in the service of his Master, leading an exemplary life fruitful in good works, he was afflicted with a boil on the knee in January 1827. This was a sore trial to him as he could not bend his knee in the usual attitude for prayer and worship. However, his faith seems to have waxed stronger and stronger in proportion to the increase in his ailments. For, instead of praying 3 or 4 times a day only as formerly, he was now engaged almost in incessant prayer and communion with God. Perhaps, his mind was then absorbed in the realization of the saving grace of his Redeemer, reposing in His Divine love. Terrors of Death, Judgment and Hell did not affect him in the least ; nor was his faith shaken by his former sins, as may be seen from his cheerful replies to the questions put by the Rev. Mault, and the calm, resigned, and hopeful manner in which he carried on conversation with him, the day before his death. When that revered Missionary, perceiving the death-boding sufferings of Vedamanickam asked him whether he feared to stand before the Judgment-seat of Christ, knowing that there is a judgment after death, he thoughtfully replied, "When I think of my transgressions' and sinful deeds, I fear to stand in the presence of the perfectly Holy One ; but all fear vanishes away before the thought that 'Jesus Christ came to save sinners.' When I think of the immense love

which Jesus shews towards sinners I fully believe that He will save me to the uttermost through the merits of His precious blood, and receive me into the Kingdom of Heaven.'"

It is a strange coincidence that Vedamanickam's brother's son Masillamani Catechist who had once accompanied his uncle in his former heathen pilgrimages to Chidambram and who professed Christ at the same time, should have also died and been buried on the same day as the venerable Catechist himself. This Masillamani was an earnest preacher of the Gospel, a lyrical poet and evangelist. He collected a large number of Christians in Tameraculam and united them into a Church, and was the means of relieving their distresses and rendering much help to the poor and needy. He was afterwards sent to Agasteeswaram where also he won several victories over the enemies of the cross including some Mohammadans and converted many heathens round about. While thus persevering as Catechist of Agasteeswaram, he heard of his uncle's fatal disease and grieved much for him, when all on a sudden he himself was attacked by cholera about 5 hours before the death of Vedamanickam. Immediately on hearing this, Vedamanickam sent all those who were gathered around him to attend to his cholerastricken nephew away at Agasteeswaram.

After they had gone away, Vedamanickam, as if he perceived that his much-longed for hour had come, sat on his couch resting his back on the wall, and joining both hands in prayer, in that solemn stillness of the night when there was no noise to disturb the soul's blissful rest in its Creator without a groan commended his spirit into the hands of that loving Saviour who had specially chosen him and had for 26 years guided him onwards in the way of Life Eternal.

In that blessed attitude he was found when sometime after his relatives opened the door of the chamber which was previously closed according to his own desire and into which Death had lately entered unobserved. They sorely mistook him to be praying, but soon were brought to face the stern reality of unrelenting death. Anon, the whole village was saddened by the news of his death, which spread far and wide. The body of the deceased became the object of anxious attention to his relatives. The hands and limbs were stretched and restored to their normal state. The next day he was buried in the northwest corner of his own garden called *சட்டச்சிவிலை* about quarter of a mile east of Mylaudy. The Christians lost in Vedamanickam an energetic Pastor, a true patriot, a Christian helper and a loving father.

Meanwhile his nephew Masillamani Catechist who was stricken by cholera in the previous night, was brought the same night from Agasteeswaram to his home in Mylaudy and died there the next day. He was buried by the side of his uncle Vedamanickam in the same garden; and thus two great labourers in the vineyard of Christ and pillars of the Protestant Church in South Travancore were lost in one and the same day. It was with wonder commingled with sadness that those who knew them both observed how these two brave and indefatigable soldiers of the Cross who fought together the battles of the Lord and won victories for Him in Travancore, and stood as champions of the early Christians in all their vicissitudes, reposed also in their laurels together.*

* In 1827 Pulamadan (Punniamuthu) Thanuvan (David) Ponnannachen (Puthukunathan) the inhabitants of Kalvilei Church. Kalvilei quarrelled with the villagers regarding Amman vari (Tax to the goddess) and went to the Agasteeswaram Church which was then in charge of Masillamani Catechist (Senior.) At that time there were no congregations east of Agastees-

Thus passed away Vedamanickam the Pioneer of Protestantism to Travancore. He served independently as a Catechist from 1801 to 1808, and then in connection with the Mission, worked faithfully for 18 years. God who reveals His secrets to babes and sucklings and who chooses the foolish and the weak things of the world to confound the wise and the mighty, chose Vedamanickam from the petty village of Mylaudy in a remote corner of Travancore, amidst a despised and not very learned community to show forth His boundless love and free salvation even to the down trodden classes of Travancore, to effect powerful changes in the religious, social and political life of Travancore, and thus illustrate the truth of His Divine utterance, "My strength is made perfect in weakness." All laud and glory be to Him alone.

From the life of Vedamanickam and the incidents connected with him we may gather a few lessons.

Lessons from Vedamanickam's life.

(i) The works of God are indestructible by man. Remember the words of Gamaliel the learned Rabbi of

waram. On the following week Messrs. Vedamanickam and Masillamani visited the Kalvilei people, exhorted them, arranged to form a Church there and informed Mr. Mault of what they had done. When they earnestly appealed to Puthukunathan to become a Christian he promised to do so sometime after. Not satisfied with the reply those two servants of God addressed him saying "We are just like the little grain of paddy in the mortar. We do not know when the pestle of death will fall upon us and kill us. Therefore repent you at once." Within four days after the above discourse, news reached Kalvilei that Vedamanickam and Massillamani died together the same day. As soon as Puthukunathan heard this, he seriously thought over the uncertainties of this life on which those two honoured servants of God spoke to him so earnestly for the last time. Puthukunathan at once became a Christian, lived in peace and died in the Lord. His son Arulappan Catechist rendered a long service to the Mission and was the means of many conversions. Mr. Mault visited the new Christian and in memory of Vedamanickam and Masillamani built a small Chapel at Kalvilei at the very spot where they stood preaching Christ.

the Jews, "If this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it."

(ii) God cherishes the weak desires of those that truly seek Him and turns them to useful purposes and to His own glory.

(iii) Faith can remove a mountain of difficulties. If a man has even a little of *true* faith, it is bound, like a little cinder of fire, to glow with light and spread wide, thus showing its innate character and acceptance of God. See Hebrews Ch. XI. The man of faith shews an unyielding front to the world, the flesh and the devil seeing that He who is on his side is the Almighty one supremely powerful in comparison with all the enemies against whom he has to contend.

(iv) Man that is born of sin is by his nature prone to wickedness, alien to the righteous law of God. His best deeds are but tainted with sin; and thus when the faithful of Christ perform good deeds worthy of their calling and achieve noble results in the cause of Truth, they can only humbly exclaim, "We are but 'unprofitable servants,' and all the good that we have done belong to Thee O Lord, the bad alone being the work of our own selves."

(v) "He that thinketh, he standeth, take heed lest he fall" says the Scripture. We must be relying on Christ for our firm support and not be too self-reliant. When a Christian happens to fall once, let him immediately take hold of the manifold promises of God and stand once more firm in the strong faith in Christ. He can, in the hand of God be made the accomplisher of even greater achievements than his former ones.

(vi) ". More things are wrought by prayer
. . . . Than this world dreams of " Tennyson.

After Vedamanickam's death the Christians of Mylaudy suffered many persecutions. The heathen Sudra headmen forcibly removed the improved hip roofs of Christian houses and converted them into plain pitch roofs according to strict *mamool* or custom. When however they came to the house of Vedamanickam they said :—" This is the house of a priest a holy man. We had better not touch it, but leave it alone."

Sufferings of Mylaudy Christians after Vedamanickam.

The London Mission Society at this time, with a view to get themselves acquainted with the progress of the gospel work carried on by their agents in various parts of the world, and to encourage them, sent a Deputation consisting of Rev. Daniel Tyreman and George Bennett Esq. who visited all the Missionary Stations and made an elaborate Report. After visiting the South Sea Islands. New Zealand, Australia etc, they reached Calcutta, and travelled through North India and arrived at Bangalore on the 12th May 1827 and thence proceeded to Salem. While there as guests of Collector Mr. Cockburn, Col. Hazelwood strongly recommended them to go across the Neilghery Hills as that was the shortest route to Travancore or Quilon where Mr. Mault was waiting to receive them. While at Ootacamund, their host Mr. Sullivan collector informed them that the monsoon had just set in and was raging furiously along the coast and that therefore travelling by backwater would be unsafe. So most unwillingly they abandoned that route and proceeded to Nagercoil by way of Madura and Palamcottah. They arrived at Nagercoil on the 20th of July and 'were joyfully received by Mr. and Mrs. Mead and Mr. and Mrs. Mault.' First they went to inspect the Quilon

The Deputation of Messrs Tyreman and Bennett 1827.

Mission in company with Mr. Mault. There they found Mr. Ashton entirely devoted to his work and the schools and Readers were doing well.

From Quilon they proceeded to Cottayam in a boat kindly lent them by Dr. Macaulay to see the Syrian Churches which excited so much interest in England at one time. The C. M. S. Missionaries cordially received them and showed them their establishments. They found the Rev. Mr. Bailey engaged in translating the Scriptures in Malayalam. The College was under the Rev. Mr. Doran with 51 students and 28 were training for priesthood. They examined those 'stout boys' in a very reputable state of proficiency, in Mathematics, Latin, Greek, English etc. Rev. Mr. Baker was at the head of a school system with a grammar school, containing in all 1,000 boys. Both the College and the schools were conducted on principles which were decidedly Evangelical to which the Metropolitan did not object. After describing all that they had seen at Cottayam, Messrs Tyreman and Bennett observe, "Of these Missionaries with Mrs. Bailey and Mrs. Baker, we cannot speak too highly. They are truly pious and breathe an excellent spirit and appear to be greatly devoted to their difficult work. Mrs. Baker has one school of fine Syrian girls under her care. We are greatly interested in this Mission, which we trust will be instrumental of great good, though we fear that its operations will be slow and the hopes of good are distant. Persons more suited to the undertaking could scarcely have been found by the Church Missionary Society."

From Cottayam they returned to Nagercoil passing through Quilon and Trevandrum. Messrs Tyreman and Bennett spent over a fortnight in the South and visited nearly all schools and

Their Visit to the
South Travancore
Mission.

Churches and had ample opportunities of examining the people and conversing with them. In order to accomplish this, they were obliged to separate ; one of them was accompanied through the Eastern division by Mr. Mault, and the other through the Western by Mr. Mead. At the time of their visit the Eastern Division contained 14 Chapels, 1,410 Christians, 36 Schools with 1,304 boys and 106 girls and the Western Division 12 Chapels, 1,441 Christians, 21 schools with 541 children and in both the Divisions there were 26 Chapels, 34 Native Readers, 2,851 Christians, 59 Schools with 1,891 children under 95 schoolmasters besides other establishments in the Mission head quarters.

Pleased with everything they had seen, the Deputation recorded the following testimony regarding the South Travancore Mission. “ We had several opportunities of seeing all the Native teachers, as they assembled once a week at Nagercoil to report to the brethren their labours, to receive instruction, and seek encouragement and admonition, such as it may be deemed necessary to give. Nearly the whole, it is hoped, are pious and consistent men, and efficient labourers, possessed of good common sense and a competent knowledge of theology. They appear to be much devoted to their work and we had every reason to be satisfied with their qualifications and their labours. They are essential auxiliaries to this vast and extended Mission. With them is the superintendence of the schools, which they visit several times every week ; and this they are enabled to do, as they all reside in the villages at which they labour, and where the schools are. They likewise assemble the people in the chapels on Lord’s days and other occasions and read and explain to them the word of God :

The testimony of Messrs Tyreman and Bennett regarding the South Travancore Mission. The changes effected.

and go from house to house catechising men, women, and children ; a goodly number having turned from their dumb idols to serve the living God ; this is, indeed generally speaking, but in profession ; yet a considerable number, it is hoped, with the whole heart. We were delighted on several occasions, to see congregations of 500 persons assembled in some of the Chapels, decently clad, and conducting themselves, in the house of God, with the greatest decorum and propriety. The schools we found, in general, in good condition, the children making rapid progress, as well the children of the heathen as those of the Christian parents. On the average, five or six in each school read the Scriptures in the Tamil language ; about fifteen or twenty repeated catechisms, and answered such plain questions as we proposed to them on the meaning of Scripture, and the general principles of Christianity. The girls' school, under the care of Mrs. Mault (of whom we cannot speak too highly,) is in an excellent state, and does her exertions much credit. Twelve of these girls learn to make lace, some of which is exceedingly well done. The children in this school, and that called the Seminary, both on the premises, are entirely supported, clothed, fed, and educated, from the proceeds of land given for this purpose, and the sale of the lace made by the girls. The Seminary contains (as mentioned above) thirty one boys, mostly small, a few approaching manhood. These latter may soon be useful to the Mission, as readers or school masters. Two or three know English pretty well. This institution is in a good state. The printing establishment appears to be conducted with efficiency. Some native youths are employed in it. We are most highly gratified with the state of the general aspect of this Mission. The whole is exceedingly encouraging, and ought to awaken our most

fervent gratitude and praise to a gracious God. There is nothing as far as we have seen, equal to it in all India, and we were strongly reminded of what we had so often witnessed in the South Seas." Messrs Tyreman and Bennett remarked that the Tameraculam Church under Mr. John Palmer was "*The Model Church.*"

Among the more important measures effected during the visit of Messrs Tyreman and Bennett to the S. T. Mission may be mentioned (1) the purchase of the Southern Bungalow for the Mission for £ 250 from Revd. Mr. Mault who built it from his private funds (2) the division of the Mission into two with separate Head quarters (3) the formation of the Travancore Dist. Committee as will be presently explained.

Messrs Tyreman and Bennett left Nagercoil on the 20th August for Madras. Rev. Mr. Rhenius of Palamcotta had come to Nagercoil in order to accompany them and show them the congregations of the C. M. S. on the way. The following is the record of their impression regarding the Palamcotta Mission at this time. "The general features of this Mission strikingly resemble those of Nagercoil, while all the brethren of both are affectionately united. Here is a Church of considerable size, in which Mr. Rhenius had assembled a numerous congregation, from the villages around, to meet us, and where we had an opportunity of addressing them on the great change in the Islands of the South Seas. There are in connection with this Mission 31 native teachers, who preach the Gospel, in 106 villages in which there are 756 families containing 2,557 Christians, 18 schools with 384 boys and 19 girls, 30 girls in the Free school, 30 boys in the Seminarv training to be readers and 30 boys in the Central school intended to be schoolmasters.

State of the Palam-
cottah Mission in 1827

Mr. Rhenius is assisted by Mr. Schmidt-two truly excellent men, and devoted Missionaries, to whom and their worthy wives and friends, we are much indebted for the greatest possible hospitality."

Mr. Mead joined Messrs Tyreman and Bennett at Palamcotta to accompany them to Madras in order to attend the District Committee meeting which had been fixed for the 18th of September. They passed through Madura and came to Tanjore where Messrs Kohlhoff and Haubroe received them kindly. They greatly deplored the condition of the Tanjore Church and their observations on caste in Tanjore will be found elsewhere.

From Tanjore they went to see the Coombaconam Mission recently established by Mr. Mead. Visit to Tanjore Coombaconam and Madras. They inspected the Chapel, examined the schools and found that the native readers in whose hands Mr. Mead had left the Mission were doing their work well and faithfully and they only regretted that such an important station had been left without a Missionary. From Coombaconam they went to Tranquebar where the venerable Dr. Cammerer welcomed them. They arrived at Madras on the 26th of September and found that all the brethren had assembled there for the meeting including the three new Missionaries who had arrived at Madras just a few weeks ago for the Travancore Mission and who were advised to remain at Madras till after the meeting. The meetings continued every day excepting the Lord's Day for 6 or 7 hours, for a fortnight and were conducted with the greatest propriety in the most becoming spirit and highly to their satisfaction. Every subject received the most deliberate and impartial consideration.

Messrs Tyreman and Bennett left Madras, and on their way home while at France Mauritius, they addressed a most affectionate farewell letter, dated 7th December 1827, to the Missionaries in the various stations of the L. M. S. in India. This letter contains words of encouragement and sound advice, and to this day would repay any Missionary's perusal.

The Missionaries who arrived at Madras in August 1827 for Travancore and who were detained at that city at the deputation's request were Rev. James Charles Thompson, Revd. William Miller and Mr. William Bawn Addis. After the Committee meetings were over these new Missionaries accompanied Mr. Mead to Travancore. Messrs. Thompson and Miller were permanently added to the Travancore Mission staff, while Mr. Addis who was originally appointed by the Directors to superintend the native schools connected with the Quilon Mission was now recommended by the Deputation to start the proposed new Mission at Coimbatore. But as Mr. Addis was not an ordained Missionary it was further suggested by the Committee and eventually agreed by the Directors that he should in the first instance proceed to Nagercoil with the view of pursuing the study of Tamil together with that of Theology under the direction of Mr. Mault.

It was further decided in the above meeting of the District Committee at Madras, that in future Travancore affairs should be managed by a separate Committee. Hitherto Travancore formed part of Madras District, and Messrs. Mead and Mault, together or by turn, attended the Committee meetings at Madras.* On the formation of the District Committee in

Arrival of Rev. Messrs.
J. C. Thompson, W.
Miller and Mr. W. B.
Addis 1827.

The formation of the
Travancore District
Committee 1828.

* Missionary Chronicle March 1833 P. 133.

1828, the Mission Stations of the Society in Travancore ceased to be embraced by the Madras District Committee. Each Committee transacted independently of the other the business of its own particular District.

While Mr. Addis continued to prosecute his studies at Nagercoil as above said, certain circumstances transpired which rendered it, in the opinion of the Travancore District Committee, highly desirable that he should forthwith proceed to Trevandrum and start work there, and that the proposed design of commencing a new Mission at Coimbatore should be suspended. It was in 1828 that the T. D. Committee resolved upon forming a third head-station at Trevandrum. When Mr. Addis agreed to go, it was further proposed that the Readers Thomas Craig and E. J. Jones should assist him on the service. A providential occurrence however shortly afterwards occasioned this design to be relinquished, and it was agreed that Mr. Addis should for the present labour in the Eastern Division of the Travancore Mission. On the 13th August 1828 Mr. Addis was solemnly ordained as minister of the Gospel, and designated as a Missionary to the heathen. In 1829 he also took charge of the schools in the Eastern Division at that time amounting to 36. Into these he introduced such parts of the British system as comported with the nature of the schools and the state of society in Travancore. This change in the economy of schools was productive of the desired effect *viz.*—A greater advancement of the scholars in their learning, and improved order; while the School masters naturally partial to the method of teaching common in their own country, were, from the evident utility of the new system, induced to fall in with its regulations more readily than was anticipated.

In conformity with the proposals made during the visit of the Deputation of Messrs Tyreman and Bennett, the South Travancore Mission was in 1828 constituted into two separate Divisions called the Eastern and Western Divisions with separate Missionary stations. In this arrangement the Deputation simply gave official recognition to the Divisions already formed by Messrs. Mead and Mault for their mutual labours which we have already described.

The formation of the Eastern and Western Divisions in 1828.

Mr. Mault was allowed to continue in the old station of Nagercoil in charge of the *Eastern Division* which extended from Cape Comorin in the South to Sambanvillai in the North and from Koodamkulam in the East to Alencotta in the West. He was assisted by Mr. Addis who now took an active part in the Seminary.

Mr. Mead was placed in charge of the *Western Division* which extended from Colachel in the South to Kotticode in the North and from Ammandivillai in the East to Trevandrum in the West, and he was required to form a new Missionary Station at a convenient place and live there. He was assisted by Revd. W. Miller and latterly by Mr. Ashton.

The following statement gives the names of the Congregations and schools annexed to the two Divisions formed in 1828 and also the strength of those congregations and schools.

Statistics of the two Divisions at the time of the Division.

It will be observed that the two Divisions were nearly equal and that the Churches were fairly apportioned though it must be admitted that the Western Division was more extended in area and suffered for want of a Missionary Station or Head Quarters which had to be newly formed.

*Statistics of the EASTERN DIVISION under
Rev. C. Mault in 1828.*

Congregations	Readers in charge	No. of Xtians	No. in Schools
Mailaudy	C. Seymour	170	39
Tamarakkollam	J. Palmer	250	36
Mission Field		9	"
Mucklingoody Erruppoo	R. Hill	120	30
Do.	" Girls	"	10
Sandady Puthoor	Assistant	51	35
Atchankoolam	"	41	25
Kalvillay	Foxall	94	28
Puttalam	S. S. Greathead	61	43
Auticaudu	W. Clapham	28	24
Covilvilley	Assistant	43	26
Etamballey	H. Martyn	130	35
Veragoodiyiruppu	R. Gratam	42	40
Anandanadankudiyiruppu		125	40
Tittuvilly	K. Knill	72	22
Bramanankonum	Assistant	15	"
Melaperuvilly	E. L. Davis	24	25
Agasteeswaram	Philip Doddridge	267	65
Covakollam	J. Edwards	42	25
Kundal	W. H. Cooper	65	25
Pitchagoodiyiruppu	G. Hamilton	37	23
Kannankollam		27	32
Teruvambalapuram	W. Eccles	11	25
Koodenkollam		55	"
Vaddakkankullam	C. N. Welman	56	"
Amballavanapuram	Assistant	22	27
Puthucramam	T. Phasant	7	Girls
Nagercoil	Edward Balm	103	53
" Bazaar			55
" Vadasery			25
" Krishnancoil			70
" Cotar			75
Terupatheagram			27
Talagoody			70
Rajakamangalam			37

*Statistics of the WESTERN DIVISION under
Rev. C. Mead in 1828.*

Congregations	Readers in Charge	No. of Chris- tians	No. in schools
Autoor		60	"
Amasee		51	20
Arupuray		63	25
Cuddapagoody		40	25
Cancharakodu		110	20
Colatchy	Yovan	31	20
Davyodu		75	10
Etavilly	Gunamudian	170	28
Etangkaudu		10	22
Kunnanoor	Suviseshamuttoo	130	20
Killeloor		56	"
Kotनावilly	Muthuvel Yovan Insptg.	43	"
Kunnankaudu		150	29
Kallykavilly	Veyagan	45	27
Kunnatoor		50	10
Mannalekaudu		80	15
Mateyodu	Sebatian	67	30
Veddakankary		"	"
Pullyvillay		"	"
Edeanvilly		"	"
Marathakuratchy		35	"
Mandakaudu		134	40
Mathvilly		30	45
Nadutairy		30	33
Neyathanghery		20	7
Oodiarvilly	Anbudian	25	22
Patnam		40	"
Palleyaudy		81	25
Payengudy	Vedamanickam Kurup	87	21
Pillypannam		38	20
Saynamvilly	Paul	60	18
Sengkody	Neethiyudian	61	17
Sintheravilly		32	14
Travancore	Yovan	50	18
Vaulatotam		90	30
Seminary		"	15
Dr. Asst. Reader		"	18
Thatchanavilly	Vedamanickam	"	"
Arumandivilley	Masillamani	"	"
Carnengkodu	Ft. Oodagherry Chapel	"	"
Cannanoor		"	"
Neyoor	Devavaram	"	"

Mr. Mead quitted Nagercoil in 1828 and till a proper site

The formation of the
Neyoor Mission Sta-
tion.

could be secured for a Mission centre for the Western Division, and till the necessary buildings could be erected he first built a small house at Kottanavilley and removed there with his family and Mr. Devavaram and a few others. Living at Kottanavilley, he erected a more commodious but temporary bungalow at the sea-coast village of Mandacad where some temporary houses for Mission attaches and servants were also put up. Here he lived for about two years. In the meantime he was particularly desirous of having a permanent Missionary residence erected near the town of Travancode the old capital of the state which also contained a Dutch Factory. He found a piece of ground belonging to Ramen Thambi to be well adapted for Mission purposes and enquired whether he would dispose of it. Ramen Thambi observing that it was intended for charitable purposes gave the land to the Mission. Latterly Mr. Mead changed his mind and preferred to have the Mission station erected not so close to the high road but in a little retired place where he could get more extensive lands and extend the works without being much disturbed. With this view he selected some neglected jingly spots two miles near the heathen Sudra village of Neyoor in the Colachel athicaram in the Eraneel Taluq. Having satisfied himself as to the practicability of this site as the best centre for his Missionary operations, he conceived that the next step of importance was to acquire the lands in question, to build a Bungalow, Chapel, schools and other necessary buildings. Great was the difficulty in getting the lands from the heathen owners and getting the permission of the Native Government which twice refused on the ground that the lands were situate near Pagoda lands. But through

the kind services of Ramen Thambi the native land lord above referred to, and through the favour of the Resident, Mr. Mead secured the lands for the Mission and also Sircar permission (as was then required) to cut down the necessary palmyra and other trees for the timber required. Though Mr. M. took up his temporary residence at Mandacad until the requisite buildings should be completed at Neyoor, his assistant Mr. Ashton lived closer to Neyoor in the neighbouring town of Erneel. The godowns were first finished and occupied by Mr. Devavaram who had the immediate charge of the works. Further Ramen Thambi's services were secured by Mr. M. to help him in superintending the Mission buildings in progress at Neyoor. For the help thus rendered to the Missionary, Ramen Thambi was arrested and thrown into prison for three years as will be described later on.

It need hardly be described how much labour and money were spent before the jungles of Neyoor were turned into a Christian village. The liberality of Mr. and Mrs. Mead helped many Christian families to settle there and erect houses.* They also built houses and settled five Pulaya families and gave them lands for cultivation. The Missionary bungalow, the beautiful Church called the Dartmouth Chapel, the schools and boarding-houses, the Printing office and other buildings planned and erected by Mr. M. totally changed the appearance of the old jungle. The establishment of the hospital subsequently increased the importance of the place and made it the resort of many invalids. Mr. M. called the new village also Neyoor and what it was in the

* The first settlers of Neyoor were the nine Palanquin bearers of Mr. Mead, Vedamanickam Pillai of Payanculi, Mr. Ashton, Mr. Devavaram Catechist and his wife Sarah and Muthuvel Catechist of Kottanavilly.

days of its glory would appear from the following description of it given by Mr. Abbs.

“ The station (Neyoor) occupied a large space, surrounded by a well-plastered neat looking wall. The principal Mission Bungalow (which was Mr. Mead’s residence), standing then in its pristine glory, arrested the eye of the approaching traveller, and looked at a distance, as indeed it was, an abode of benevolence, peace and piety. Mr. Miller’s Bungalow stood on the Western side of the compound, Dartmouth Chapel on the North-east, near to the entrance ; various buildings, the printing office and book-binding establishments were on a line with Mr. Mead’s house, as was also a small bungalow, which had been prepared as a temporary residence for me and Mrs. Abbs, although our time, when not engaged in duty, was chiefly spent with Mr. Mead and his family. The doctor (Ramsay), took up his abode with Mr. Miller, who soon converted some cottages into a dispensary. The Christian village lay to the south-west, beyond the compound, at the further west of which was a neat little bungalow for the accommodation of Mr. Ashton and his family. In such a scene of blissful activity I lived, laboured and daily rejoiced for four years, after which the mandate of duty caused me to remove to Parachalay.”* Revd. Dr. Leitch also gives a beautiful description of Neyoor.†

The next settlers were Arulandam and Vedamanickam Readers from Quilon, Visuvasam, Vedamuttoo, Gnanakan and Devasagayam &c. The masons who worked these Mission buildings were Thanuven Kothen, andAundy Kothen, and the Head Carpenter was Soobramanian Maistry. There was a Kotwal appointed for the village.

* Rev. Abbs 22 years Missionary experience in Travancore pp. 234, 235.

†, Vide Dr. Leitch’s Memoirs pp. 82-88.

It has been remarked by many that in the selection of sites and in the formation of the Christian villages of Nagercoil and Neyoor by Mr. Mead there are many points of similarity clearly pointing out the hand of one master-mind. Both the Christian villages were founded in the vicinity of two old and renowned capitals of the state. Both the villages faced the Western gate of the old forts. Both the villages were made exclusively Christian. Both the Churches of those towns were erected on the most despised and rejected places. In fact on the very spot on which once the gallows stood and where criminals were executed in the days of old kings. Both the Churches face the north and lastly both these large Churches were erected at a time when there were not a handful of Christians to worship in them. They were acts of faith.

Points of similarity between Neyoor and Nagercoil.

The very strained relationship in which the Roman Catholic Christians of the Erneel and Colachel coasts stood with their priests of the Portuguese Mission at this time gave Mr. Mead many opportunities to make bold inroads into their Churches and extend his own cause. The displeasures between the Christians and their Pastors above referred to, arose from the various unjust imposts and oppressive demands. The Priests unnecessarily increased feasts, put too many wax-candles and heavily taxed nets to the prejudice of the fishing industry of the poor people and in direct controvention to the humane loss of the native sovereigns. Even the small boats and barges rented by the people, and the men who took them

The illfeeling between the Roman Catholic Christians of the Colachel Coast and their Priests and Mr. Mead's inroads into their Churches.

to the sea, were taxed. The frequent fees vexed the poor fishermen; exorbitant rates of marriage fees were fixed and on account of this many marriages were deterred. To add to this state of affairs, Christians who opposed these rules of the priests were put in irons and stocks, and subjected to other punishments. Mr. Mead extended his sympathy to some of the families who suffered under the above Church authorities. The head man or Arazan of Kadiapatnam by name Cheyomkundan manady now formed a party and sent protests to the Bishop at Quilon. The Bishop considerably ordered that no feasts should be celebrated without permission and unless the money is previously paid. The Priests fearing loss of revenue set at nought the instructions of their superiors and continued more or less their old practices. The names of delinquents were publicly read in Churches and other punitive devices calculated to enforce rules were adopted. The vagaries of Padre Constance in the Erneel District produced no small amount of discontent and estranged many members of his flock and some Churches were ruined on account of these quarrels. Many of the families who were excommunicated and who were otherwise suffering punishments were won over by Mr. Mead, and strengthened in the Protestant Communion. Some of them since remained steadfast in their new faith and rendered good service to the Mission. The discontent among the R. C. Christians prevailed not only in the coast Churches of Colachel, Mandacad, Kadiapatnam, Korrimoni, Patnam &c., but also in the inland Churches of Mathiruvellai, Kaurangat &c., Mr. Mead's sympathetic action caused much ill-feeling and misunderstanding between himself and the R. C. Missionaries who made endless complaints against him.

The first that went against Mr. Mead was the Rev. Fr.

Fr. D'Oliveira and Fr.
Lopez vs. Mr. Mead.

Augustineho D'Oliveira who reported to his

bishop that Mr. Mead on the 16th July 1828 proceeded to Kovakulam with his catechists and caused such an alarm "that Christian inhabitants, men, women and children claimed together for protection as when a place is assaulted by a gang of robbers, and that even after he retired he desisted not from his violences."

The second report to the bishop of Cochin was from the *Rev. Fr. Lourenco Xavier Lopez* of Anjango and Vicar and Person of Colachel and Pudur. He accused Mr. Mead that he commenced in those places violent actions as had been done at Kovakulam and even proceeded to blows and menaces of imprisonment "as if the exercise of the Catholic religion was a sin and that he was the Magistrate to punish this crime.

The following Portuguese letter addressed by Fr. Lopez

The Portuguese letter
of Revd. Fr. Lopez
against Mr. Mead.

to Bishop Joachim Neves of Cochin is one of the many complaints above referred to and serves to show the amount of anti-

pathy and ill-feeling which the Roman Catholic Priests bore against Mr. Mead and the Protestant Religion which the latter was so zealously engaged in propagating :—

Illmo Rmo Sr,

Com devida attencao, e. resputo tomo a Stu. bencao, e beijs as Maas de N Sria-Tenho honn de informatt e N Sria o | os Christaos de Colechi, e Pudur se achavao bem sir sucegados : mas agora por cauza de Missionario Rd. Mr. Chas. Mead tem sido perturbados, e quem tem feito hua escolla entre meio da Igreja de Coleche, e Pudur, e faz Mtos emulos por meio dille, e dos scos Obedeces, difamando

a Religiao Christao, e promettendo aos Christaos dinheiro, e patricinio pa. se seguirem, on abracarem a sua seita, alem disto quem por seo obedece tem feito hum disatino : no dia emq tinha principiado a Fista Sto. Antonio na Igrija de Pudur, tendo mandado correr campainho na Povoacao pa. todos Christaos ajuntarem pa. novena, Segum, do costume praticavel neste begar, Mr. Charles Mead mandore a hum dos seos obedece, espauca, nos Rapazes . . . q. painho ; e tiron campainho das suas maos, se levon, pagar poneo tempo mandon tornado, campainho, e mandon dizer me, of se mais Kirem tangindo, q. havia mandar prender, e castigar aos q trazem Campainho aijo motivo tendo the mandado perguntar, nao quiz responder ; sendo deste modo, he de grande sentimto, e toabalho propagor a Religiao Christao Deosgm pessare de NSria mtos. aus :—*

COLECHE,
23 de julho de 1828.

} ILLMO RMO SR SON DE NSRIA,
} MTS. NUL. E OBTE. SUBTS.
PE. LAURENCO XAVIER LOPEZ.

Translation of the
above letter.

The following is an approximate Trans-
lation of the above Portuguese letter.

Your Excellency,

With great attention and due respect receiving the blessings and kissing the hands of Your Excellency, I beg respectfully to inform Your Excellency, that the Christians of Colachel and Pudur were living in peace and joy. But on account of a Missionary Rev. Mr. Charles Mead they are in great calamity and distress. He had converted the Churches of Colachel and Pudur into schools, defamed the

* The language of this letter is said to be rather Old Portuguese. It has been reproduced here as much as it could be made out the punctuations &c, have been omitted.

Christian religion by his Catechists, promising money and protection to them that follow his religion. He had done not only this but a regular madness and rash act. On the day of the celebration of the Feast of St. Antony at Pudur, when we began to ring the little bell as usual for the Assembly of the Christians, he (Mr. Chas. Mead) sent one of his Catechists to beat the boys, and to take away the little bell from their hands. Some days later on he returned the bell ordering that if he were to hear the ringing of the bell again, he will catch and punish them. When I asked the cause of his doing this, he did not reply. If such things were to continue on, it is very difficult to propagate the Christian religion.

COLACHEL, } *May God keep Your Excellency for many years,*
23 July 1828. } FR. LAURENCO XAVIER LOPEZ.

Solely depending upon the above reports of his priests and without verifying facts, Bishop Neves charged Mr. Mead with oppression and violence subversive of the public order and peace and further columniated him in the following severe terms :—" Rev. Mr. Mead might if pleased direct his proselytizing zeal by means of persuasion which is the only fair way to gain converts But to allure and cajole by intrigues, promises of money, protection, advancement &c, or to force by violence, oppression, blows, menaces of imprisonment and other punishments and thus causing disturbances, and throwing discord into whatever places he comes as he is doing at Kovakulam, Pudur, and Colachel, he seems to be a new sort of Apostle and I fear not an Apostle of peace."

Mr. Mead proved the above complaints to the Magistrate to be misrepresentations and exaggerations. It was shown

Bp. Neves vs. Mr.
Mead and the results
of the enquiries.

that it was usual for the Roman Catholics to ring a bell at sunset near the house at Mandacad where Mr. Mead lived. For some days the bell was repeatedly rung after night-fall, and it being unusual at that late hour, Mr. Mead sent men to enquire if it was done by the priest's orders and whether it was necessary to ring it so repeatedly at that late hour. It was true the sexton threw away the bell but no interruption was caused especially when it was known it was the time of festival.

As regards the opening of schools at Kovakulam it was shown to be the result of the request of a deputation from the Roman Catholic community, and that Mr. Mault was engaged in it. Mr. Mault's testimony showed that during his visit to the above school while he was in the act of mounting, his horse took fright and threw him down. Mr. Mault was obliged to be carried from the place ; and a report was immediately circulated that he was killed and that it was God's punishment though there was nothing miraculous in the fall. On the same night the said schoolroom was burnt down. This necessitated action against those suspected. A better site offered by one of the Catholics was chosen and the school was rebuilt.

Having thus proved that the series of charges brought against him were unfounded and that he had done everything in a most peaceable way and with the assurance of satisfaction from the Roman Catholic villagers ; Mr. Mead called upon Bishop Neves to prove if he could the charges he had advanced. But the latter was not able to substantiate his statements. Reflecting upon these unpleasant occurrences Mr. Mead writes —“ During the eleven years I have resided in Travancore I have never found any tendency to disorder arising from the diffusion of Christianity amongst any class of natives except occasionally from interested individuals.”

CHAPTER XVIII.

The Persecutions of
1828 1890. Their
causes extent &c.

Thus before Mr. Mead had been 10 years in Travancore he had the satisfaction of witnessing a striking improvement in all the Mission Establishments which had been begun by him. His schools and churches continued to flourish. Their numbers had been doubled and trebled and each year showed a rapid progress over the previous. This remarkable progress of the Gospel, the increase of agencies and the formation of new congregations and Mission Stations now attracted the attention of the enemies of Christianity, and awoke their opposition, and the fires of persecution soon began to rage in the Churches chiefly under Mr. Mead's jurisdiction in the Western Division.

The jealousy and hatred of the heathens were aroused to no small extent and fearful attempts were made to exterminate the gospel and to impede its progress by violence and outrage. It is remarkable that in this diabolical act the Nairs, Mohammedans and Romanists combined. They could no longer brook to see the rapid advancement of the converts, their education, enterprise and general improvement in wordly circumstances. The Sudras (especially of the Eraneel, Kalculam and Velavancode Districts,) who felt that with the rise of the inferior classes in education and religion, their own dominion over them was being lost and that it would be no longer practicable to keep them in a state of slavery and ignorance, appeared foremost in action; the Brahmins and other high caste people greatly helped them. They secretly plotted and gathered vile persons from different places and devised a general

sudden rise against the Christians. Their leader was one Easara Pillay, the Adigary (Revenue Inspector) of Kannanoor. They began their wicked work by setting fire to schoolrooms and chapels, threatening away Christians from attending public worship and compelling them to work on Sundays. We need not add the details of insult to our Missionary, and of injustice to his converts. The Native Christians were expelled from their houses and their women were harassed and annoyed in markets and waysides. Many were falsely accused and thrown into prison. We cannot attempt a better description of the general persecution than make the following extracts about it from one of his letters and from the Missionary Record, and add a few more details of events. Mr. Mead writes :—" It is of the greatest moment to attend to the origin of the grievances and oppressions which the Christians are suffering from the Soodra caste. The Shanars are esteemed a low caste, and before their acquaintance with Christianity were in general, depraved in their morals and filthy in their habits ; Christianity has effected a considerable alteration in both those respects. The Soodras appear to be envious at seeing the improvement which the Christians present in their outward appearance and habits. They are vexed likewise at the Shanars because they refuse to labour for them without pay as they had been obliged to do while heathen. In former times a Shanar could not be sure of his property or liberty for a moment, for if a Soodran wished to possess himself of a field or a garden belonging to a Shanar, the latter could not refuse as the former was always in league with the Police and could convict him falsely of crimes that might ruin him. Now the people are become more enlightened ; they will not submit quietly to such imposition raised against Christianity, for it

is thought to be the only barrier to a return to the old state of things.

“As the rich Natives are aware of the desire of the British Residents to see justice done to all classes alike, they always endeavour to obtain the full benefit of this laudable feeling in the side of injustice and oppression, while they are dexterous at concealing their real intentions. Thus whenever a new Resident has come to the country, it has been usual for the Soodras to accuse the Shanars, and Christians especially, with being turbulent characters, unwilling to pay their taxes, and perform the public Ooliam Services. It has been very plausibly stated, that some of them embraced Christianity to prevent complying with the just demands of the Sirkar. By turbulence, I believe they mean nothing more than a demand of what is due for labour, or a refusal to bear oppression without complaining of it. The charge of not paying taxes is preposterous, because those who will not pay their taxes lose their lands, and we have known that it has been made a favor and a source of profit to receive taxes from Christians and give a receipt. There may be sometimes a demand about the unpaid forced labour which generally falls on the Shanar caste, though all castes ought to take their share. But it is not in the power of the Christians to refuse to work when called upon by the Sirkar Officers ; and as far as our influence goes we advise them to submit patiently to the performance of these services.

“ In October 1828 the Christians in the District presented a petition complaining of numerous grievances which they endured on account of their having embraced Christianity, and foreseeing the troubles that might arise about the non-payment of taxes and performance of Ooliam Services, they petitioned that a Christian in every village should be held

responsible for the payment of their taxes &c. This is a proof that they did not wish to escape the just payment of their dues, while they dreaded the oppression with which those dues are collected. As strict orders were given by the Resident to investigate these complaints and prevent a repetition of the causes of them, a favorable result was anticipated. Subsequently however it appeared that instead of redressing their grievances, a plan was concerted, upon an extensive scale to crush the Christians altogether, if possible.

“The headmen of 2 or 3 villages, had for several months been advising the new converts to abandon Christianity, and sometimes *threatening them with the evils which have since befallen them*, if they did not. These threats and entreaties producing no effect, the designs formed against the Mission began to be unfolded. Whilst new regulations were perhaps only talked of at Trevandrum the Capital, they were considered as certain and acted upon in the South. The Christian women were ordered to take off their upper cloths, and in many instances were beaten in the public bazaars for wearing them. The Soodras assembled in large bodies near several of the Chapels.” They set fire to the cadjan Chapel and seized several men in Autoor.

The opposition to the truth which commenced in threatening language, afterwards proceeded to overt acts of personal assault, annoyance and public outrage. Some of the schools were interrupted; the books torn and cast into the streets; two of the Chapels were set on fire, and one of them destroyed; menaces were used to deter the Native Christians from attending public worship; the men were seized on the Sabbath, and compelled to labour on that day; the women were insulted, and beaten in the bazaars; alarm and terror

The Commencement
of the persecutions.
Description given by
Mr. Mead.

spread in every direction, and many retired to the mountains for safety; but even this avenue of escape from the fury of their persecutors was closed up by cutting off the communication between the high road and the mountains. Among the Christians seized at Autoor was the schoolmaster, and the principal man of the village, who had recently embraced Christianity. The house of the schoolmaster they first plundered and then burnt. The house of another respectable native whom with others, they had falsely charged with murder, they broke open, robbed and (he himself being absent at Quilon) seized his three sons. The persecutors, in one of the villages, after seizing the men, and insulting the women, cruelly cut off the ear of a woman upwards of ninety years of age.

In short the outrages of the infuriated men became so alarming and intolerable as to render it absolutely necessary to apply for military aid, which was the means of checking for the time, though not of preventing, the further violence of the assailants. Several of those who had been seized were on false accusations imprisoned for many months and afterwards flogged, and led through the public streets, as objects of contempt and scorn. Unprotected as these Native Christians were, every enemy of their religion seemed to take a cruel advantage of their defenceless state, to insult and injure them: the pagan idolator, the Mohammedan, and the papist, as though united together by a common principle, and instigated by a kindred spirit, seemed to exult equally in the violent and unprovoked aggressions to which they were exposed; and such was the infatuation to which the indulgence of the spirit of persecution led them at length, that these peaceable and inoffensive people, were in some places, absolutely watched and treated by their enemies as so many

traitors and rebels. It appears to have been determined if possible to root out Christianity from the district in which the first assault was made, and had the persecutors succeeded in their attempt to stir up the people of other districts to similar proceedings for the like purpose greater evils would have resulted.'*'

Apart from the above brief account of the persecutions given by Mr. Mead, we are also enabled to realize the intensity of the persecution from the description of it given in the lyric† composed by Mr. Devavaram Biddulph during those troublous times, appealing to God for mercy and special protection.

One of the verses runs thus :—

தலைவர் ஏகமாய் கூட்டம் கூடினார்—அவர்
 ஜனங்கள் யாவரும்,
 சபையை உலைக்கும் வகையைத் தேடினார் ;
 மலைவினால் கிறிஸ்தோர் மறைந்தோடவே,—அவர்
 ஜனத்தை அடித்து,
 மனையை வளைந்து கொள்ளையாடினார் :
 கொலைசெய்தோர் எனச் சிலரைப்பிடித்துக்
 கொண்டிபோய் மிகு தண்டனைபண்ணி,
 மெலிவு செய்து அநியாயமாய்க் கொன்றிட
 மிகவும் பொய்ச்சாட்சிகள் அதிகம் சம்பாதித்தார்.

In another verse the Christian Poet thus wrestles with God :—

ஈன நரர்கள் இடுக்கண் செய்கிறார்,—அதை
 சகிக்கவும் பல
 வீனம் மிகுதியான தல்லவோ?
 நானும் உன் சபையானது புறம்போ?—உந்தன்
 சரீரம் அல்லவோ?

* Missionary Record p. 311.

† Vide Appendix for the full Lyric.

நவிலும் என் சிதம் என்றும் நியல்வோ?

கானகம் புவிதான் என் றெண்ணவோ?

கதியின் நன்மைகள் அதியின்பாகவோ?

வானகத்தின் கண் ஆசை மிகவோ?

வந்த துன்பங்கள் எந்தையே! நீ பார்.

Chorus நின்னை அடைந்தோர் தமக்கு ரட்சகனே!

துன்பப்படுகிறோம் &c.

Vile men oppress us.

Thou knowest we are too feeble to bear it.

Have I become a stranger, because

I joined thy Church?

Am I not thy body?

Art not thou my head always?

Am I to regard this fair earth a wilderness?

Have these troubles come to us to make

Our hearts long for heavenly joys?

O then Father look upon us &c

We are hardly able to give an adequate description

of the untold persecutions which the Native

The violence of the
Persecutors. The
Scene at Autoor.

Christians were undergoing especially at

Autoor, Aramanay, Triparapoo, Kanna-

noor, Oodayavelly, Pulipunam and other villages in the

Neyoor district, and which were so systematically carried on

by the assembly of the Pidagacars.

The Pidagacars of Autoor, Sairucool, Trivator, Aramanay, Kalial and Tipparapoo were the prime movers and organisers of the plot against Christians. They were assisted by Athichapillay Sairmanakar of Tamanoor, Mullenpillay, Visaripukar of the granary, Palpu Pillay the elephant-keeper of Autoor, Bagavadi Pillay the Tanna Naik of Thackalay who assembled about 500 persons and marched from Pidaga

to Pidaga, threatening and ill-treating Christians and employing numerous blacksmiths and carpenters who made pikes, hatchets, bows, arrows and swords to commence violence. The Pidagacars and their people with muskets and newly forged weapons marched from village to village. First they went to Autoor burnt down the Mission School and the Church, set fire to the houses of Christians and plundered them. They took Vedamanickam of Anbian Vellay the schoolmaster and several other Christians as captives. They also tied them up and gave the end of the ropes to the trunks of elephants which held them, and marched in front and rear. The poor helpless Christians were thus paraded and taken to the Tanna officer at Thackalay where they were put in irons hands and feet. In their rage the rebels beat, and murdered Vedamanickam of Pambadikonam of Autoor and buried him.

Kesavan Thambi of Thalacolam, Ramen Thambi of Aramanay, Ananda Kurupu of Kannenmangalam further supplied guns to the above rebels. They were also joined by the Provarithicar of Madalam, Velan Thambi, Kitten Pillay, Mullaygar, Kochen Pillai, Kalli Pillai, Ramen Pillai, the Athicari of Kilioor and other chief Pidagacars. They conspired and ill-treated the Christians who went to the market, in various ways. In one place they openly threatened the Christians saying "As Colonel Macaulay's bungalow was pulled down and he driven out of the country, so the missionary gentleman at Mundacad who disturbs our peace will be served in the same way." The Athicari of Killioor and his associates now joined the Pidagacars of the northern districts and won them over saying "If we only burn down all the Chapels so that not one should remain, these Missionaries will return to their country."

The attack on the Christians of Cannanoor took place under the following circumstances. Some of the Christian converts at Cannanoor in the Auttoor Adigaram, neglected to perform, on a Sunday their allotted task or Ooliam Services of conveying young green cocoanut leaves for feeding the elephants employed in the Palpanabapuram Fort. The ex-adigaries Easwara Pillay, Mullen Pillay, and Ramen Pillay with four Panivaga hurrikaraks and 15 others on that Sunday the 21st December, seized a christian, beat him and compelled him to carry a bundle of leaves towards Palpanabapuram. They had not proceeded a mile, when about four times that number of christian converts, with Esakimadan, a new convert, at their head, overtook and dispersed them and releasing their fellow christian, placed his burden upon the head of one of the Nairs and made him carry it back to Cannanoor, and dismissed him at the Church opposite to which the leaves were thrown. The Nairs of the district looked upon this as a gross insult from the despicable caste, and burned to resent it. Helped by the Panyvagy Visaripukar, and his hurrikaraks, the Nairs of Autoor now assembled in great numbers on the morning of the 23rd December 1828 in a plain about a mile distant from the Cannanoor Church, armed with guns, swords, cleavers, rice-beaters, clubs, and sticks with the professed purpose of seizing the Christians and taking them to Palpanabapuram. The Christians of Cannanaor having had intimation of the coming storm, excepting a few females and children, fled from their houses. The women who remained got a full share of scurrilous abuse from the Nairs. One was stripped naked and all were made to lay bare their breasts, as it was that the covering of their breasts was considered

an assumption of the privilege of the Nair women and other higher castes. The houses of the Christian converts were pillaged and their Church burnt down; *but the heathen Shanars were not molested*. The next day similar atrocities were perpetrated. Though these disturbances were going on in his district, the Tahsildar was supposed to have known nothing of what had been really going on till all was over.

When a Christian woman named Yesudial of Kallivelay
Yesudial and Neethiyudial. went to the local market Palamadan Chetty and Pandaram Andi Pillay and Mullen Pillay Thandel beat her and forced her to take off her cloth. Likewise when another Christian woman named Neethiyudial went to the fair at Velathorai in Kunattur, the Manaiikaran and Sairmanakaran and several others joined together abused her most shamefully, compelled her to remove her upper cloth and said to her "Go and report to your father the White Man at Mandacad."

Though these persecutions were carried on for several months
The Anecdote of the Tahsildar seeing Mr. Mead on the New Year's Day. by private bodies of Sudras, Mr. Mead knew very well that those who prompted them and acted behind the scene were the native officials. Apart from his reports in which he accuses the various official bodies, the following anecdote reveals his feelings at once. When the Tahsildar of the place went to see Mr. Mead on the New Year's Day (as was the invariable custom in those days for native officials to see European Missionaries who wielded much influence in the land), he snatched the tray of limes from his hands, flung them furiously at his face and drove him out saying "Get away you hypocrite dare you come and see me on the New Year's Day, having persecuted my children in the market?"

Another party of Pidagaykars headed by Parapan Pillay

The threats of the pidagaykars and their plans against Christianity.

and Jana Pillay and other Manalikars, seized Ponanperumal Vedamanickam and Singhelly Neethiyudian and other Christians and

threatened them saying :—" If you publicly say that you are Christians we will immediately bind you and carry you to the Tanna choultry. An order has already been received to seize, and beat you, and plunder and burn your Chapels and houses, and the bungalows of your Missionaries. We have also received orders to spear the Padre residing at Mandacad with the spear used in hunting wild hogs and to kill him. Go and tell your master, *that Padre* Mead, that we mean to hunt him like a wild hog; neither he nor his friends at Oodagherry shall escape our hands." They also threatened that orders have been received for reviving the old capitation tax on Shanars.

On the 28th December over 200 persons marched in great procession, in torch light, making a fearful noise with many tom toms. Armed with guns, swords, spikes and bows, the mob in their fury seized Mr. Mead's bread cooly Savari Muthoo who was on his way to Trevandrum, but the latter escaped by assuring them that he was the Commanding Officer's cooly. They went to Neyoor and other places and razed to the ground the Mission buildings in progress.

Such were the triumphs of the heathen over the Christian, of the high caste over the low caste,

The Countenance of the Native officials and Mr. Mead's interference.

for some time. The saddest feature in these disturbances was that many of the local

officers of the Sirkar themselves, encouraged the victorious heathens, and countenanced all their mischievous actions. With the knowledge of these officials, Easura Pillay and his associates secretly manufactured gunpowder and firearms for what purpose no one knew.

We could easily imagine what anxiety and anguish Mr. Mead would have had, to see his Christians who were but lately converted, thus threatened, harassed, persecuted and put to the severest trials. The persecuted Christians naturally complained to Mr. Mead who in consequence visited the various market places where the Christians were ill-treated. On the 29th December he went to the Erneel Monday market and after making some enquiries returned home. Encouraged by his visit, some of the Christian teachers seized a few of the Attoor Nairs who came to the fair with evil intentions, and took them over to Mr. Mead's bungalow where they were released after some time. For thus interfering on behalf of his Christians, threats of burning Mr. Mead's bungalow, his schools and Churches were thrown out.

At a meeting of the rich Nairs of Attoor and other places they subscribed ten thousand callion fanams to carry out their wicked intentions, to screen the perpetrators, and to bribe others.

To consummate their wicked deeds, the enemies of the Gospel again conspired together and resolved to remove the head of the Mission and fixed a day for the assassination of Mr.

The plot to assassinate Mr. Mead and his appeal to Capt. Sibbald.

Mead. The night of the 3rd of January 1829 was memorable in the annals of the South Travancore Mission. Late in the evening Mr. Mead heard of the plot and that the conspirators were moving towards Mandacad where he resided at that time as the Neyoor Mission buildings were incomplete. If Mr. Mead felt that he stood solitary against many forces he fell back upon the peace giving thought that one against the world with Christ to help him is always in the majority. He had, no doubt, great fears, but left everything in

the hands of God and prepared himself for the defence. Perceiving that he was now in imminent danger he lost no time in appealing to the Arazars or headmen of the neighbouring fishing villages who gladly repaired to the Missionary's house and remained with him that night.

Not satisfied with this uncertain help, Mr. Mead, as an Englishman in peril, resolved immediately to appeal to the nearest military authorities for protection. He assembled his Christians and asked if any one present would be willing to take a letter of his safety to Fort Oodagherry at once. One of the faithful Christians offering to go was entrusted with an urgent letter to the Commander. The messenger reached Fort Oodagherry in the dead of night. The sentinels were guarding the gate and the Commander had gone to sleep. When however they knew that it was an urgent letter from Mr. Mead they took the man to the Commander, woke him up and delivered it. As soon as Captain Sibbald read Mr. Mead's letter, he ordered the roll call to be sounded, and mustering as many men of the detachments of the 15th Regiment Madras Infantry as could be gathered marched as rapidly as he could to Mandacad for the relief of his countryman in peril. He reached Mr. Mead's house late in the night and surrounded it.

Captain Sibbald marches with Detachments of the 15th Regiment M. I. for the relief of Mr. Mead.

The enemies who were then engaged in a *Poojah* or worship to the goddess Bhagavathi, invoking success to their swords, as soon as they heard the sound of the advancing British Detachments of the 15th Regiment, fled in all directions. The military guarded Mr. Mead's house and the Mission property for a fortnight. Captain Sibbald besides staying at Mandacad despatched a few of his men to Neyoor,

Autoor and other places to protect the Christians and Mission property there. It is true that the military struck much terror into the hearts of the enemies, but there seems to be no foundation for the allegation that Capt. Sibbald's men plundered the sudra houses and the neighbouring villages as he never gave orders to his men to loot.

These events were communicated to the British Resident at Quilon. Mr. Mead described that the general agitation that prevailed in the Districts against the Christians was on account of some alleged innovation in the dress of native Christian females. Colonel Morrison thereupon wrote to Mr. Mead that it would be advisable for him and his family to retire for the time being to Nagercoil or Trevandrum and if he thought that his withdrawing to either of these military stations would be injurious to the interests of the Native Christians at such a critical time, at the same time endanger the Mission property in the Western Districts and that it would not be advisable under the circumstances; he might act according to his mind and remain with his Christians only with Captain Sibbald's concurrence. When Captain Sibbald however persuaded Mr. Mead to repair to Fort Oodagherry for the time being, Mr. Mead replied that he would remain with his Christians or die with them, and would never like to be separated from them; so Captain Sibbald and his men remained with Mr. Mead at Mandacad for a fortnight.

Col. Morrison however proposed to arrange with Major Stock, Commanding Trevandrum that he should always be prepared to increase the party at Oodagherry with detachments from Head Quarters according to the intimations he might receive from Captain Sibbald and Mr. Mead.

Mr. Mead's refusal to be separated from his Christians.

Col. Morrison and Major Stock.

The riotous behaviour and threatening language used by the Soodras rendered it necessary for Mr. Mead to apply for military aid ; and says the Missionary in peril. " Had it not been for the prompt arrival of Captain Sibbald at Mandacadu, Neyoor and Autoor, with detachments of sepoy, greater mischief might have been perpetrated. After his arrival, another chapel too was set fire to and the roof destroyed."

The rage and fear of the heathen demagogues at this unexpected and unforeseen movements fo the Military was intense, and they did not know what to do. Another happy coincidence dishearten.

Movements of the various Regiments towards the scene of disturbances.

ed the rebellious heathen and dashed all their hopes to the ground. The party of the 51st Regiment Native Infantry which was destined to relieve the 15th to the southward was got in readiness by Colonel Smith who then commanded the Travancore Subsidiary Force, and was at the special request of Mr. Mead marched earlier than it was intended and he wisely concurred with Mr. Mead that such a movement would produce awe in the hearts of those riotous heathens. Besides, the 15th Regiment M. I. also marched towards the Aramboly lines in a few days under orders to proceed to Bangalore. Though these constant movements of the military through the agitated districts had no other object than the ordinary relief of regiments, it served very well to quell the disturbances, and to a certain extent to restore the peace of these districts.

Another serious outbreak took place at Autoor and Mr. Mead had no other course open but to procure assistance from the nearest Tanna people, and the affray between the heathens and the Christians was somewhat satisfactorily quelled by the Police.

Second outbreak at Autoor.

Captain Sibbald had immediate instructions to arrest all the ring-leaders of the disturbance, and had full power to require of Easwara Pillay the Moollagar of the Pidagay and all his associates with what object gunpowder and fire arms they manufactured.

Capt. Sibbald arrests the ringleaders of the disturbances.

Mr. Mead rendered all possible assistance to Captain Sibbald and by employing confidential persons for the purpose of giving accurate information, kept a watchful eye upon the proceedings of all the belligerents, and pointed out to him all the individuals whom he reasonably suspected to have been concerned in exciting or heading the disturbance. Capt. Sibbald with Mr. Mead, a few of the military, court peons, tanna sepoys, and disha cavalkars went to Autoor and other places and succeeded in discovering a number of weapons in the houses of the powerful Sudra leaders.

Meanwhile the Resident advised the Dewan Vencatta Row to hasten to the South, and travel through the villages and Mission Stations near Autoor and other places in the Erneel and Kalcoollam Districts and take steps to preserve the peace of that part of the country. An inquiry was also to be made into the cause of these alarming proceedings.

Dewan Vencatta Row proceeding to the South.

Accordingly the Dewan went with his Catcherry (office) to those places and ultimately held his Court at Palpanabapuram and began regular investigations. The Appeal Court of Travancore was also ordered to proceed to the South and to assist the Prime-Minister in all the enquiries. Capt. H. W. Daly of the Nair Brigade was also deputed to the South to watch the proceedings of the Native Officers. The public enquiries began soon after.

Mr. Mead was allowed to appear in the Court on behalf of his Christian converts and pleaded their cause; but the permission was latterly withdrawn and the Christians were left to themselves. It appears that Mr. Mead placed so much distrust on the Native Officials and other Hindus in the vicinity, and had his own apprehensions about them, that whenever he entered the Fort of Palpanabapuram during the days of investigation, and whenever he passed through the heathen streets to appear in the Court, he always kept concealed in his sleeve a dagger for ready defence in case his person should be attacked. Some people think that Mr. Mead's carrying a dagger about him at this time shows a want of trust in God. But after all, he was human, and at this distant period as we cannot realize the extreme peril to which his life was exposed, we cannot also make any hasty conclusions regarding his reasonable precautions to protect his person.

It is strange that not a single individual of the heathen accused was confined to prison as the result of the numerous charges brought by the Christians for the cruelties and losses they had sustained. The Native authorities and chief inhabitants in the country had left no means untried to oppress and intimidate the Christians and force them to return to heathenism. As the Sirkar Officers were implicated no justice could be expected. "The time" says Mr. Mead "was occupied principally in framing additional complaints against the Christians. Several persons were added to those already seized and none of the Christians were allowed bail, as is usual; except in cases, of murder for which they were committed to take their trial heavily chained "

Public enquiries at the
Palpanabapuram Fort

Christians accused
with counter-charges
and thrown into prison.

When in the course of these preliminary inquiries, it was known that the converts had not observed the savage customs and usages of the country but freely followed the civilized practises enjoined by the Christian Missionaries ; in order to restrict their liberties, the Sirkar, on the 3rd February 1829 (23rd Tye or Makaram 1004 M. E.) issued a Royal Proclamation of which any modern Government would be ashamed, and which became the subject of hot discussion between Mr. Mead and the Government afterwards. The preamble of the Proclamation says. "Whereas disturbances have taken place in the Calcoolam, Erneel, and Vilavancode Districts between Shanars and Nairs, originating on certain pretensions of Shanar women &c., &c."

The shameful *First Section* runs thus :—

"As it is not reasonable on the part of the Shanar women to wear cloths over their breasts, such custom being prohibited, they are requested in future to abstain from covering the upper part of the body, &c."

There is a saving clause to this, that "those who have embraced Christianity" can wear *coopayams* like those used by Mahomedan females agreeably to a previous order. But the decree of the Court obtained by Mr. Mead in 1822 giving freedom to Christians to wear cloths anyway they liked was expressly cancelled.

The *Second Section* demands that *Christians* should perform *Ooliam Services* to the Sirkar like others, Sundays excepted.

The *Third Section* warns the Christians that they should act towards higher castes according to usages before conversion. It also contains insinuations against Christianity that as it inculcates humility, its adherents should not oppose old customs &c.

The *Fourth Section* which became the subject of hot contest in after years, and which the subsequent administrations were trying to enforce with all the rigour of law is briefly this :—

“ However willing I am to help my subjects to follow any religion they like, I cannot allow my people of whatever caste or sect to erect Pagodas, Churches, chapels or schools or Mosques or other places of Public worship *without regular permission &c.*”

This Section was republished by the Sirkar in 1890 to regulate the erection of new places of worship and it evoked much opposition from the body of Missionaries in the country. Latterly when the amendment of the Penal Code was introduced into the Travancore Legislative Council it was made penal to erect places of worship without permission, and accordingly the new law came into force in 1898.

The *Fifth Section* says that as “ certain *Shanar Converts to Christianity*” make it a practice to prefer complaints elsewhere (meaning to Missionaries) it is notified that Sirkar authorities are the only recognised tribunals of the country.

The *Sixth* and *Seventh Sections* say that the Sirkar Officers found guilty of injustice and persons committing outrages and disturbing the peace will be punished. (For the full text of the Proclamation see Appendix.)

It will now be seen that the Proclamation under the
 Its Character and scope. circumstances above stated, was made
 against Christians and chiefly directed
 against Christian freedom and growth. The next thing to be observed is the barbarous nature of this proclamation of the “tolerant” Native Government. The antichristian spirit that pervades the whole of it is very patent. When it ought have been the first act of an enlightened Government that vaunts to be a model one, to cancel such an effete

proclamation that disgraces the Statute Book of Travancore, we cannot really account for the impolitic step taken in 1890 by issuing another order resuscitating this old defunct proclamation of 1829 and affirming that it "is still in force as it was neither cancelled nor superseded." Those in authority ought to have known, that resuscitating such a defunct proclamation, associated as it is, with so many painful circumstances in the progress of Christianity in Travancore in the past, can only help to estrange the feelings of such a large community of respectable Christians and Missionaries in the land.

Thirty years after this, Governor Sir Charles Trevelyan warned the Ruler of Travancore that "Such prohibitions as those contained in the proclamation of 1829 are unsuited to the present age, and unworthy of an enlightened Prince." The modifications made by the Proclamation of 26th July 1859 did not improve matters much. Whatever may be the practice of the Christians, the law still remains unsatisfactory. Why should the letter of the Law prescribe that females of the lower orders should wear only a *coarse* cloth and that too horizontally across the breast? The Christians of Travancore are a respectable body. They are socially and morally in no way inferior to their Hindu neighbours. So long as Travancore remains under Her Christian Majesty's protection, why should they not enjoy the same privileges as their bretheren in British India do?

That the Proclamation of February 1829 afforded on real relief to the Christians or any extension of liberty as to the use of decent and convenient clothing, can be further proved from the following extract from a letter of Mr. Mead dated June 1829:—"The new proclamation requiring permission in future for the erection of places of worship is

interpreted to mean, that no more Christian temples are to be built, and that those commenced are not to be finished. The work people in the Calculam District are prohibited from working at the Mission building. Public worship is sometimes interrupted by the Sudras assembling to seize the Christians for *Ooliam* on the Sunday. Several schools have been deserted. Many of the Christians being still sought for, they were obliged to abandon their fields and gardens and live in the mountains."

The Deputation of the Appeal Court to the South. The sufferings of the Christians.

The Appeal Court Judges Kali Sembaga Raman, Mukentha Iyen, &c, who were ordered to the South by Colonel Morrison, reached Palpanabapuram about the 10th February. Dewan Vencatta Row who had already gone there, gave personal instructions to the Appellate Judges in their special enquiries. First, the charges of affray were taken up, and the Christians refused to submit to the evidence given by the Sudras of Autoor, Kapiara, Macode and Trivatar Athicarams. The investigations were chiefly conducted by the 2nd Judge Mukentha Iyen. When the depositions were being taken down by the Hindu writers, Mr. Mead requested that his assistant Mr. Ashton might sit with them, and see that they were correctly written ; but the Sudras objected to this privilege being given to the Christians. Then the charges of murder were proceeded with against 14 Christians and several others as abettors. In one case alone, there were 32 witnesses suborned. More witnesses were freely supplied by the Tasildar Reddy Row and Immaum Khan the Tanna Naik of the Kalcolam District, and the Proverthicar of Autoor, who in their over-zeal arrested as many Christians as they could get, under false charges.

The Christian prisoners were chained two and two together and their legs were dreadfully swollen by the irons.

When Mr. Mead represented these matters, and an enquiry followed, the Sirkar officers concerned gave the very amusing explanation that "the irons were insufficient to chain the offenders separately;" but the Resident Colonel Morrison insisted that the Zillah Court should make the irons necessary to chain the prisoners separately. Mr. Mead often visited the Christian prisoners and cheered them up; and on other occasions he deputed his catechists to read the Scriptures and pray with them. But this privilege also was latterly withdrawn, until a representation was made and the indulgence reclaimed. Some of the Christians were attacked with small-pox while in prison. An aged Christian was beaten, for requesting that his deposition might be read over to him a second time.

Another hardship resulted from the fact that the prisoners were refused to engage a pleader during their trial, and the attendance of strangers to watch the proceedings of the Court was objected to. When Mr. Mead brought these hardships to the notice of Government, the Appeal Court gave the following legal explanation:—"It is not usual for persons who are accused of murder to be allowed a Vakil at their trial. They have not applied; but unless those persons who are accused of murder and other criminal charges give their depositions themselves, it is inconsistent with the rules of this Court, to allow any of them to appoint a Vakil at their trial." Thus, the treatment of the Christian prisoners either at the Court or in the prison was altogether inhuman and cruel.

Again the manner in which the trials for murder and assault were conducted and terminated requires attention. The prisoners first underwent an examination at Palpanabapuram. Afterwards

The manner of trials.

they were sent to Nagercoil and not brought to trial for some weeks. They were then brought back to the fort at Palpanapuram which was guarded by Malayalee Sepoys who refused entrance to any of the friends of the Christians that might have assisted them in their defence, for none but the women who carried their food were allowed to see them.

The prosecutors who were Sudras, were permitted to have every facility to conduct their case, while the Christians who were ignorant of the quibbles of the Court, had not a Vakil allowed to be present. The whole was unlike a judicial proceeding.

"It providentially happened" continues Mr. Mead "that the principal person accused of murder was able to prove a satisfactory *alibi* whereby the murder case is seen to have been a foul conspiracy. The same might have been inferred of the other cases, for it appears altogether improbable that the Christians should be guilty of the alleged crime of ill-treating persons possessing such immense power as the Sirkar Officers possess and which power was most dreadfully abused, repeatedly by imprisoning and otherwise maltreating the Christians previous to the time of these troubles, without any redress though often sought." This conviction is confirmed by every intelligent and impartial Native we have consulted on the subject.

The end of all these enquiries was that the leaders of these disturbances had sentences of imprisonment for a short period and some other punishments which were not at all commensurate with the crimes they had committed.

The disparity of the punishments meted out on Christians.

But the heavier punishments were reserved for the Christians. Writes Mr. Mead :—"Those charged separately in the official report with murder and assault have been *all* equally

flogged with a rattan, and two days after, *were paraded through the village of Autoor* with a tom tom, stating that they were to be taken to hard labour for two years, *and then brought back to the prison to pass another ordeal for other charges brought against them.* We cannot but hope for the sake of justice and humanity that some stop will soon be put, to such systematic cruelty. It cannot but excite astonishment that such proceedings should be allowed to take place where Christianity is professedly tolerated, and the forms of justice observed. Many of them that were falsely accused were chained and thrown into prison. Shortly afterwards they were taken to the Central Prison at Quilon where they were to carry sand (Penal servitude.)" It is even now the popular belief that all these Christians who were fettered and sent, were intended to be ultimately drowned in the Quilon back-water, though a wise Providence saved them from such a catastrophe.

Christians having been thus doomed, the heathen Soodras, the Mohamedans and the Romanists of course triumphed, for the Religion of the Protestants was viewed with alarm by them all. The unjust treatment which these Christians received, afforded them still greater cause for exultation.

Hitherto the persecutions were confined only to the Western districts where Mr. Mead chiefly laboured. But now the victorious enemies made an attempt to extend them to the whole Nanjanaud, where Messrs. Mault and Addis were more peaceably carrying on their labours. Some Christians against whom no charge was brought, nevertheless suffered the greatest outrages, and after an imprisonment of about 20 days were set at liberty, merely with a warning that these outrages should not be repeated. The consequence of

these Christians in no case having had the least justice shewn to them was, every one cruelly took advantage of their unprotected condition and insulted them. In many places in Erneel and Calcoolam Districts, the Christians were watched and treated as traitors and rebels. Thus month after month so many Christians were consigned to prison and penal servitude and the enemies were still carrying on a system of persecution.

No wonder then that Mr. Mead was disheartened and
Mr. Mead's appeal to Government. was almost tempted to abandon his cause.

But the prayers and tears of his suffering Christian converts and agents and the families of those imprisoned, melted his heart and prompted him to persevere more in his efforts. He wrote voluminous letters and fought hard with his pen for the release of the Christians in prison. He often visited them in the Quilon and other jails and comforted them that the Lord would grant them release soon. In his appeal to Government Mr. Mead wrote :—

“ I entreat in consideration of the long imprisonment of Christians (nearly six months), the loss of their property, the distress of their families, the undoubted innocence of those charged with murder, the utter improbability of the guilt of others, the age and situation in life of some of the parties, the shame which they have already endured and the unfair proceedings of the Courts *which gave them no opportunity of defending their character*, His Highness the Raja may be pleased to release them, or to remit at least that part of the sentence requiring labour to be performed on the public roads, as this would in some measure remove the disgrace and danger now attached to a reception of Christianity by the Natives of Travancore.” Mr. Mead's appeals to the British Government were also very pathetic. He implored them to interpose and prevent further calamities befalling the

unprotected and injured ; as well as to remove the terror and uncertainty under which the Christians have been suffering.

Mr. Mead at last, taking advantage of a change in the Residency once more travelled to Quilon and personally represented matters before the new British Resident, and shortly afterwards procured the release of all the Christians and sent them home to the joy of their families, friends, and relatives and to the honor of the Church. And a song of praise and gratitude, expressing the exultant feelings of the Christian community was composed by the Christian Poet Mr. D. Biddulph and sung.

One of the verses thus describes the shame which the enemies of the Gospel were put to :—

ஆகா யோசனைக்காரரும் வெட்கினார்
சத்திய வேதமினிமேல்
அடியு முற்று மென்றோரும் வெட்கினார் ;
ஏகமாய்த் திருச்சபையை யுலைத்திடத்
துணிந்தோரும் வெட்கினார் ;
இடும்பாய் நியாயந் தீர்த்தோரும் வெட்கினார் ;
சேகரங்கொண்டு கிறிஸ்தோர் தங்களை
சிட்டைசெய்து சிரித்தோரும் வெட்கினார் ;
கூ கூ வென்று அழுதோர் களித்தனர்,
கோவே ! இப்படி நீர் செய்யுமட்க்கும்.

Chorus யேசுவே &c.

In the last verse the Poet thus raises his praise to God for the great deliverance granted to His children.

தாவீதாடின கால்கள் போதுமோ ?
உணப்பாடிக் கொண்டாட
தமிழிலுள்ள எப்பதமும் போதுமோ ?

ஆவலாய் மீரியா முதலானவர்
 கொட்டுங் கீதவாத்தியமும்
 அதினோடு கெக்கை தானும் போதுமோ?
 நாவல ரியற்றும்—புகழ்ச்சி போதுமோ?
 நவிலும் தாவீதின் கின்னரம் போதுமோ?
 தேவவரத்தால் எம்மைச் சீர்படுத்தி
 தேற்றி முற்றிலும் ஆற்றல் செய்யுமே,—
 Chorus யேசுவே! திருச்சபையைக் காத்தநின்
 கிருபைக்காக உந்தனாக்
 கென்றும் ஸ்தோத்திரம்
 என்றும் கீர்த்தனம்.

And this may be translated into English as nearly as possible, thus:—

Will David's feet that leaped and danced,
 do for me to dance and sing Thy praises?
 Will the timbrels of Miriam and
 her women be sufficient for me
 to proclaim Thy wonders?
 Can the genius of the Tamil tongue
 give me a word to express
 my gratitude?
 Can the strains of bards or David's
 lyre sufficiently help me
 to glorify Thee?
 O for the Divine grace to sanctify us
 Do Thou strengthen and comfort us to the end.
 (Chorus) O Jesu, for thy mercy
 in preserving Thy Church?
 We do ever praise thee
 and adore thee.

Before however we close the account of the persecutions of Christians, we have particularly to note ^{The case of Ramen Thumby.} the case of one influential native of high family, who was almost a Christian (the uncle of Mr. Nanoo Pillay the future Dewan or Prime minister of Travancore) and who suffered imprisonment because he helped Mr. Mead and the Christians by placing his services under him, not only as his Malayalam and Sanscrit Munshee, but also as a Vakil or Pleader for all petty cases that were filed in the Court on behalf of and against Christians.

In January 1828 when Mr. Mead was desirous of having a Missionary residence near the town of Travancore he found a piece of ground belonging to this Ramen Thumby to be well adapted for that object ; and when he asked the latter whether he would dispose of it, the Thumby observing that it was intended for charitable purposes refused to receive its value, but gave it over to the Mission free or at a nominal price. Mr. Mead then requested Ramen Thumby to help him in superintending the Mission buildings in progress at Neyoor, which he readily consented to do more with a charitable view than for anything else. Though he thus helped the Missionary he never caused the least offence either to His Highness the Rajah or to any of his other subjects

While he was thus rendering assistance to the Mission, he was one day suddenly summoned to Quilon by the Dewan who brought some accusation against him (which was proved to be false) and put him under immediate arrest in the Tanna prison in that town in November 1828 *i. e.* a month and a half before the real disturbances which took place between the Christian and the Pidagaycars of Autoor and which we have just described. Now in the time of the

disturbance, when the Dewan went with his Cutcherry to Palpanabapuram where he held his Court, and sentenced all the Chtistians to carry sand at Quilon ; this Ramen Thumby was also summoned to attend the Court for enquiry and at last was sent to the Tanna Prison and then again to the Quilon Prison and thence to Trevandrum jail where he remained imprisoned for $2\frac{1}{2}$ years. When however Mr. Mead procured the release of all the imprisoned Christians, he also tried his best for the release of this great friend of Christians, but without success. Mr. Mead then appealed to the Resident that Ramen Thumby did not in the least give cause for offence, nor did he in any way behave treacherously as was alleged ; but that he was put under arrest to suffer hardship merely for rendering assistance to the English Mission. But with all his endeavours he did not succeed in procuring the Thumby's release from so long an arrest, especially because the Dewan gave various plausible reasons for the imprisonment. At last a favourable opportunity presented itself when Col. Morrison left Travancore and was succeeded by Lt. Col. E. Cadogan. Before any native officers could prejudice his mind, Mr. Mead had an interview with Col. Cadogan and explained to him the principal circumstances in Ramen Thumby's case and proved that his detention so long in confinement, was a serious loss to the Native Christians as well as to himself. Such constant appeals to the benevolence of the Resident was not made in vain, for, some months after, the Thumby was released and he came and assisted Mr. Mead with double energy. He was also employed by Mr. M. as a Munshee in the Mission School. Little did he then think that a future Dewan or Prime-Minister will arise from this Thnmby's family.

After the persecutions subsided, Mr. Mead thus alludes to his own conduct :—" I should certainly not have taken the liberty of thus freely addressing gentlemen with whom I was personally unacquainted, did I not believe that the cause of religion as well as justice and humanity might suffer by being longer silent."

Mr. Mead and the Persecutions.

Thus reflecting a while on the persecution of Christians in South Travancore between 1828 and 1830, a period of severe trial to the Missionaries and their new converts especially in the Western Districts as has been described ; we cannot but wonder at the prompt and judicious measures adopted by Mr. Mead to check the irregular proceedings of the heathen against the Christians, and the undaunted courage and fortitude shown by him as a true soldier of Christ. He brought safety and honor to his poor Christians under all these trials and afflictions. Mr. Mead was in some respects a remarkable specimen of the Missionary class, and there can be no doubt that by his fearless advocacy of the cause of the Christians, his stoutness of heart, his great faith and reliance on the saving power of his great Redeemer, and his patient endurance, he was singularly qualified for the particular kind of work in which he was engaged in those days.

As regards the effects of these long persecutions on the progress of Christianity in Travancore, and the Mission work in general, Mr. Mead

The outcome of the Persecutions.

makes the following observations :—" In South Travancore, where the progress of the Gospel had, for some time, been much more rapid and more extensive than at any other of the Society's Stations in the Peninsula, the spirit of persecution has recently manifested itself with extraordinary violence; but though such alarm has been excited, and on the part of

some of the Native Christians no small measure of suffering endured, and notwithstanding many yielding to intimidation have withdrawn themselves from the means of grace and instruction, yet there is reason to hope, that the cause of Christianity will be eventually a gainer, as indeed it usually is, when recourse is had to such means to counteract its influence or retard its triumphs.''

CHAPTER XIX.

After the severe persecutions had somewhat subsided, and the scattered Christian families had returned to their homes, the work of the Mission was revived with renewed energy and hopes of further success. Mr. Mead had now settled at Neyoor where the requisite buildings had been completed. He employed 14 Native readers who diligently worked in about 60 different villages and towns. The good work was thus actively extended from village to village, and ere long, in many places on both sides of the Neyattungara river, many Christian converts were gained, and their houses of devil worship were converted into Christian chapels. In 1831 the congregation at Kallimaturai increased to 200. The inhabitants of several villages to the westward put themselves under Christian instruction and in the neighbourhood of Neyoor also similar conversions were taking place. Kanodoo, Puthoor, Sanamvilei, Palliadi, Killeyur, Amasee and other places were diligently worked and became scenes of Christian activity. The heathen altars at Matiodoo, V̇adakancara and Ettavilei were demolished once for all. When destroying the temple at Kottiyodoo in January 1832, the images of Kali and Esaki together with the cloths and clubs etc. used in demon worship were delivered up by the former worshippers, and Mr. Mead sent these trophies to England, where they were deposited in the Missionary Museum at Austin Friars, London. Thus several temples were abandoned and Christian places of worship erected instead. The new converts required the Native teachers to be with them day and night,

particularly in times of sickness, to prevent the offering of sacrifices to the devil by their relations and connections. While from among the heathen many interesting families were joining the Christian fold, the older Christians were also growing in knowledge, piety and zeal.

In the schools at Neyoor, many youngmen were trained for usefulness among their benighted countrymen who were calling for teachers and schools.

The labours of Native readers continued, under the Divine blessing, to be attended with effects highly beneficial to themselves and to those amongst whom they were engaged in teaching. Their perseverance, ardent zeal, and sincerity in their labors to propagate the truth, may be gathered from the following extract from the journal of Devaram Biddulph, the Inverkeithing Reader, who after describing his visit to Kunnodoo, Puthoor, Canjanculi, Pulliadi, Etavilei, Kotanavilei, Anjally and other places, says :—" I am happy to say that I feel great pleasure to go about preaching and doing all the good I can. I am excited to be more diligent and active in discharging my duties at home and in the villages, with the thought that whatever I do for the good of others is pleasing to God." Similarly the readers, Walter Venning, Sterling and others were doing a good work.

Protestant preaching near Caranghat Church Bp. Joaquim Neves *versus* Revd. Mead.

Towards the close of 1831 a circumstance occurred which led the Roman Catholic Bishop of Cochin, Dr. Manoal de Joaquim Neves, again to bring an action against Mr. Mead. About the end of October of that year, in the Roman Catholic Church at Mallunganavillely belonging to Caranghat, a certain feast was celebrated, which many people from the neighbouring villages and districts attended ; and on the 29th

of that month Mr. Mead took six catechists and readers by name Suviseshamootoo, Pakianadan, Christian, Motchakkannor and Jesudiyan ; and halting under the shade of a tree in a garden very near the Roman Catholic Churchyard, read the sacred Scriptures and distributed tracts to a large number of people who were attending the feast in the said Church. When it was getting dark, they intended returning home, but as many persons expressed a wish to hear them preach more, Mr. Mead asked the Catechists to proceed on with their work and returned home. The Catechists were very soon supplied with a lamp by a Roman Catholic, and they continued reading. Many other persons about this time came from the Church and questioned the catechists as to their right to stand near their sacred place of worship and asked them who it was that had permitted them to preach. Though the Catechists answered them mildly, they abused and beat them and took away a book containing the Epistles and the Revelation and also a book containing the history of the World and other tracts. Five sets of iron pens (which the Natives use in writing on Palmyra leaves) a cloth and 4 umbrellas were violently torn out of the hands of the poor Protestant readers. They had been for a long time reading the Word of God both to the heathens and christians in many places on many occasions ; but in no place had they been beaten or deprived of their books as at Mullenganvilley. The matter was immediately brought before Mr. Mead and he reported these strange occurrences to the Divisional Civil authorities when the Roman Catholics also appealed.

Now the Vicar of Caranghat under whose jurisdiction the Roman Catholic Church in question was, fearing that he would be criminally charged, reported to his spiritual superior the Acting Bishop of Cochin, accusing Mr. Mead and

the Protestant readers of having commenced disturbances by coming to a Roman Catholic congregation and reading "In a loud voice Books of Blasphemies against Roman Catholic Christians," and of having entered the church and done much mischief towards disturbing them during their service though for certain the Missionary party neither approached the Church nor urged any of the Catholics to hear them, and the audience they had secured that day was a willing audience. On the Bishop of Cochin's action against Mr. Mead and the Protestant Catechists, local inquiries were made by the magisterial authorities and finally the case went before the Government. Mr. Mead pleaded the cause of the Protestants Readers and as their counter statements tended to disprove all that the Roman Catholics had told of them, the case was dismissed as utterly groundless.

The work at Nagercoil in the hands of Messrs Mault and W. Miller was also steadily expanding. At Work in the Nagercoil Division. Thameraculam, Agasteesvaram, Mukilankudiyiruppu, Paracheryvilei, Puthukramam and their neighbourhood, considerable additions were made, and at the villages of Kannimaddam and Alakapapuram, new congregation were formed.

During the first 6 months of 1831, above 113 families renounced heathenism, and there were 1,643 scholars in the Nagercoil schools, whose progress in Christian knowledge, more than compensated the labour and anxiety spent on them.

Every year showed considerable accessions, and the prospects of usefulness grew exceedingly encouraging, so that in the beginning of 1835 Mr. Mault expressed his pleasure in the following words :—" Notwithstanding many

disappointments, I had never, more encouragements in my work and never felt a greater delight in prosecuting it. Our chapels are well attended, our communicants increasing and the people, in many instances, are attentive to instruction and increasing in knowledge. The schools are well attended and are daily becoming more important, as centres from which the Gospel will be widely diffused."

Mr. Addis having made considerable proficiency in Tamil under Mr. John Palmer, and there being no probability of his services being required in Travancore, the District Committee decided that he should now proceed to Coimbatore in conformity to the joint recommendation of the deputation and the Madras District Committee in 1827, to commence a new Mission at that Station. Accordingly in September 1830 he left Nagercoil accompanied by Mrs. Addis, and on the 20th of the following month arrived at Coimbatore where the Company's Officers received them kindly. Mr. A. took with him two readers from Travancore, and his chief native assistant was Mr. John Palmer, the well-known Native Christian Poet, who after some years returned to Travancore. Mr. A. successfully laboured many years at Coimbatore and died in February 1871 at Coonoor, and his good wife died in 1897, also at the same place.

Dr. Wolff's and Mr. Groves' visits 1833 and 1834.

There were some distinguished visitors to the Travancore Mission about this time. In September 1833, Dr. Wolff* the wellknown Christian traveller and writer visited Nagercoil, Neyoor and other stations and gave interesting lectures, illustrating prophetic passages of Scripture from his travels.

* Author of a Researches and Missionary labours among the Jews, Mohammedans &c, 1825.

At the close of 1834 the Travancore Missionaries welcomed another distinguished Christian brother, Mr. Anthony Norris Groves, who once lived at Bagdad and underwent great trials. He was a Plymouth Brother and a Millenarian. His disciple Rev. John Arulappen's travels and labors in Travancore will be referred to later on. On Nov. 21st Mr. Groves writes "I spent yesterday at Neyoor, a Missionary Station, where there is much deeply to interest. Nearly 4,000 persons have cast off heathenism and are most open to and most delighted with instruction and if there were any who had the heart to live among them in their villages, they might be much improved They have also 15 native readers constantly at work and about 22 who assist them. Mr. Mead himself goes also frequently among them, but what can one do? A dozen are needed. O that there were willing helpers! never did I feel so deep an interest in Missions; never did I see a place where twenty such as those I know, might labor and reap richly. The scenery is magnificently beautiful etc." As regards his visit to Nagercoil Mr. G. continues "December 1st. I have been at Nagercoil and was truly delighted. It is not that there is not an immense load of chaff with the wheat, but there are really some gathered out, an election of grace, to await the Lord's appearing; and here also I see the true features of the spirit's work and clear evidence that the Lord has gathered a people to himself. I rode nearly a hundred miles on horseback, and though sometimes with great fatigue, and even danger from rain and the flooding of the rivers, I felt well repaid. On Tuesday we are to have a meeting of all the catechists numbering 115, and to break bread together! they all assemble here once a month to give an account of their work In these poor Christian churches all sit on the ground together

and none are greater or less than the other : this makes my visit the happier.*

In December 1834 His Highness the Rajah of Travancore,

His Highness the
Maha Rajah's visit to
the South and the Mis-
sion Establishments
1834.

travelled about in the Southern parts of his kingdom and paid a visit to the important Mission establishments. Messrs Mead and Mault spared no pains to make the Rajah's visit as interesting as possible. The Rajah was so much pleased with what he saw and heard that he expressed in unreserved terms his pleasure, and thanked the Missionaries for their great selfdenying labors to instruct and improve his people. As a token of his appreciation he also gave a present of about Rs. 2,500 for the Nagercoil Church and Mission schools.

His Highness' visit to the Nagercoil English Seminary and the Mission Press produced important results to the State, for he was so much delighted with the working of these useful institutions, and so much impressed of their importance as civilising agents, that he very much regretted that his own capital could not boast of such establishments. When therefore His Highness requested the Missionaries to help him to establish similar institution in Trevandrum, they heartily agreed. In consequence of this Mr. Roberts the Headmaster was induced to go and start an English school at Trevandrum and workmen from the Mission Press were also sent to start the Sircar Press. Such was the origin of the Maha Rajah's College, and the Government Press at Trevandrum.

Mr. Roberts above referred to was a gunner or non Commissioned officer of the 1st Battalion Artillery Quilon. He was a man of pious and Christian habits and was eager to do

Mr. Roberts and the
changes in the Semi-
nary.

* Vide Memoir of Groves, pp. 228-30.

Mission work. After getting his discharge from the Regiment he kept a school at Allepey in connection with the C. M. S. He then joined the L. M. S. and took charge of the English Seminary at Nagercoil in 1831. When at the end of 1834 his services were given to the Sircar, the Nagercoil Seminary was removed to Neyoor where Mr. Charles Miller was put in direct charge of the Institution. In 1839, at the time of the arrival of the new Missionaries, when the work was redistributed, the Seminary was again removed to Nagercoil, and Mr. Charles Miller continued to superintend it with very successful results. In 1841 owing to illhealth Mr. Miller handed over the Seminary to Mr. Russel and went to Madras for a change and died at Poonamalie in the house of his brother-in-law Dr. Ml. Gregor on the 9th September. Mr. Patterson then managed the Seminary till the arrival of Mr. J. O. Whitehouse from England, as will be seen later on.

Some important changes in the Mission staff took place

Changes in the Mission staff between 1833
1836-

at this time. Mrs. Mault and her five children left for England on board the 'Oriental' Captain Fidler which sailed from Alleppey on the 9th March 1833. In November 1834, Mr. William Miller and his wife Sophia Miller and their son William Horst Miller embarked at Cochin on board the ship 'Charles Kerr' Captain Brodie, for Cape of Good Hope. Mr. M. was so ill that he had scarcely a hope of returning to his work in India. Mr. Mault was left alone in the Nagercoil Mission for 18 months. From the Cape Mr. and Mrs. Miller went to New South Wales and returned to Travancore with renewed health. They landed at Alleppey on the 2nd of February 1839. As they approached Nagercoil they were met and greeted by most of the village children and people. Mr. M. thus records his feelings :— " The well known faces of

many of them, and their simple and sincere demonstrations of joy at seeing us again, were amongst the most pleasing sights we had witnessed since leaving India. Our feelings were still more excited and our joy enhanced at meeting with our dear friend and brother Mr. Mault. He had been alone 18 months. I felt thankful that now at length he would be relieved from his solitude and somewhat assisted in his labours." (Vide Evangelical Magazine December 1836.)

In September 1836, Mr. Mault in his turn, left the Nagercoil Mission in the hands of Mr. William Miller, and went to Quilon to meet Mrs. Mault Miss Mault and Miss M'Gregor, who sailed from London in October 1835 on board the 'Palmira' and arrived at Quilon in the 3rd week of September 1836. Thus the hands of these two revered Missionaries of the Nagercoil Mission were once more strengthened, and their hearts more closely than ever cemented in holy love and fellowship and devotedness to the cause of their common Lord and Saviour Jesus Christ.

Scarcely four months had elapsed when their peace was disturbed by the death of Mrs. W. Miller at Quilon on the first of December, from pulmonary consumption: all resources of medical skill having been tried in vain at Palamcottah, Trevandrum and Quilon. The Chronicle says, "The interests of female education at Nagercoil, the station to which our departed sister was attached, have been deprived of eminently valuable aid by the sad event now recorded." (Mrs. W. Miller kept a separate Girls' School at Nagercoil with 35 boarders, and Mrs. Mault another school with 60 boarders.)

Thus through the diligent efforts of the agents there was a great influx of converts into the Christian congregations, and this vastly increased the work of the Missionary, and Mr. Mead found it difficult

Mr. Mead's appeal for more Missionaries.

to manage, single handed, schools and churches, which extended as far as Trevandrum. Feeling his own weakness, he often wrote to the Home Society, urgent appeals for another Missionary to assist him. About his repeated requests we read the following in the Missionary Chronicle of February 1833. "In this station of Neyoor which comprehends the Western division of the Travancore Mission, there are 43 congregations, composed of 700 Native families,* residing in nearly 50 different villages, the total number in connection with this station who have renounced idolatry, exceeds 3,000. Here there is but one Missionary assisted by a Superintendent of schools and a number of devoted Native readers. The Missionary at Neyoor has for some time felt the accumulated labors of the station to be more than he could possibly attend to, and has forwarded repeated and urgent appeals for help. These are enforced not only by a reference to the important and accumulated duties of this wide and still extending charge, but by the state of the people around him, and the strong and almost resistless inducements to abound even yet more and more in the work of the Lord."

The repeated appeals of Mr. Mead for fellow helpers failed not to produce the desired effect.

The arrival of the
Revd. Charles Miller
1835.

The Directors lost no time in appointing the Revd. Charles Miller to assist Mr. Mead in the Neyoor Mission. Mr. Miller accordingly reached Neyoor in February 1835, and became a worthy co-adjutor of Mr. Mead, and cheerfully took upon himself a large share of work, chiefly educational. He superintended the Seminary at Neyoor and helped Mr. Mead in no small degree in putting down the supremacy of the arrogant Sudras who tyrannised

* Before the end of 1834 the Christian families in the Neyoor branch increased to 985 with 3,513 Christians and 1,243 Scholars under 51 School masters and 21 Readers. Vide Evang Magazine May 1835.

over the Christians. When the Seminary was again removed to Nagercoil in 1839, he laboured at that station with much success for three years.

After an uninterrupted and successful labour of 20 years in India Mr. Mead now desired to pay a short visit to England, with the main object of restoring his declining health, and also with a view to propose various measures for the further extension of the Travancore Mission. Having satisfied himself of the ability of Mr. Chas. Miller to conduct the affairs of the Mission during his absence, he prepared for his journey. He took many Travancore curiosities including the images of Pattirakali goddess and her husband Veeraputram which he had secured while demolishing a Hindu temple near Mandacad, and which he intended for the Missionary Museum in London. Mr. Charles Miller took charge of the Press, the schools and the congregations, but the Home Girls' schools continued to be managed by Mrs. Mead who did not accompany her husband to England. Having obtained the permission of the Government of Madras as was then required, Mr. Mead and his son Eusebius embarked at Quilon in December 1836 on board the 'Walmer Castle' Captain Bouchier. Through the mercy of Providence, they had a safe voyage to their native land, and reached London on the 30th of March 1837, and had a hearty reception from the Directors of the L. M. S.

During his stay in England Mr. Mead worked hard in the interests of the Travancore Mission. He addressed various meetings in various towns and gave brilliant accounts of the successes already attained, and was eagerly heard by the Mission constituents, and the religious public in general. He also

Mr. Mead's work during his visit to England and proposals for the extension of the Mission. Secures a large reinforcement for Travancore Mission. Messrs Abbs, Cox, Pattison, Russel, Ramsay.

addressed various meetings* on general Indian topics. The Directors also gave him a patient hearing. He so far successfully pleaded the cause of the Travancore Mission, that his suggestions and opinions were highly valued and acceded to. His chief proposals were, a readjustment of Mission districts, to extend the Mission by establishing or increasing the Missionary stations, to appoint a separate Missionary to each new centre, to organize a Medical Mission, and generally, to reinforce the Travancore Mission with additional Missionaries, for whose labors, he assured, there was scope enough. As a result of Mr. Mead's appeals in England, he had the pleasure of securing the services of five more Missionaries who were willing to accompany him at once to Travancore. The Missionaries who thus offered themselves for God's work in Travancore, were Rev. Messrs Abbs, Cox, Russel, Pattison and Dr. Ramsay, all of whom had the honor of accomplishing a vast amount of good work in their respective spheres of labor as will be described later on.

In the valedictory meeting in the Exeter Hall on the 17th October, when the British public were taking leave of Rev. Messrs Mead, John Williams and the Rev. Dr. Phillips who were taking reinforcements to India, South Seas and Africa respectively, some important speeches were delivered. Mr. Mead's speech on Indian topics and Travancore Mission affairs particularly, is very interesting, and in the concluding portion of his speech he thus refers to himself and the brethren and sisters who were accompanying him to Travancore.

Mr. Mead's farewell
speech in the Exeter
Hall.

* In his address in the May Meeting of 1838 in the Exeter Hall, Mr. Mead gives a brief account of the progress of the Travancore Mission. When speaking in the occasion, he was holding in his hand the

"I hope for myself, and my brethren, and sisters, that we shall not soon forget the interesting address that has just been given. I hope we shall carry with us, to our latest period on earth, the hallowed recollections which this day is calculated to afford. In rising, however, to address you, I am thankful that we have a chairman (Mr. H. Blair Mayor of Bath) who is connected with India and with Africa. I well remember that when I arrived in India, twenty years ago, he was then the friend of Missions. At that period Missionaries in India had very few friends; it was almost sufficient to produce a loss of caste for an individual occupying a public station in that country, to receive Missionaries with any degree of confidence or respect. But our worthy chairman was not ashamed of the Cross of Christ, or of those who went to make it known in those extensive regions.
 . . . It is doubtless, delightful to you to hear of these things; and it is, indeed, an unspeakable pleasure to those who have witnessed them. On my return to India, it will be one part of my duty to explain to the people there, how devoted the friends of Christ still are in this country. In taking leave of this assembly, I would not forget those many interesting congregations which I have had the privilege of visiting during my short stay in England. I have found in every place where we have been, a great number of devoted persons coming forward and taking us by the hand, and encouraging us in every possible way. We trust that it will be to the last moment of our lives a source of gratitude to us that we have embarked in so great and so holy a cause.

I would not take leave of the Board of Directors, without expressing my gratitude to them for the kind sympathy that I have experienced since my return to this country. There has been every attention paid by them to the various claims brought under their consideration. We are, as you have been already informed, to carry out with us a goodly number to assist in the great object we have in view. It is not necessary for me to allude to their particular spheres of labour, but in bidding you farewell in their name, I say, Pray for us, remember us constantly at a throne of grace, at your monthly prayer-meetings and on other occasions. With regard to these brethren and sisters who are to accompany

2nd Epistle of St. John written on a Palmyra cadjan leaf with an iron pen, by a little Travancore girl named Elizabeth Fletcher, which showed what rapid progress Female education was making in Travancore.

us, I am happy in being able to feel that I can embark with them with the greatest confidence, as it regards their Christian principles, their Christian zeal, and their adaptation to the important work, in which they are engaged. We are now six in number, but I trust we shall be followed by others, especially by female friends who will be a very great help to the Missionary cause in India."

On the same occasion, in the course of a long address to the brethren who were proceeding to Travancore, the Rev. Dr. Fletcher on behalf of the Directors thus addressed Mr. Mead and referred to his invaluable services in connection with the Travancore Mission.

The Revd. Dr. Fletcher then rose to address the Revd. Mr. Mead and those about to accompany him and referred to Mr. Mead's labours in the following terms :—" My brother, (addressing Mr. Mead) when I look at what God has done for you ; by the experience you have of His grace ; by the interposition of His providence ; by the gifts He has imparted to you : by the success He has granted you ; by the many stations of Missionary labour you have been permitted to see multiplied around you, and native assistants rising up, not merely in small isolated bands, but in large and extensive groups to carry on the work to which you have been devoted, I am astonished at what God has effected, and feel humbled in the contemplation of the comparative unprofitableness and inutility of all other exertions. O ! May the love of Christ ever constrain you, and the success you have already reaped be but as the wave offering in the temple, the pledge and earnest of a further and more abundant harvest."

The Hon'ble East India Company at this time put on a very hostile attitude towards the spread of Christianity in India. The great bulk of Europeans then lead a very immoral life and some of the towns and mercantile centres presented such a scene of unblushing licentiousness and infidelity as has seldom disgraced the prestige of the British nation. The Company's officers disregarded the sanctions of Christianity, while the degrading superstitions of the Natives were looked upon with complacency and any attempt to influence their

Hon'ble East India
Company in relation
to Idolatry and Mis-
sions.

so called religious prejudices was regarded with resentment. Under such circumstances it is a matter of small surprise that the labors of a Missionary were less distasteful to the Native than to the European. Though the noble efforts of Mr. Wilberforce and Lord Wellesley made provisions at the renewal of the Charter for religious instruction in India, and gave perfect liberty to the Missionaries to get out and pursue their avocation in India; yet nothing was done for the security of the Native converts who were deprived of all civil protection on account of their change of religion. And with regard to this Mr. Mead makes the following concluding remarks in his valedictory address in the Exeter Hall London before he left England.

With regard to India generally, I would beg leave to impress upon the minds of all who desire the progress of Christianity in that country, the great importance of watching public movements there. We are grateful to the East India Company for the shield of protection which they have thrown around us since the year 1816. At the same time I am bound to advert to the difficulties which they have cast in our way. They appear inclined to support the superstition of the inhabitants. Enlightened men, however, of all ranks, say they wish to see the Brahmins and the Hindus converted. They are men with whom they cannot transact business; and when called to pronounce a sentence in an important matter, it is always with difficulty, and frequently with great pain, that they can come to any conclusion, it being so difficult to trust the veracity of the Hindus. The fact must not be disguised (the Company are mixed up with idolatry in British India) and it is only from measures adopted in England that this can be prevented. As this subject will constantly be brought forward, I would recommend petitions to be presented upon it. There are many Hindus who would be glad if they could have the shield of civil protection thrown around their persons and their property, both of which may be endangered by their embracing Christianity. I have the utmost respect for the authorities in India, I have been laid under great personal obligations to them: but you must not think that the

work is done because you have got a charter which enables the Missionaries to go there. You must see that both the Missionaries and the converts are protected, and that the Gospel has free and uninterrupted progress throughout those regions. In taking leave of you I would only say, Remember the cause of God in India, but do not forget that there are other interesting parts of the world where our brethren are labouring with various degrees of success. Remember that the field is the world. We should be continually crying that the Holy Spirit may be poured out on the Missionary field in general; and then, whilst we are labouring in the moral deserts and wildernesses of India, we shall be enabled to rejoice, not only in seeing the gardens which are cultivated around us, but we shall have the satisfaction of beholding the face of the world covered with fruit. Finally, I would say, Farewell, pray for us.

After taking an affectionate farewell of their friends in Eng-

land, Mr. Mead, his son John Hunt and daughter Ann (Mrs. Coemmerer of Nazareth, Tinnevely) Rev. Messrs Abbs, Cox, Pattison and their wives Dr. Ramsay his wife and step daughter Miss Paul (Mrs. Daly of Travancore) and Rev. Mr. Russel embarked on board the 'Severn' Capt. Wake, which sailed England on the 20th October 1837. After a safe voyage of nearly six months Mr. Mead and his companions landed at Quilon on Saturday the 31st of March 1838. Never did Travancore before or after witness such a group of Missionaries and Missionary ladies, landing on her shores at any one time, as now came with Mr. Mead. And all the devoted and pious Christians who saw this goodly company of Messengers of the Gospel, thanked God and rejoiced at the prospect of further developments in the Travancore Mission. Mr. M. and his brethren met with a hearty reception and as they approached Trevandrum, Neyoor and Nagercoil, their welcome was greater. Mr. Abbs gives the following brief description of their journey "There were at least

Mr. Mead, embarks with a large reinforcement for Travancore and arrival of the new Missionaries March 1838.

a hundred palanquin bearers with us, besides torch carriers, coolies (porters) and servants. We started with as little formality and bustle as possible; most of us had been dining with the Commander and officers of the Nair Brigade when at 5 o'clock in the afternoon we were informed by Mr. Mead that bearers had come from Neyoor and Nagercoil, who on account of other engagements must proceed with us on the journey in less than two hours. Although we left Trevandrum thus hastily, and in the evening, the street whence we started was crowded with natives eager to witness our departure, I have been told repeatedly since, that the town never before presented so interesting a spectacle. Prayers addressed to various deities were undoubtedly offered for the success of our Mission; such being the character of Mr. Mead to that time that he was universally welcomed back to his adapted country by all classes as a national benefactor. It is not unlikely also that the large company which he had brought from England awakened expectations in the minds of many who had no aspirations beyond those of temporal prosperity. As we proceeded on our journey also at intervals of distance, groups of all classes were seen emerging from fields and villages to welcome the return of the honored Missionary. Some of these were professing Christians, while many were merely inhabitants attracted by curiosity, aroused by the public fame of the meek Christian teacher.*

Soon after the arrival of these Missionaries the Mission suffered a serious loss in the death of Rev. William Miller, at Nagercoil, on the 24th of April 1838. All the brethren hastened to the death

Death of Revd. William Miller.

* Vide Abbs' Twenty two years' Missionary Experience in Travancore pp. 230-31.

bed of Mr. Miller who was very much cheered in his last moments at seeing the many brethren come out to labour in Travancore. In the midst of desponding thoughts regarding prospects of work in the Mission, he looked forward to his dissolution with peace and joy.

Dr. Ramsay after attending the sick bed of Mr. Miller, hastened to the sick bed of the Revd. Mr. Rhenius at Palamcottah and despite his best efforts, Mr. Rhenius succumbed to his illness, in June 1838.

With the arrival of the above set of Missionaries at the commencement of 1838, the Travancore Mission may be said to have entered into a "New Era," for its extension and progress since has been more rapid and marked. As proposed by Mr. Mead in England and sanctioned by the Directors arrangements were at once made for extending operations and increasing the number of Mission districts.

The Nagercoil Mission was subdivided, and the Eastern part of it including a number of congregations in Tinnevely connected with the L. M. S., was placed under the charge of Mr. Russell, while the western half remained under Mr. Mault.

The field of labor embraced by the Neyoor branch of the Mission which extended as far as Trevandrum, was divided into two districts. The former distinguished by the name of the Erneel district and lying to the east, was under the care of Mr. Mead ; the latter known as the Calculam district and situated to the west, was under the care of Mr. Abbs, who lived at Neyoor and assisted Mr. Mead for seven years, and then in 1845 established himself at Parachalay and made the

western half of the Neyoor Mission, called the Parachalay Mission.

Some of the more distant villages to the west, in the old Neyoor Mission, were transferred to the Trevandrum division under Mr. Cox, who took up his residence at Trevandrum the capital and labored there for several years.

Mr. Pattison was posted to Quilon where he helped Mr. Thomson for a few years and afterwards went to Nagercoil and remained in charge of the seminary after Mr. C. Miller's death.

Dr. Ramsay the Medical Missionary commenced a Medical Mission at Neyoor, and after four years, accepting a secular engagement, relinquished his connection with the Mission.

Mr. C. Miller removed from Neyoor to Nagercoil in 1839 and the seminary which had been under his superintendence at the former station was removed to the latter, where he continued to bestow upon it the unremitting attention which it required. In this seminary a medical class was also formed by Dr. Ramsay who changed his residence to Nagercoil for some time chiefly for the purpose of assisting and directing the studies of the pupils in medical science, and then went back to live at Neyoor.

The Eastern portion of the Nagercoil Mission chiefly consisting of the congregations of Mylaudy, Achankolam, Chanthayadi, Agasteesvaram, Malayanvilei, Kundal, Ottaiyalvilei, Konkulam, Kalvilei, Anchukiramam, Alagappuram, Picheikudiyiruppu, Kannankulam, Kanagappuram, Kudangolam, Pannai, Vadakkankulam, Yacobupuram, Avaraikulam, Pannakudi, Radopuram and Aramoly was, in 1839, constituted into a separate Mission called the Variyoor Mission. In 1840 Mr. Russell

The Variyoor Mission
established 1839.

formed a new station at Pichaikudiyiruppu near Kalvelai and called it James Town after his own name. Here he laboured most assiduously for about 20 years doing immense good and gathering a rich harvest. His chief native assistants were Messrs Davadasan, Masillamani and Davasagayam. New congregations were formed at Kunnarapuram and Punnakulam by Mr. Masillamani who also separated Uyravilei from Mylaudy and built a church there. In 1856 Mr. Russell went to Australia and married, but his wife died within three years after their arrival in Travancore, and he returned to England in 1860. After him Rev. Frank James Ganaway occupied the station for about four years when it again fell to the lot of the Nagercoil Missionaries Mr. Lee and others. As a Missionary station, James Town has long been abandoned, though through the exertions of Mr. M. Paul a neat little Church has been erected there.

We have seen how for many years the Sirkar refused permission for a Christian Mission to be established in Trevandrum. In 1838 however Mr. Cox through the decided patronage of the Resident General Fraser was permitted to commence a Mission at the capital. The Rajah granted a piece of ground at Cannamoola and the necessary premises were erected. At the request of the European Residents, Mr. Cox also undertook the English Service in a Church recently erected by public subscription. About this time there were only 40 professing Christians in the Trevandrum District. Mr. Cox began to work with 4 Catechists sent from Neyoor and within a year the number incereased to 107. Numerous schools and chapels were also opened. A Church was formed on the 22nd of January 1843 with 5 members. The

Trevandrum Mission
established 1838.

earlier conversions were from the Shanar caste, but from 1844 many came from the Elava caste and a few from higher castes. The work so far progressed that in 1846 there were 14 schools for boys and 3 for girls with several boarders. Since 1853 the increase has been more marked, and Vakkam, Attengal and other places were worked. This aroused persecution which reached its height in 1854 and caused much unpleasantness between Mr. Cox and the Native Government as will be seen later on. In 1857, there 1511 were Christians and 13 Chapels. Mr. Mateer who succeeded Mr. Cox, since 1861 worked with great success among the Pulayars and his labours have brought abundant results.—The Trevandrum district is now under the supervision of Rev. Mr. Bach.

As has already been said the western half of the Neyoor District under Mr. Mead was made into a separate charge and given to Mr. Abbs who lived at Neyoor for about 7 years and itinerated his own division and labored very successfully. As the work extended Mr. Abbs was urged to reside in the heart of his own district and so in 1845 he removed to Paraychalay where he built a house and formed a new Mission station and continuously laboured for 15 years with much profit and gathered many unto Christ. Paraychallay extended under him, and his station was a veritable “ garden in the wilderness blessed by the Lord.” In 1859 Mr. and Mrs. Abbs returned to England and were succeeded at Paraychalay for a short time by Rev. and Mrs. Mateer, after whose transfer to Trevandrum, the Rev. G. O. Newport took charge of this district and worked it from 1863 to 1867. Mr. Newport was an exceptionally able and devoted servant of the Lord. His labors were

Paraychalley Mission
began 1842.

abundantly blessed and the work expanded much. After Mrs. Newport's death he retired and took charge of the Nagercoil District 1869-1871, and again from 1873 to 1876 when he went to Salém. Mr. Newport was a good Tamil scholar, and a literary man. He also gave a fresh impetus to educational work while in charge of the Nagercoil Seminary in the direction of university standard. After Mr. Newport's transfer in 1867, Paraychallay was placed under the charge of Rev. (J. E. Jones) James Emlyn whose untiring and zealous labours for about 25 years produced much good result. Mr. Emlyn founded a new station called Martandam near Kullituray, which, being on the high road to Trevandrum is growing much in importance. Mr. Emlyn retired from the Mission in 1894 and was succeeded by Rev. Mr. Knowles.

The work in the Paraychallay District has so far been blessed that at the present day there are about 100 congregations and 18,000 Christians in connection with it.

A few converts from higher classes about this time showed a tendency to consider themselves superior to others in the Church. Mr. Mead feeling the serious consequences of tolerating such a spirit in new converts, at once put down their haughty ideas and taught them how they ought to make sacrifices for Christ's sake. In the following extract from a letter of Mr. Mead's written in 1838 we get his views in regard to the important question of Caste in Indian Church.

Mr. Mead on Caste in
Native Church.

"The distinction of caste viewed as a religious rite is a great evil, but if allowed to exist in the Church of Christ, the consequences would be of the most painful character. If one received from among the heathen be permitted to consider himself as one of a higher order, or given

privileges in the Church or in the Mission which others of *his* communion do not enjoy, or be allowed to approach individuals from whom his brethren must keep the greatest distance, and think authorised as it were to address them in the contemptuous language of "Stand by thyself, for I am holier than thou," what swellings of pride, self complacency and disdain will not be engendered and fostered in his mind?

On the other hand another merely because he happens to have belonged to what they term a low caste, although he may be of the most respectable connexions he is given to understand that he is of a lower class, and therefore must not presume as possessing these privileges which are enjoyed by persons belonging to the same Church, and that worship within the walls with himself, or in the matter of appointments in Mission or precedence in Christian assemblies or social gatherings. Such being the case what jealousies, envyings, strifes, and contentions are likely to be created and maintained in his mind, (and in the Church) as a natural consequence. And how mysterious must this be to him when he is taught by the Gospel to consider that there is no difference in and among Christians, that, as members of the same mystical body they are all one in Christ their Saviour and Lord.

Besides we have only to carry our thoughts to Tanjore and reflect on the unhappy confusion and insubordination that prevailed there the other day, and all as we have reasons to infer, originated in such notions and practices, as above alluded to. For knowing what we do of the human heart, we must be assured that such must be the results, if such ideas and practices, so incongruous with the spirit of true Christianity are allowed to exist. It is hardly necessary for me to write anything more on a subject so clear and on an evil so palpably destructive of humility, lowliness of mind love and Christian order and nourishing of every passion of the contrary tendency. If however, such a marked distinction as is above stated does exist in the minds of individuals in whatever station they may be we can only pray that so obnoxious a weed may be eradicated and that those in the Protestant Church who are instructed that they *all* are on a level as Christians, may find that it is so in reality."

The English Missionaries in Travancore who had for the last twenty years or so entirely depended on the Resident's authority for the protection of their person and property in Travancore, were at this time greatly alarmed at a recent resolution of the Government of India, that all Europeans not in the service of the British Government should be held to be in all respects, civil and criminal, subject to the laws of the country in which they resided. As this greatly affected their rights and privileges as European British subjects, and also conflicted with the indentures which they severally held from the Honourable East India Company, the Missionaries in 1838 forwarded memorials protesting against the transfer of their rights and privileges to the tender mercies of the laws of the Native Sirkar. The law of course has since been altered, ensuring sufficient protection to European British subjects.

In December 1840 the Right Revd. Dr. George Trevor
Bishop Spencer's visit 1840. Spencer, Bishop of Madras, came on a tour of visitation to Travancore. He stayed about eleven days at Kottayam and visited all the congregations in the immediate neighbourhood. He held four confirmations and Mr. Bailey's Church in building, Mr. Baker's Church and other Christian places of worship, filled him with hopes. Mr. Chapman's excellent work in the College, "The nursery for a future native Clergy and a nucleus of Christian education for the whole Province," gave him much pleasure. The Bishop's unfavourable opinion regarding the Syrian Church will be seen when he refers to it thus. "It is a body without a Soul and therefore hastening rapidly to corruption. I am come most reluctantly to the persuasion that

the cause of Christianity will never be promoted in India by the Syrian Church." After consecrating St. Thomas Church, Quilon, on the Festival of St. Thomas 1840, the Bishop travelled southward where he was warmly welcomed by the L. M. S. Missionaries. Messrs Mault and Russell took him round the Nagercoil establishments. The inspection of the Nagercoil Seminary is thus described by the Bishop:—

"The boys being instructed in English, I undertook their Examination myself and was not a little surprised to find that they were reading Homer in the original! They read to me a few verses of the Illiad and also of the Greek Testament and their knowledge of the Greek language is really very respectable and does credit to their instructor. They also read to me in English a chapter of the Bible which they translated readily, and I was told, very accurately in Tamil. Every question that I proposed to them was most correctly answered. Deeply interested as I am in the progress of native education, I was delighted with all that I saw and heard; indeed I have seldom had a greater treat."

Mr. Mead was a great believer in education both as a means for overturning error and disseminating truth, and for uplifting the native Christian community. What importance he attached to the education of the young, may be seen from the number of schools he then established at Neyoor. First there were the "Home Schools" where 86 girls and 84 boys were clothed and instructed. Then there was the *Carlton school*, the first girls' school at Neyoor, under Mrs. Mead's immediate management where the older girls, generally under English supporters' names, were taught, besides the usual studies, sewing, knitting, spinning and other general domestic duties. This was a kind of Normal school which supplied female teachers and wives to catechists. The "*Letitia-Bona-Julia Knill Schools*," in each of which, a number of girls were

educated and sent out to villages to commence separate girl schools. In the "*Boys' schools*" besides Tamil and English, different trades were taught, that they may be able to assist in erecting schoolrooms and places of worship. There was also a "*Temperance school*" giving a plain and useful education. There were also other schools teaching printing, tailoring and such arts. From the above schools, youths of promising talents and piety were transferred to the Central Seminary at Nagercoil. Another useful institution was the "*Infant school*," and another one the "*Hoxton Orphan school*" which greatly benefited infants and orphans. There were also the "*Village Day schools*" for boys and the "*Village Day schools*" for girls. The teachers of the latter were also required to instruct the women of the congregations in catechisms and scriptures which they committed to memory. No doubt these various educational enterprises greatly tended to the progress of Christianity. How much good has actually been accomplished by means of these Mission schools may be learned from the following extract from a letter of Mr. Mead, dated Neyoor 4th December, 1844.

"We have no reason to regret the exertions we have made, and are still making in the cause of native education. Without this branch of our work, preaching would not be practicable in many places; and when the Mission was recommenced by me at the end of 1817, I found very few of the higher castes able to read, and none of the lower classes, except a small number, who had been taught in my predecessor's schools. Now books are in demand, and the Missionaries and native readers have as much as they can do in preaching at our regular places of worship and schoolrooms. The fishermen on the coast are beginning to come over to us; several hundreds have given up their idols, and attend at our places of worship. Several new chapels are required and though the opposition is great, we have hitherto been able to keep the

people under instruction. They are in the greatest ignorance, but seem willing to be taught. The Arasars or chief men however, stand aloof, and side with the priests; and both parties have oppressed the people so much that they are evidently losing the influence they once possessed and exercised for their own advantage only, and to the maintenance of the grossest superstition. The establishment of a school at one of the villages, has led the adult population to listen to instruction, and to attend public worship."

In the midst of this great extensions of churches and schools, there were also occasionally declensions in some parts of the Mission; the Missionaries however undaunted by these discouragements, prosecuted their work with unabated zeal. The following anecdote shows the spirit of the Pioneer Missionaries. During a visit of Mr. Mead to the congregation at Paenkuli, the catechist reported that the numbers of Christians had greatly dwindled and that the chapel was too large for the requirements of the present worshippers, and suggested that the cost of thatching repairs etc, could be considerably saved if the building could be so reduced and altered in size as to accomodate the present small number only. Mr. Mead at once reproved the catechist saying, " Did you think that I came to India to cut short churches?"

Reference has already been made to the industrial establishments at Neyoor in which many Christian young men were taught various handicrafts, and ere long there was a good supply of Christian artisans who earned a respectable livelihood. The principal object aimed at in such schools, and the success attained are thus expressed by Mr. Mead in 1844:— " Others are learning different trades in order that they may be able to

Paenkuli Catechist and Mr. Mead.

The Industrial establishments of Neyoor.

assist in erecting our school rooms and places of worship. We formerly depended on heathen workmen who greatly delayed and impeded the buildings. We expect to become independent of them ere long by raising up a class of Christian artisans in the country.*'' To teach Christian lads, heathen mechanics were employed, which gave the latter ample opportunities to move with the former and get acquainted with their religion. We need only to record a passing reference to the manufacture of paper, the art of weaving, the rearing of silk worms, the manufacture of sugar, and that of indigo in all which useful industries the Christians were initiated by Mr. Mead. It is a great pity that this branch of Mr. Mead's benevolent enterprises have not been steadily developed by the Mission, though the German Missionaries who arrived later on in Malabar, have planted successful industrial establishments which prove a source of revenue and support to the Mission and to many poor Christian families.

In speaking of the Mission Industrial establishments at Neyoor, we should not forget to make a passing mention of the Indigo Factory at Kalelukootam (கல்லுகூட்டம் about 2 miles from Neyoor) where many Christian families got their livelihood. Mr. Brown the Danish factor commenced the Indigo trade of Colachel about the beginning of the century. To encourage the indigo trade, Col. Munro made it an article of free export for 6 years. When Mr. Manuel Bilderbeck settled near Colachel in 1814, finding that Kallukootam was a favorable locality for the cultivation and manufacture of Indigo, he purchased some lands and erected a costly

The Indigo Factory
at Kallukootam.

and durable factory, a bungalow, store &c, and planted the necessary machinery. The trade proved a great success. Mr. Mead who was a great friend of the Bilderbecks supplied cheap labour and the manufacture became a source of livelihood to hundreds of Christian families. After Mr. Bilderbeck, Mr. Dullo and Mr. Coke of Tuticorin lived at Neyoor and revived the trade. Mrs. Mead took a share in the interests of her Christian converts and dependants. Latterly Mr. John Bilderbeck, according to his father's wish, made over the garden and the premises to the Revd. Mr. Mead as an endowment for the maintenance of his Mission there. Mr. Mead used the upper stories as a school. He also further induced many Christian families of Mandacad to settle at Kallukootam. The grant is still enjoyed by the Mission.

We have already given a brief account of the activity shown by Mr. Mead in the establishment of schools and churches, and it now becomes necessary to allude to his extensive labours in connection with the printing press which was established in 1830 and which commenced a separate series of tracts and books. For its further improvement he now built additional buildings and got down new materials and machines from England. The work was extended, and many Christians were employed in the establishment. The Neyoor Tract Society which had been recently established, and of which Mr. Mead was the active Secretary, issued many useful pamphlets, school books, religious tracts and books. Translations of sermons which were regularly printed, proved very useful to Mission agents and Christians in general. For the use of Theological students, larger works such as Rhenius' Veda-

The activity of the
Neyoor Press.

porul-surukkum (வேதப்பொருட் சுருக்கம்) Veda-udarana-thirattu (வேத உதாரணத்திரட்டு) Veda-charithra-saram (வேத சரித்திர சாரம்) Thirupporadal (திருப்போரடல்) or Bunyan's Holy War, Veda-sastra-surukam (வேதசாஸ்திரச் சுருக்கம்), Crisp's Theology in 4 Vols. &c were published. Again for the Madras Bible Society, he printed portions of the Bible. He also, with great labour, superintended the printing of the Tamil Reference New Testament. By conducting the printing of such works many poor Christian men and women found employment.

As already stated Rev. J. O. Whitehouse arrived in 1842, and took charge of the Seminary from Mr. Pattison and conducted the studies in an able manner. During the seventeen years he was in charge, he sent out a number of superiorly trained agents, who rendered eminent service to the Mission. His fame as an educationist was so great, that many resorted to the Nagercoil Seminary for their education, where under his valuable and laborious instruction, they made excellent progress in English literature, science and knowledge of the scriptures. Three of his scholars became Deacons of the state, and several others were distinguished pastors and literary men. The new order of agents he sent out, were not only men of learning and piety, but they were also great labourers who made vast accessions to the church. While the early Mission agents were taught only catechisms and other elementary books on Christian Theology, Mr. Whitehouse taught his students regular and systematic Theology, side by side with other studies. He also instituted a system of annual examinations for the improvement of catechists. The District Missionaries were the

The Rev. J. O. Whitehouse and the new order of agents.

examiners, who also determined the prizes. The new agents were men of original ideas, and investigated truths, for themselves. In their relations with their Hindu neighbours and Government Officials, they maintained their independence. They were also able to produce important revivals and changes in their respective spheres of labour. Some of them were literary men and poets of good reputation.

In 1845, the Missionaries of the L. M. S. commemorated the Jubilee of the L. M. S. with great rejoicings. They repaired to the historical Church of Mylaudy, and in the company of a numerous gathering had a thanksgiving service. A large pandal was erected in front of the Mission granary and in it there was a general treat given to the Mission agents, Christians and school children. It was for this occasion that the popular jubilee hymn “ஆ இது சந்தோஷம் சந்தோஷம்” was composed and sung by Mr. John Palmer.

As a permanent memorial of this jubilee they further instituted a Jubilee Society called கெம்பீரச்சங்கம், the chief object of which was to organize special gospel work among the slave population of Travancore. Speeches were made and funds collected and special catechists were at once sent forth by native christians themselves. It was through the labours of the Jubilee Society that the churches at Puliyyadi, Kattuputhur, Kaluvanthidel, Gnalam, Arasankuli, Thalakkudi were founded.

In April 1846 the Rev. Mr. Drew from Madras in company with Colonel Hill, visited the South Travancore Mission, as a deputation of the L. M. S. They visited the principal stations and

Rev. Mr. Drew's visit
1846.

travelled from village to village and addressed numerous congregations. Regarding what they had seen of the work they wrote "God has evidently smiled upon their labours, and each station has become a centre of light to some thousands of souls." " Mr. Abbs has under his care about 10,000 souls : and Mr. Russell about 1,500 souls. A blessed field, white unto the harvest." They were also pleased with the important work done by the earnest Native helpers of whom each Missionary has 40, 50 or more. As regards the importance of the Seminary Mr. Drew says, " This is properly the hope of the Mission, its heart, its life-blood. If a vigorous pulse be beating here, it will be well ; the men who are taught in it will go forth among their countrymen as rivers of life ; but if this feeble ; all will be feeble." Mr. Drew also bears testimony to the excellent and valuable work of educating Christian young men indefatigably carried on by Mr. J. O. Whitehouse who gave to the Church many active , able pious and learned labourers.

The Nagercoil Mission having grown to be a very extensive one under Mr. Mault's management, the Southern and Western portions of that District were made into a separate Mission. In 1846, when Mr. Drew came the Western Division of the Nagercoil Mission, consisting of the congregations of Payode, Ammandivelai, Etavelai, Ananthanadankudyirruppu, Vayrakudyirruppu, Akkianam was again separated into a new Mission called the Santhapuram Mission. Rev. Ebenezer Lewis who accompanied Mr. Drew to Travancore, was put in charge of this Mission, and he formed a new station at Santhapuram. Here he built a bungalow and lived till 1855 when he retired to England owing to illhealth. He was a good

Santhapuram Mission
began 1847.

Tamil scholar and was for some time occupied in revising the Tamil New Testament.

In 1846, Mr. Mead acquiring a few adherents from the Roman Catholic Church at Cunjutoray, which was under the Vicar Apostolic for nearly half a century, one day suddenly took possession of the Church, and pulled down

Disputes regarding the R. C. Church at Cunjutoray. Images pulled down. Revd Fr. Gregory *versus* Revd. Mr. Mead 1846.

with his own hand the altar and the images, under peculiar circumstances. He also held Divine Service and forthwith started a day school temporarily using the building for the purpose. What is surprising is that Mr. Mead should have forcibly opened the Church, even when the key was in the hands of the absent Vicar, Father Gregory D. C. Missionary Apostolic Delegate at Cottar. This naturally provoked the ecclesiastical dignitaries of the Roman Church. Revd. Fr. Gregory's D. A. S. Eana Vergan, Delegate at Cottar, and the Pro-Vicar Apostolic charged Revd. Mead of criminal trespass and misappropriation, and disputed his title to the Church. When in February 1807 Bishop Thomas deNoronho Doctor in Theology, in the sacred order of preachers Synodal Examiner of Goa, and Promoter of the Holy Office, was on his visitation tour to the southern parts of Travancore, one Devasagayam, Antonio and Valiarazen and his wife Sebastina Valiarazen offered their Garden at Cunjutoray, built the Church in the name of "Our Lady of Rozario" and got it consecrated by Bishop Noranho on condition that Antonio, Valiarazen and his family only should be the administrators of the garden and property, though the Parish was in the hands of the prelates of the R. C. See of Quilon. Thus for 40 years the Roman Catholic priests performed Divine service there held annual Feasts &c, until the

year 1846 when in August of that year, Revd. Mead secured the friendship of the owners of the Garden, converted the family and made them transfer the title deed &c, to his name and having previously possessed himself of all this without the knowledge of the Vicar, boldly entered the property opened the church and fearlessly pulled down the altar and the images. Revd. Fr. Gregory pleaded that no one could purchase or sell ecclesiastical property without express permission from the proper Prelate and that any contract made without such permission or even without a civil request was null and illicit, because it is against the Laws, Divine, Civil and Ecclesiastical: against Divine Law agreeably to the Book Leviticus, against Civil Law agreeably to decree 25 and 27 2nd Codicil of "Sacra Sanctis Conis Ecclesiace" and finally against the Ecclesiastical Law as per Council of Trent sec. 22 Chap. 11 and sec. 25 Chap. 11 of "Non alienandide" and that God being the legitimate owner of the church, Mr. Mead had no right thus to take out the images, pull down the altar and convert the House of God into a place of human instruction.

On the other hand Revd. Mr. Mead without traversing the elaborate and eloquent pleadings of Fr. Gregory just argued on the simple ground that he purchased the garden and the Church building from the legitimate owners for a valuable consideration and duly transferred them to his name in the local Revenue Registries according to the regulations and customs of the Travancore State and that these were sufficient reasons for his legal possession of the property. On these grounds, Mr. Mead won the case in the court of law.

CHAPTER XX.

In 1847, a social and political subject of great importance was mooted by the Missionaries. The Revd. Messrs Mead, Mault, Bailey and Baker and their brethren approached the Government with a memorial pleading the entire emancipation of the whole of the slaves* in Travancore and Cochin, and proposed various measures for the amelioration of their condition, on the lines of the humane and liberal policy followed by the British and other European Governments. The strictures of the laws and usages and the great severities practised by cruel masters on these degraded people who had hardly food enough to eat, or raiment to put on moved the hearts of these Christian philanthropists. It was also known that these slaves were sold as cattle and their services were exacted cruelly. The chief ameliorative measures proposed were that (1) no traffic in slaves should be permitted (2) it should be made penal as in British India by the act of 1843 (3) slaves should acquire and possess property like other classes (4) the hereditary or perpetuation of slavery should be done away with.

His Highness the Rajah and the Resident promised to take effective measures in the direction suggested by the Missionaries. The Sirkar was for some time unwilling to move in the matter. In fact for about 5 years they gave evasive replies. In 1853 as a first step they relinquished all connection with the perpetuation of slavery and the Revenue

* The Slave population of Travancore at this time was about 165,000.

derived from slaves. It took some years for the entire emancipation to be effected. First, the slaves of the Sirkar were made free and their posterity were given freedom. Then private slavery was discountenanced, and stringent rules in regard to the treatment of slaves were passed.

The history of slavery in Travancore and its gradual abolition is an interesting subject. Though this humane measure was creditable to His Highness' Government, it must be admitted that the entire honor is due to those Christian philanthropists who toiled hard in this noble cause amidst many discouragements thrown in their way by the Sirkar. Seeing that in Christian England itself in spite of the crusade of Wilberforce and his noble band, it took a long time to abolish slavery in the West Indies, we are not surprised at this tardy action and opposition of the Travancore Sirkar.

**Mr. Mead's Scheme
for the education of
Slaves in Travancore.**

The ingathering of the slave children in the South began in a very interesting manner. The Schoolmaster of Ponnari, adjoining the Manalicaud Church took into his head, to get a slave boy and admit him in his school and when he submitted his monthly list, Mr. Mead observing the new name, that of the slave boy, made some inquiries, with regard to this pleasing fact and published it as a rule that all schoolmasters who collected slave children would get an addition to their monthly pay, of one fanam for every slave boy, and one and a half fanam for every slave girl they collected into the Christian schools for education. And it is said that within a year after Mr. Mead had made this new rule, more than one thousand slave children were collected and brought into Christian education in all Neyoor congregations. Mr. Mead took a great delight in regularly visiting such schools and closely test-

ing the improvements such children made in their lessons &c, and amply rewarded the teachers for their trouble; he also ordered an increase of pay to all the Catechists who took the trouble to bring as many slaves as they could under Christian knowledge. With such encouragements great additions were made to the congregations at Kotticode &c, besides the formation of numerous small Churches.

In spite of the many grave difficulties and hinderances Mr. Want of places of worship. Mead spared no pains for the improvement and extention of the Churches. One point of difficulty was that when he applied for the permission of Government to erect new chapels for the use of the increasing number of Christians in the Northern districts, it was not given; and hence occurred the necessity of convening meetings for public worship in the houses built for the Catechists and teachers. Whenever they assembled in such private buildings they had great fears about their heathen neighbours who tried to revive the old disturbances and who often disturbed divine service by beating tomtoms &c, near such places. Many cases are on record, which show that Christians were molested and driven out when assembled for worship.

Another difficulty was the loss of property and rights The Civil disabilities of Native Christian converts. which Christian converts had to undergo when they embraced Christianity. In the early days of British power in India, the Hindu Pundits in order to make Hindus always steadfast to their old religion and to discourage them from adopting any religion alien to their faith, some how or other proved that according to pure Hindu law a man loses his caste and forfeits all his rights when he changes his religion. This unjust law ruled

in the British Indian Courts, (much more in those of Native States) for a long time ; and such disabilities were the greatest bar to conversions in those days.

In the South of Travancore in a village called Pattanam a certain Nadan because he embraced Christianity lost all his rights, though he was the only legal heir to a large amount of property left him by his deceased rich brother. He put forth his claims in a Civil Suit, but the Civil Court gave a judgment that Christians could not succeed to the estate of their deceased relatives who died as pure Hindus, and the unfortunate man forfeited about 70,000 fanams to the Sircar.

From this time forwards, the new converts had great fears that they also would similarly be treated in the Courts. A few men apostatized and a good many who were willing to hear the teachings of Christianity and become followers of Christ, seeing the losses that other converts underwent kept themselves back. The heathens also mocked their Christian neighbours that they had put themselves under disabilities because they had unwisely adopted the religion of certain foreigners.

It caused great grief and anxiety to Mr. Mead and he set himself up to write against such cruel laws and to help and obtain relief to those families who had lost much from this cause. We have already alluded to his speech in the Exeter Hall of appealing to his countrymen to give Civil protection to Christian converts in India and to abolish all unjust laws. He for many years addressed the Travancore and Madras Governments on the subject, besides causing many of his Christians to write constant petitions to Government, to change or abolish such unreasonable laws. From a letter of Mr. Mead dated 1843 we understand that the

Missionaries in Travancore presented a Memorial to the Governor of Madras the Marquis of Tweeddale, on the general question of the present state of the Native Christians regarding hereditary property &c. But as we have stated above not only the Travancore Christians but also their brethren in the Madras and other Presidencies in India laboured under similar disabilities, and hence Missionaries in other parts of India as well agitated the question and contributed their quota of labour for abolishing such laws.

The result of all these united labours was, the Governor General in Council passed on the 11th April 1850 an Act "for extending the principle of Section IX Regulation VII of 1832 of the Bengal Code, throughout the Territories subject to the Government of the East. The Act 21 of 1850 declared that change of religion would not deprive a man of his civil rights. Though Travancore is a protected independent Native state, it always takes counsel from the British Government through its representatives; and generally adopts for its guide the legislations of the Indian Council. Hence, after the publication of this Act XXI of 1850, it does not appear that the Travancore Christians suffered any serious loss; but a few of the Christian families remained long without regaining their lost properties though in later times a successful attempt was made by the Rev. Mr. Newport and Rev. Mr. Baylis to bring to these families the ancestral properties they had forfeited. In those days of affliction and trial Mr. Mead comforted his Christians by instilling into their minds, that to believers in Christ though they lost much here, rich blessings were in store in the next world. Even now converts from Sudra and other castes subject to Marumakatayam Law loose their rights of maintenance from their Tarwads, the moment they embrace Christianity. Missionaries are making unceasing efforts to

secure a change or modification in this law, but have not yet succeeded owing to the opposition and strong prejudices of the Native Government.

The great disabilities under which Christians laboured in Travancore, and the continued persecutions directed against them, not only by the heathen population, but by the sircar officers themselves, the unprotected state of the Missionaries, and the hopelessness of obtaining ready redress are amply portrayed in the following few extracts from Mr. Mead's letters. Writing in 1842 he says :

The intolerance of the Native Government and the unprotected state of Native Christians and Missionaries.

" They have been persecuted by the rich heathen natives, and forcibly taken from their houses by night, to drag the timbers required for the repairs of the idolatrous cars. Some have been imprisoned and fined, others cruelly beaten and lacerated with branches of the tamarind tree ; and no redress has been obtained. The British Resident attended to my representation on one occasion, and issued orders that the proclamation for tolerating Christianity should be observed ; but secret orders from the Native authority have recently been issued to take all our people, except on Sunday to drag the pagoda timber".

" The object of the Native Government is to discourage and defeat our attempts to propagate the truth, and to compel the people who are now coming to the light, to return to the gloom of heathenism. Their efforts however will fail as they have always done." Again in 1845, Mr. Mead, writes, " The trials of fidelity and patience to which native believers are subject in the province of Travancore as well as the difficulties to the unrestricted use of Christian Ministry appear to multiply rather than diminish." He then goes on

citing specific cases of obstruction to public worship, forced labour to heathen temples, and contribution towards idolatrous sacrifices and other acts of injustice to Christians.

In short, after many years of successful missionary labour on the eve of his retirement, Mr. Mead thus summarizes the evils which he experienced in the country. "It is certain that Christianity is not likely to prevail extensively in the present state of things. Idolatry and the customs of caste are upheld by authority and the very poorest have not yet had the protection that is necessary, if they are to enjoy the benefits of instruction. Our whole course has been a series of conflicts to prevent the entire destruction of our Native Congregations."

When it was found that it was utterly hopeless to obtain any redress from Native Government which threw undue difficulties in the way of Christian Ministry, of all the remedies proposed Mr. Mead alone suggested the resumption of authority over Travancore by the British Government. Among many letters on the subject, we find, in the following extracts, how Mr. Mead indirectly advocated the annexation of Travancore as the ultimate remedy for all evils :—

"The Society will, I hope, endeavour to obtain justice for our Christian Missionaries and their converts who reside in Native States in alliance with the East India Company. This is the point to which attention should be directed and inquiry made of the English Authorities. It will be found that we and our converts are at present without the least protection and are exposed to the operation of the native laws which make no distinction between the killing of a man and a cow, or defacing an idol, but award the punishment of death equally to each of these acts."

“ Travancore is what is called an Independent State, but according to the Treaty, authority over it can be resumed at any time by the British Government, who are responsible for the due administration of justice. The British Resident interferes when he deems it proper, and I have at a risk of incurring the displeasure of the powers that be, appealed against the new law of confiscation, nothing of the kind having been known hitherto in Travancore, though Christianity has existed here for five centuries.”

Apart from the intolerance of the Native Government, it is sad to think that the generality of European officers at this time were not quite in sympathy with Missionary efforts in this land. Revd Mr. Abbs in one of his reports says,* “The Native Government is decidedly heathen and so much opposed to the spread of Christianity while the Europeans of rank and power behold our efforts with indifference and distrust.” Mr. Mead makes the matter still more plain when he writes, “At present, however, every attempt is made by those in power to uphold Hindooism in Travancore, and it is painful to reflect on the extent to which our own countrymen have encouraged and assisted the Native authorities in their endeavours to maintain the fading glories of idol worship, thereby effectually obstructing the disenthralment of thousands from the bonds of ignorance, superstition and sin.”

While Mr. Mead was thus actively labouring with humility, zeal, and faithfulness to his Divine Master an inexpressible family calamity occurred. Mrs. Mead his wise counsellor and

The apathy of Europeans to Missionary efforts.

* Report 1842 p. 166 and 1843 p. 77.

helper in all his benevolent labours was attacked by liver complaint which terminated rapidly in her death. She died, at Neyoor on the 6th February 1848 aged 45 years and 44 days (having been born on St. Johns Day 1803.) This was to Mr. Mead an agonizing bereavement indeed. He was very deeply affected by this dispensation. Yet while he felt as a husband, he again submitted like a Christian.

Mrs. Mead was the First Missionary lady in South Travancore. She laboured for about 29 years in Nagercoil and Neyoor and was the chief means of recruiting the Mission with Tanjore agents. She played a very important part in the early Missionary establishments for boys and girls at Nagercoil and Neyoor. She was a mother to orphans and a supporter of the poor and helpless. The Christian villages of Nagercoil and Neyoor owe much to her liberality. The Home Society put on record a grateful recognition of Mrs. Mead's services. Mr. Abbs thus recalls to his mind his last visit to Neyoor " . . . The founder of the Mission had retired, after nearly forty years of useful and successful devotedness. There was the tomb of his sainted wife, who was once held in honour as the mother of this Israel."

Mrs. Mead's death was an immense loss to Neyoor and to the Mission in more than one way. Despite the cares and sorrows, Mr. Mead threw himself into his work with more energy than ever. He seldom remained at Head Quarters but travelled to all the congregations under him and spent more time in hill-stations and congregations in such districts rather than in the plains. Perhaps their solitude had more charm for him. He also now devoted more time to the work of the Mission Press and greatly helped the work of the Bible and the Tract Societies.

Mr. Mead remained a widower for nearly five years, and his declining health and other considerations induced him to settle in India. His proposals to marry a native Christian lady of respectable family caused considerable irritation and unpleasantness among his brethren especially the younger Missionaries, who could not brook to see their senior Missionary forming such a connection. A three years' controversy ensued between Mr. Mead, the Board of Directors and the local Committee. The question that Mr. Mead plainly put before the Directors was, whether a Missionary was at liberty to marry a native Christian lady of decent position, education and piety. As to the propriety of such a step, various arguments were advanced on both sides. The Society was unable to give any objection on religious or social grounds, but with a desire to respect the prejudices of certain members of the local committee, they seriously discussed the subject. The Directors at last in December 1851, wrote to Mr. Mead that he was at liberty to look to "his own comforts," but in the event of carrying out his proposal, it would be difficult for him to remain in the Travancore Mission with which he was so long connected and that he must be prepared to go and take charge of Salem or some other Tamil Mission Station "as his continued residence in the same District might, though without any interference on his part, produce inconvenience and perplexity to his brethren." In anticipation of such a suggestion, the Board of Directors further consented to allow Mr. Mead "the same amount of salary that had been paid to him since the death of the late Mrs. Mead." In September 1852 Mr. Mead married, Miss Lois Biddulph the daughter of Mr. Devaram Biddulph the learned Christian Poet and the much honoured and chief native assist-

Mr. Mead's proposals of re-marriage and displeasures in the Missions.

ant in the Mission and this third union, like his former ones, proved a happy and blessed one. He had four children by her who lived with him and comforted him in his old age and till his death.

The opposition and thankless conduct of some of the Junior Missionaries towards their senior and venerable colleague brought about misunderstandings. Some of the native Christians also took advantage of this variance and fomented quarrels in the Church.* To avoid further unpleasantness, Mr. Mead gave over charge of some of the outstation congregations into the hands of Messrs Abbs and Lewis, and mainly supervised the Home station and the Mission Press and the publications. He also chiefly lived at Mundacadu.

At last in February 1853, the Rev. Dr. Leitch who was appointed to succeed Mr. Mead arrived at Neyoor. Into the hands of this worthy Missionary Mr. Mead left the Neyoor Mission and all other affairs connected with it and retired from the Mission.

The London Missionary Society in grateful recognition of Mr. Mead's past services conferred on him a life-long pension which he enjoyed till his death in 1873.

In February 1854 the Foreign Secretary Rev. Dr. Arthur Tidman suggested to Mr. Mead some arrangements which he thought "would be productive of his personal

* With reference to the commotions which certain converts from the Shanar caste at this time created in the Church, Mr. Mead writes in a private letter the following words which also shows his experience of the people. "We Europeans have more influence, are more generous, and are easily cheated and that is what these poor Indian converts admire. The Lord bless them and turn their minds &c." This description of native character, shows also what kind of materials upon which the early Missionaries had to work,

comforts," and in the same letter he also wrote " We assure you of our appreciation of your past services in the Missionary cause and give our best wishes for your future comfort and happiness." Mr. Mead did not however find the necessity of accepting the arrangements proposed by the Board, and hence decided to retire from the Mission altogether.

Therefore, in July 1854 he quitted Neyoor a place

endeared to him by many considerations.
Mr. Mead quits Neyoor 1854.

It was here that he laboured long, it was here that his own domestic trials and the persecution of the Churches began, it was here that he lost many of his children, and it was here that he buried his dear wife by whose side he cherished the hope of laying his mortal remains at last. It was indeed very painful for him to quit a place where he so fondly hoped to have spent the remaining days of his life in furthermore extending the kingdom of Christ among the Heathen, a glorious task in which he was very successful in Travancore. After this, for sometime, he lived at Mandacadu where Dr. Leitch, Mr. Abbs, and other friends paid him constant visits, cheered him and continued to hold him in high respect and show him much attention.

Soon after a way was opened to him for his further use-

Genl. Cullen's offer and Mr. Mead's acceptance of Government work.

fulness ; for, General Cullen the British Resident who was a great friend of Mr. Mead, when he heard of the peculiar circumstances the latter was placed in, used his powerful influence in his behalf. He at once engaged his services for the Travancore Government and invited him to Trevandrum. From 1855 Mr. Mead settled at Trevandrum the Capital.

As Mr. Mead had large experience in organising schools he was made the first Superintendent of the Government

Provincial or District Schools and the Vernacular Schools, and as such he constantly travelled in the country and planted numerous schools. Again, as he was long connected with the Press and in fact the one who "introduced the first Press set on foot in Travancore," he was also made Superintendent of the Government Press, a post which he held from 1855 to 1870 along with various other appointments. The first thing he attempted in connection with the Government Press was the manufacture of paper in which he engaged a few Christians from the Mission, and so far succeeded in it that the Travancore State Almanac for 1858 was printed in the paper he made. It will not be out of place here to mention the curious fact that the first sheet Mr. Mead happened to strike off in his new capacity as Superintendent of the Government Press was the Proclamation about the emancipation of slaves, an attempt in which he and his fellow Missionaries were for years engaged. From 1856 he was also a member of the Government Museum Society. During the years from 1865 to 1869 the stock of Printing Machine and types received valuable additions through his efforts. In 1865 he established a Lithographic Press with an establishment to work it. Here also many Christians from Nagercoil and Neyoor secured their livelihood from his hand. In addition to his duty as Superintendent of the Press, he had a host of other duties to attend to. The District English Schools as well as the Vernacular Schools were placed under his charge. About the time the Free School was established at Trevandrum, District schools were also opened at Kayencoolam, Kotar, and Shirayangal under the general direction of Mr. Roberts. These had gradually died out during the financial disasters that overtook the state at that time, but were once more revived and extended under Mr. Mead.

One important change that he made in the Educational Department was that he amalgamated the District English and Vernacular Schools of the state in 1860. Mr. Mead remained the Superintendent of the District schools till 1862 when Mr. Lafrenais succeeded him and after him Mr. O. H. Bensley and Prof. Ross, Dr. Harvey and Mr. Arthur Duthie.

General Cullen thought it was advisable to transfer the Church of England Chaplaincy School to the management of Mr. Mead. Accordingly when he had charge of the school which was ably conducted by Mr. Christian David, he also appointed as his assistant Mr. John Palmer.

Mr. Mead's benevolent exertions while in Sir-
kar employ.

Moreover for the education of the Christian girls chiefly of the local East Indian families, a school was opened at Trevandrum at this time. And with a view to place it on an efficient footing Mr. Mead addressed several letters making various proposals to the Resident on the subject and ere long arrangements were made through Mr. F. N. Maltby British Resident to engage the services of a lady from Europe. Accordingly in 1866 Miss Able was engaged. She arrived and took charge of the school in May 1867 from Mrs. F. D'Veigas who was then Mistress of the school under the superintendent of the Revd. Mr. Mead who also superintended over a few boys schools in the Cantonment which he mainly supported from the contributions he collected from his civil and military friends in the Town. From 1861 he was for sometime a member of the Sudr (High) Court Judicial Committee.

In the midst of all this secular duties, he did not forget the Mission and the Christians, but seized all favourable opportunities to help them forward. As already stated he called a number of Christian

The Trevandrum
Native Church.

families from the South and gave them work in the various Sirkar establishments under him.

The increasing number of Tamil Christians in the Town remained without a chapel and service though Mr. Christian David attended to their wants for many years past, as much as a layman could do. However, Mr. Mead proposed to the Chaplain and instituted regular Tamil service in the Chaplaincy which was conducted by Mr. Biddulph and after him by Mr. J. Palmer every Sunday soon after the English service was over. Mr. Mead was led to attach the Tamil Christians under him to the Government Chaplaincy, especially because at that time the London Mission Church was at Kunnamooley far removed from the town (being 2 miles away) to the great inconvenience of the Cantonment Christians. He often took part in the service and preached to the Tamil Congregation till his 79th year. He also occasionally helped in the English services. Once when the Lord Bishop of Calcutta was on a visit to Trevandrum and when he addressed the Tamil Congregation in English, Mr. Mead stood by his side and interpreted to the people. Every Sunday after the morning service was over, he held a Tamil service in his own compound where a number of Christians regularly attended it.

Another connection in which Mr. Mead's labours would be remembered in Trevandrum is his work among the Heathen Poolayars the lowest class of working people who generally live outside the town. He formed a school in his own premises and gathered a few boys of this so called low caste people and gave them a little education and knowledge of Christianity. He kept regular Sunday morning services for Pulayars. In

Work among the
Pulayars.

course of time they were converted and some of the local European and East Indian families took some of the youths as their domestic servants. Even now among these people there is a vaccinator bearing his name. Mr. Mead collected funds from gentlemen in the Town and supported these poor schools in his charge. At the time when the famine of 1861 broke out, through Dr. Waring the Durbar Physician's influence, he secured a daily contribution of rice from the Palace for these poor Pulayas. From this time forward Dr. Waring took a keen interest in the Pulaya school and supplied regular funds. Now Dr. Waring and Mr. Mead worked heartily together in this good cause. His Highness the Maha Rajah greatly helped Mr. Mead with money, clothes, rice &c, for improving the condition of this class of slaves. Mr. Mead also, on his own birthday and on those of his children, made it an invariable rule, to call these poor people to his house, and besides giving them a treat would cheer them by distributing money, clothes &c.

After the retirement of Dr. Waring, the entire management of the Cantonment Pulaya School devolved on Mr. Mead and when the latter retired he handed over the school to the Rev. Mr. Mateer of the L. M. S., who by that time had removed his quarters from Cannamoola to Cantonment. Mr. Mateer ably conducted the school and his successful labours among the Pulayas are well known. The kind hearted Dr. Waring from England remitted some funds and invested the same in Government loan as a permanent endowment, and placed the management in the hands of some trustees chiefly the Resident and members of the L. M. S. At the time of his death also Dr. Waring left a legacy for the Pulaya school, which in all amounting to about Rs. 7,000 has been deposited with

Messrs Binny & Co., and the interest is used for this public charity.

Though his strength was quite exhausted and his body extremely emaciated, he desired that all his children and household should regularly assemble in the hall, where after reading and expounding a portion of the Holy Scriptures in a very affectionate manner, he concluded it with a prayer.

During his sad hours he seemed particularly pleased with those hymns which begin with words similar to the following :—

“ My God my father while I stray
Far from my home on life’s rough way
Oh teach me from my heart to say
Thy will be done.”

* * * *

“ Guide me O Thou Great Jehovah
Pilgrim through this barren land.”

He called them his beloved hymns and sang them often. In his declining years, he always recollected with pleasure and comfort, his past labours in the cause of the Christian Church in Travancore. In the following letter to his son Eusebius we get an insight into his own feelings :—

TREVANDRUM,
26th August 1862.

My dearest Eusebius,

I must begin a letter to you today though I am sure to be interrupted as usual. It was on this day in 1816, that the Moira in which I was with 6 Missionaries a passenger arrived at Madras, having left the preceding April. Goodness and mercy have followed and preceded me too all the days of my life, I am humbled on account of shortcomings, yet thankful if I have not altogether lived in vain. I have

just been reading Adam Bede, I borrowed it of the 1st Prince for whom I got it from Madras, because I said it just embraced a period and touched upon events of which I have some pleasant recollections the year 1799, about the time of Wesley's decease. The scene is laid in a part of the country near Leeds with which I more recently became acquainted also. There are many interesting characters sketched as the writer says "with a drop of ink at the end of his pen-like the Egyptian sorcerer who with a drop of ink for a mirror undertook to reveal to any chance comer far reaching visions of the past." I was early acquainted with the people called Methodists and derived much encouragement from them in entering upon a religious course. Adam Bede contains a sketch of a female preacher, who gets married to Adam at the end of the story. There is a sketch of other characters in humble and high life and of a moral clergyman of that period etc. The result of the whole is mournful but contains nothing very new. Seduction of a handsome farmer's daughter by the young heir of an estate, the murder of the child or death by abandonment the woman transported and dies abroad &c. Alas! what mischief arises from following the fashions of the world, and adopting its sentiments to palliations of crime, its defective religion and morality.

Ever Your most affectionate Father,

C. MEAD.

Thus when he was cheerfully doing the Missionary work and Government work, Mr. Mead was again visited by family calamities. Mr. Mead's family life as we have already seen was like that of his friend Mr. Knill's, one of frequent sorrow though cheered by the rich consolations of the Gospel. His tender heart was called to bleed over the death of one child after another. Even in his old age this trial was his, for in 1855 he heard that his son James aged 25 years suddenly died at Brixton, England. In November 1859 the sad intelligence

Family calamities and sorrows.

came from the north that his first born son John Hunt died at Madras whither he had proceeded for his health. In 1863 he mourned over the death of two of his sons who died a few months of each other. The one was Dr. Christopher Cornelius Mead, General Military Doctor in Bombay and Professor in the Government Medical College there. Though he was a Government servant he was more than a Missionary in Bombay and was a great comfort and help to his father. But he was prematurely cut off at the age of 41 owing to a disease he contracted when he was carrying on the post mortem examination of two bodies. Dr. Mead's death was a heavy blow to the poor father in his old age. But before he could dry his tears he heard that his beloved son Eusebius who was a planter at Cochin suddenly died at Trichoor.

From this time forwards Mr. Mead's heart sank within him as he had nothing else to cheer him in this world and his movements also became very limited. His Highness the Maha Rajah observing the inconveniences under which Mr. Mead laboured in his old age was kindly pleased to remove some of the Sircar printing establishments to Mr. Mead's compound, so that he might easily superintend the Press. Even with all such facilities he could not long do his work well, much owing to the excessive sorrow on account of the loss of his children. Hence in 1871 he retired from service with a well-earned pension from the Travancore Government. After Mr. Mead's death H. H. the Maha Rajah has been graciously pleased to continue a portion of the pension to Mr. Mead's family in recognition of his long and faithful service to the state in different capacities.

Retirement from public life.

Mr. Mead lived to the green old age of 82. He was blessed to see the fruits of his 55 years labour in the vineyard of Christ, where he accomplished great victories for his Divine Master, and won the title of "Father of the South Travancore Mission." Away from his mother country and away from his relatives and friends, to have spent 57 years in a foreign country for the moral and religious improvement of its people; is it not a blessing? And who would not envy such a useful life. Such an active man became in his old age utterly unable to move or do anything. For a few days he remained quite speechless.

With all his Christian fortitude it was almost beyond his power to free himself from the thought of the loss of almost all his sons and he longed for that rest to which his children had gone before. He constantly used to remark to his dear children "of what use can you be to me if you cannot come where I go." Such were his thoughts. At his request his daughters would read to him portions of the Holy Scriptures and books such as Chalmers's Daily Readings &c, he carefully listened to all that was read to him and filled his heart with holy meditations and only a smile from the lips of the father could be expected by the daughters as the token of the appreciation of their services to him. For a few months he lingered thus. Dr. Sperschnieder regularly attended on him, but could not give him much relief from the rheumatic pains and general debility of age. In this state he remained until he was finally called to his eternal rest on Sunday at 5. P. M. the 19th January 1873. and was interred in the Christ Church Cemetery Trevandrum, his friend the Rev. James McKee D. D. Government chaplain officiating on the occasion.

Mr. Mead's death. 19th
January 1873.

Revd. Mr. Devadasan, Pastor of the Nagercoil Home Church preached a funeral sermon on the following Sunday basing his reflection on Hebrews XIII—7. “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.” *Mr. Devadasan says :—*

I. Let us consider his life :—

(i) Considering the great sorrows sustained by him in 1817 at the very outset of his Missionary career, it is astonishing how soon he acquired the native language with the very imperfect means then available. (ii) His civil appointment as Judge was a great temptation to him (Mathew VI—24) but taking advantage of his position he built the Nagercoil Church using prison labour in laying the foundations of Gods house. (iii) He acquired extensive lands* for the Mission and co-operated with Mr. Mault. (iv) He established the Kumbaconam Mission. The Gospel was preached at the ferries and wharfs of the river. The poor were fed. (v) He established the Neyoor Mission and extended it beyond Trevandrum. (vi) Illiterate men were also employed by him as catechists. (Mathew XI-25.) Great was his faith. (vii) He trained many poor children for God's work and some of them since then became Pastors. (viii) He built many Churches and fought with the chiefs and the Sirkar. Pillipunam and other churches testify to his labours. At one time he released 24 Christians out of prison and had their chains broken. (ix) When the enemies of Christianity burnt down his Churches and schools, with undaunted courage he raised them up again and extended the Church

* Vide Appendix.

with great pains and self-sacrifice. (x) In connexion with the Bible Society and in forming the Tract Society, he took great trouble. He established printing presses and published many theological works and other useful books. (xi) One after another he lost two wives and fifteen children but his heart never sank but rested in the Lord.

II. As regards his end.

(i) He was wonderfully saved from epidemics. Psalms. xciii. 3-7. (ii) He loved his brethen and tried to live in peace with all. (iii) By his marriage he taught Christians that there was no caste. (iv) After retirement from the Mission, he also did God's work. (v) He established many Government schools. (vi) He was a great and ready help to Christians in trouble. (vii) He sought out the Pulaya children and protected them. (viii) He also laboured in connexion with the Anglican Church. (ix) He received a well earned pension from the Mission and lived long to enjoy it.

III. Let us imitate his great faith.

(i) He believed that Christ took away his sins, and that He will save those who cling to Him. (ii) One day he handed over a copy of the Psalms to Pakiam Pllay, a Hindu convert, and said to him "This will drive away madness." (iii) On another occasion he said "Christ has poured out his love." (iv) He laboured 56 years in Travancore continuously, and this is a great encouragement to others.

The history of Mr. Mead's life proves how much good one
Lessons from Mr. Mead's life. zealous man with God's blessing can accomplish in spite of all the trials and afflictions and dangers he may be put to. He came to Travancore at a time when the country was in a very barbarous

state without any of its present improvements and conveniences and during his 57 years residence in India every power of his body and mind had been consecrated to God's work and for the improvements of a country; and it needs only to mention how much the South Travancore Mission is indebted to his individual exertions and to the measures which he originally planned with the soberest and most deliberate circumspection and executed without delay and with all rapidity ; though however what he accomplished fell infinitely short of what he had intended, as his writings disclose. The Lord set him to a sacred work of usefulness and he went forward and performed it with all faithfulness and patience, self sacrifice and earnestness, and was at last he was quite able to say " I have finished the work which thou gavest me to do."

As to his infirmities, if he had any, let it be considered to what a high state and pitch of glory he brought the Travancore Mission, how wisely he planned its extension and successfully carried it out in the face of all impediments and perils by the heathen ; let these things be kept in mind, and it will readily be granted, that in comparison of his great character and astonishing labours, his infirmities ought hardly to be regarded as casting a shade on the bright annals of his eventful Missionary career.

CHAPTER XXI.

The retirement of Mr. Mead was soon after followed by other important changes in the Mission, the first and foremost of which was the retirement of his colleague in the Mission the Revd. Mr. Mault, a Missionary of extraordinary labour in the Nagercoil Mission. His zealous labours have been so abundantly blessed that to this day we see the fruits thereof. His continued work in Travancore for 36 years greatly shattered his health and he decided to withdraw from further active service in India. The people were quite unwilling to part with him and in the special meetings held for bidding him farewell the demonstrations of popular sorrow were great and the farewell song composed for the occasion by Mr. John Palmer the poet beginning with the lines

தாய்யா துணை நின்றருள் கூருமேன்—எங்கள்
துயர் தீரவே யெமைக் கண்பாருமேன்

sufficiently shows the feelings of the people at the departure of their dear pastor and his family who spent their whole lives for the good of the people of Travancore. Mr. and Mrs. Mault left Travancore in the beginning of 1855. Mr. Mault did not however long enjoy his retirement. He died at Stoke near Coventry on the 17th of October 1858 and was buried in the local cemetery.

When Mr. Mault left, a portion of his congregations was placed under the supervision of Rev. Mr. Mault's successors. Mr. Lewis of Santhapuram and the rest under Mr. Russell of James Town, for the time being till the

arrival of the Rev. John Joll Dennis who was permanently appointed to succeed Mr. Mault at Nagercoil. Mr. Dennis arrived in February 1856. His vast acquaintance with the world and business before he left England fitted him for a better and active work in the Mission. He was specially skilled in printing work and turned it into good account in Travancore. Though Mr. Russell at first refused to transfer charge yet when he went to Australia in March 1856, he entrusted his work to Mr. Dennis. On Mr. Russell's return, Mr. Dennis went to assist Mr. Whitehouse and when the latter retired in January 1857, he took charge of the Seminary and conducted the studies there with great skill and ability.

Before we close Mr. Mault's career in the Mission we have
Assault on Rev. Messrs Mault and Lewis. to mention a collision of the heathen with him and Mr. Lewis which occurred at Suchindram near Nagercoil (where the greatest Sivite Temple and car are.) The circumstances of the case were as follows :—On the evening of 1st February 1853 about sunset Mr. Mault accompanied by certain Missionary ladies and children were returning from James Town from a visit to Mr. Russell. A short distance west of Suchindram their palanquins were violently stopped by Brahmins who were taking part in a religious procession and rudely ordered to descend a steep bank into the bed of the river below. Much alarm was caused by the violence of the mob, who were beating the bearers to induce them to go down the bank which would have placed those in the palanquin in great peril. In the meantime Mr. Mault with the rest went up and was similarly obstructed. He then got out of the palanquin and went on in front, stating that there was room for both the procession

and the palanquins to go side by side over the road without the least necessity of showing violence on the part of the former towards the latter. By this time his palanquin was thrown down the bank but the other palanquins which followed him got safely through the crowd. Mr. Lewis who was of the other party was some distance behind and was seriously assaulted. Mr. Lewis was told that his palanquin must go down the bank into the river for the great swami or Idol was coming. Whilst he was remonstrating with them that he was on the public high road to which he had as much right as they, a great number of Brahmins began to shout aloud and then took up dust and sand which they threw on his face till his eyes and ears were filled with them. When thinking of yielding to such superior physical force, his coat was laid hold of by some two or three persons who turned him round and pushed him down the bank into the bed of the river. He kept on his feet. His palanquin had also been rolled down the bank before him.

This daring assault on a Christian Missionary, and a European British subject to boot, by a heathen mob and a set of rabble Brahmins who unceremoniously pelted and hooted out of the public road, an Englishman as a vile animal or as an unclean or polluting object, though so ignominious and insulting in its nature, was lightly investigated by the highest authorities in Travancore and the guilty parties were never traced or brought to condign punishment. The case was no doubt investigated into, and of course the ill-usage of a British subject required some example, could any of the parties have been identified, but somehow it was found impossible to discover who the assailants were and all that could be done therefore was to suspend the Tahsildar and other servants who were present and neglected to interfere promptly.

Another unhappy occurrence which cast a gloom over the Mission at this time was the untimely and sudden end of Dr. Leitch the successor of Mr. Mead. Dr. Leitch built a hospital at Neyoor and continued his good work until the 25th of August 1854 on which day he was drowned in the sea while bathing at Muttam. During the 18 months that Dr. Leitch was spared to labour at Neyoor, apart from the vast amount of medical work he did : he treated 2069 patients and performed 82 operations. He also made other philanthropic efforts. He hated oppression and injustice and brought many cases of bribery and robbery to the notice of the Sirkar who deputed Ramen Menon Deputy Peishcar to enquire into these cases. Rev. Mr. Baylis supervised the Medical Mission till the arrival of the Rev. John Lowe M. R. C. S. E. who came in November 1861 and revived the good work begun by Dr. Leitch. He established a medical class, opened new stations and did much good. Dr. Lowe retired from the Mission in 1871 and became the Superintendent of the Training Institution, Edinburgh Medical Mission. He was succeeded at Neyoor by Dr. T. S. Thomson, also of Edinburgh, who arrived in January 1874. He zealously laboured for ten years, and died in July 1884. In 1886 the work was taken up by another equally zealous worker Dr. Fry who built a new Hospital, formed a new Medical class, established a Leper Asylum and opened new stations. After 5 years' labour in Travancore he was called to conduct Dr. Lowe's work in Edinburgh. Dr. Fells the much respected present Medical Missionary came in 1892 and he has successfully carried forward the work by opening several new stations besides making an advance in other directions. The South Travancore Medical Mission is doing an immense good work and is a

power for good in the land. In 1897, it treated 61,760 new cases out of which 11,412 were surgical and the in-patients in its hospitals amount to 1822 and the operations performed were 4010. The Medical Evangelists and catechists are also doing a valuable work appreciated by the people and the Government alike.

In 1853 the South Travancore Christians were greatly benefited and turned into deeper spirituality by the preaching of the great and renowned revivalist and independent itinerant preacher, the Rev. John Arulappan of Christianpettah in Tinnevely, who was a pupil of Rhenius and a follower of Anthony Norris Groves the Plymouth brother and millenarian. The first visit of John Arulappan was in April 1853, when he came to Travancore in company with his three catechists, Marian, Michael and Achilla. They held a series of revival meetings in which they attracted immense crowds and sent a thrill into the churches. The great acquaintance with the Scriptures, which these preachers evinced and their method of expounding the Scriptures without the aid of commentaries, led the Travancore Mission agents to apply themselves more closely to scripture studies. Mr. Arulappan's great piety and his simple style of delivering the Gospel message endeared himself to many. He condemned *Kudimi*. The chief attraction was his advent sermons. He was a Millenarian and for the first time taught in Travancore the personal reign of Christ on earth for a thousand years. Rev. Mr. Massillamani became one of his ardent advent followers and from this time forwards for nearly 40 years wrote and preached vastly on this subject, and was the leading adventist in Travancore. Mr. Massillamani has left us some useful

The visit of Rev. John Arulappan and the great revivals in the Church. 1853-59.

reminiscences of John Arulappan and records the following typical anecdote among many others regarding that great preacher. It seems a richman of Nagercoil gave a grand dinner in honour of the preacher and Mr. Arulappan asked the blessing. While they were eating, one of the guests seriously noticed that Mr. Arulappan in his prayer had forgotten to ask God's blessing on the kind host who had taken the trouble to entertain them. Mr. Arulappan overheard the remarks and said "God commanded, and the ravens brought food and meat to Elijah. Must the ravens be thanked also?" In another part of his diaries Mr. Massillamani writes:—"This morning Arulappan preached at the Mylaudy Church on Mathew xi-28 'Come unto me all ye that labour and are heavy laden &c.' His address so much affected me that I felt that God from on high had sent a special angel to convey that useful message to my heart which was the beginning of my real conversion. * * * * With great unwillingness we parted with these loving messengers of the Gospel. At the time of leave-taking Marian Catechist lovingly reminded me of the text. 'O wretched man that I am! who shall deliver me from the body of this death?' "

Rev. John Arulappan came on a second visit to Travancore in October 1859 and the revival meetings then held were as successful as those conducted during his first visit.

The continued interest shown by the native agents in their work and the success attained were best evinced in the continued increase in the number of Christian converts. Despite the many difficulties, and opposition from the heathen, the work of the Mission continued to increase, so much so, that in 1858 there

existed 7 principal stations under 7 European Missionaries and 210 congregations with 16939 native christians of whom 2195 were baptized and 980 communicants. There were 394 native catechists and schoolmasters and about 5000 scholars under education in all the Mission Schools.

As progress was made in the general Mission work and in the material condition of the people, violent persecutions also began. The Missions which were seriously affected during the fifties, by the systematic attacks aimed on them by the Hindus in power, were chiefly Trivandram at first, and then Nagercoil, though afterwards the persecution spread to other parts of the Mission as well. When converts to Christianity began to increase near Trivandram, a good deal of opposition was felt; when a poor Christian named Perumal was beaten and tortured in the heat of the sunshine until he vomitted blood, the adhikari or Revenue officer of Attingal said "There he vomits up his Christianity, there are 30 or 40 more whom we must serve the same." The adhikari further set fire to the houses of some of the Christians of the place. The adhikari of Kuducavoor similarly beat several Christians severely and imprisoned them on false charges. In Vakkam the converts were attacked in various ways and their numbers lessened. Many adherents in the neighbourhood were discouraged, and drew back. The Eluvans of Attingal the estate of the Rani, who professed Christianity, were subjected to severe persecutions by local officials. In 1853 Thomas Paul was violently beaten for refusing to contribute towards a heathen ceremony and his house was plundered but he remained steadfast in his faith. In October 1853 Joseph the schoolmaster of Nenum was violently assaulted, and left senseless by the

Persecution of Christians in the Trivandrum Mission.

adhikari of the place and the Mission school house was broken up. When the schoolmaster Massillamani complained of ill-treatment, the Police sheristadar, in open cutcherry, told him "to go to Madras or Tinnevely where there were Christians to attend to his case." The Christian complainants waited many months before the Huzoor and while they cried for justice, the heads of the court turned away their heads in neglect. In fact, some of the sirkar officers began to make a difference between Christians and others and to abuse and reproach the former. Mr. Cox's appeals to the Dewan for justice in behalf of Christians were laid by in neglect and silence, and the persecutors were left to persecute to the utmost they pleased. When it was widely known that the Missionary sought redress in vain and that the adhikaries who molested the Christians would not be punished, bold attempts were made to overthrow Christian congregations in every direction.

Though thus several instances of persecution occurred now and then, the one which brought matters to a climax was the case of Devasagayam. In October 1854, certain of the Shanars refused to do their usual services to the Ranee's Sreepatham Palace, and when the Kariakhar was holding an enquiry, the Hindu Shanars admitted their guilt, while the Christian Converts, 8 in number, refused to admit their fault. The latter were at once served and confined for refusing to sign an agreement binding themselves to do palace work without pay. Among those confined were one Devasagayam and his wife Chinnai who were released after six days confinement in the stocks through the intercession of Mr. Cox who represented their unjust treatment. Devasagayam was so shockingly ill-treated

The case of Devasagayam.

that his life was despaired of. Mr. Cox sent him to the Durbar Physician Dr. Reid who afforded the best medical treatment. But the effects of the tortures were so serious that his chest internally ruptured, he vomited blood and died. The poor widow of Devasagayam with a child 10 months old appealed to the authorities for redress but none took notice of her case. Though the plausible reason was that Devasagayam and his comrades refused to serve their masters who cruelly exacted free labour from them, yet the real cause of ill-treatment was their profession of Christianity as it would appear from several other instances in which Christians were imprisoned for several weeks without trial.

When the appeal of Devasageyam's widow was not heard by any body Mr. Cox took up the case and agitated the matter and though he was forbidden by the Resident from interfering in others concerns he fearlessly opposed the Dewan and other authorities and accused them both of countenancing murder and other crimes. When the Resident and the Dewan forbade Mr. Cox to complain to them Mr. Cox put the question "But could the feelings of an Englishman and the grief of a minister of Religion at the suffering victims of persecution be extinguished?"

Mr. Cox therefore appealed to the public. His address to the "Friends of Humanity" at Trivandrum was written before taking the final step of appeal to the Madras Government. In this appeal he charged the tormentor of Devasagayam with murder and the authorities that they did not take any steps to punish the murderers. Mr. Cox's circular dated 12th January

Mr. Cox championing the cause of the persecuted Christians.

Mr. Cox's appeal to "The Friends of Humanity."

1855 begins with this direction "To my fellow Christians and all others who have feelings of humanity" and in the last paragraph he invites his countrymen in India and all who are Christians "to exercise their peculiar privileges with which no man can interfere, in sympathy with the sufferers and in redoubling their prayers to our God, that He will graciously appear to save His people, to promote His Gospel which brings good will to man, and to awaken the evil doers to a fear of that Divine sentence which says 'whoso sheddeth man's blood by man shall his blood be shed.'"

The English Society in Trivandram was much moved by this appeal and some of the gentlemen showed open sympathy to Mr. Cox. This paper also quite exasperated the ire of General Cullen the British Resident because it was stated in it that the widow's appeal to the Resident had brought no immediate redress.

Ultimately Mr. Cox appealed to the Madras Government by a petition dated 12th February 1855 in which he complained of specific acts of oppression and violence committed by the Native officials. In March he also forwarded several petitions from Christians, from widow Chiunnai, Joseph Paul, Massillamani and others already referred to. He complained that the sirkar officials with the Dewan were in league to oppress and insult the Christians, that the good intentions of the Rajah were not only useless but marked out the appellant for further opprression.

While Mr. Cox's appeal was still pending, in April 1855, Mr. Whitehouse reported the case of Arumainayagam. Near Nagercoil one Madan Pillay and his brother Chidambaram Pillay had

Appeals to the Madras Government.

Arumainayagam's Case.

cruelly beaten and tortured one Arumainayagam, the slave of the former, for attending a Christian place of worship : that the said slave suffered horrible injuries from the torture : that the Tahsildar fined the offenders only Rs 5 each and the injured slave was sent to Trivandrum for medical treatment, the Resident saw him ; the Resident's dresser pronounced the injuries trifling but that Dr. Reid, the court surgeon who saw him a month after the ill-treatment detailed the very serious injuries that the unfortunate man had received, stated that it would be some months ere he regained the use of his limbs, and that he was surprised that the injuries he received had not been followed by still more serious consequences; that the application to the Resident was useless; the present was a good opportunity for striking a general blow at slavery and prayed for orders for enquiry. That the magistrate should have fined only Rs 5 for such a serious offence seemed only a mockery. An appeal was therefore made to the Madras Government, and the fines were increased to Rs 10 and the Travancore Sirkar were warred for their lenient actions in such a serious crime so subversive of peace.

The Lubbays of Erniel and Thengaipatanam caused serious disturbances and Christians were the chief sufferers. Mr. Baylis of Neyoór brought the case of another Arumainayagam who when he was on 5th November 1854 attending Divine Service at Tannanvilei, was waylaid by an Elva, and a few Lubbays, beaten and robbed. One poor Christian woman was ravished in succession, another woman had her ears torn open by the Lubbays. The Police sent to arrest the Lubbays were themselves wounded and repulsed. The Lubbays were at large and commit-

ted several other acts of violence. At last when they were arrested they were let on bail and then lightly punished. In consequence of this several other fresh outrages were committed in the District, the Christians being the chief sufferers. The Kottanvillei chapel was burnt down on the 18th June 1855. Ultimately the whole gang of Lubbays were captured by Raman Menon. As the result of the repeated appeals sent to Government, the Rajah appointed a torture commission consisting of Captain Daly, Mr. Thomas White and Raman Menon a native officer, to enquire into the allegations of Mr. Baylis. General Cullen thought that much of the disturbances arose from the imprudence of the mission people among the Lubbays who were proverbially jealous of interference with their religion. The Resident further proved by official returns that in the matter of crimes Travancore was not worse off than Malabar.*

The leading English newspaper in the Presidency at this time the "Madras Athenaeum" then ably edited by a Mr. Mead, warmly espoused the cause of the persecuted Native Christians and brought a series of charges against the Travancore administration and proved by specific instances the prevalence of corruption, cruelty and torture. Further a correspondent under the pseudonym "Not the last" exposed the maladministration and corruption so rampant in Travancore at that time. The Sirkar endeavoured to arrest the contributions of "Not the last" but failed in their attempt and "Not the last" continued to

* The details of the several acts of persecution at this time and the petitions to the Madras Government and other papers on this subject were privately printed by Mr. Cox in the form of a book entitled "Travancore, its present ruin shown, and the remedy sought." Copies of this were sent to England and other places for private circulation.

appear week after week all the same, for some time, and the public attention was directed to Travancore and the evils with which it was afflicted.

Dewan Krishna Row was so much annoyed at these attacks on his administration by the Missionaries, that in one of his defences he appealed to the Holy Scriptures and called the Missionaries' attention to the precepts of Christianity which commanded "submit yourselves to every ordinance of man for the Lord's sake". Inasmuch as the Dewan showed an acquaintance with the scriptures and employed a verse in his defence, Mr. Cox also in his reply depicted the then administration of Travancore in the words of Isaiah 59-14. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter, yea truth faileth and he that departeth from evil maketh himself a prey and the Lord saw it and it displeased him that there was no judgment." And the Dewan was further referred to the Scriptures which teach "Thou shalt worship the Lord thy God and Him shalt thou serve."

In July 1855 the London Missionaries in Travancore presented a joint petition to Government in which they said that native Christian converts of late entirely failed to get redress of their grievances; that corruption, oppression and extortion were openly practised by the Government and were universal; and that the most serious cases were treated by the Resident as unimportant. They further enumerated a great number of abuses existing in the administration. The Police was said to be a tremendous engine for iniquity and oppression. Prisoners were confined for indefinite periods without investigation, and regu-

The united Petition
of the Missionaries.

lations were systematically set aside. The most barbarous treatment in prison prevailed, torture was practised and robbery was rampant. The character of the high officials was bad. Convicted criminals and notoriously incompetent men were appointed to high offices. The pay of the Sirkar officers was long left in arrears. The Appeal Court was packed and the whole channel of justice was corrupt. The *ooliam* services or the forced labour system prevailed to a great extent and this literally consumed the people. The innumerable evils that arose from the pepper, salt and cardamom monopoly which impoverished and demoralized the people, were also described. The Missionaries concluded their petition with the following request "and we pray for the appointment of a commission of well qualified Europeans with full powers first to secure the records in the courts and public offices and then to enquire into the whole affairs of Government."

The petitions to Government were referred to General Cullen who was ordered to institute immediate enquiries and to fully investigate and report upon the specific allegation contained in them. General Cullen reported and furnished full explanation* respecting these petitions; at the same time, he also remarked that all the Missionaries

General Cullen's
Report and Mr.
Cox's defence.

* He proved that the widow Chinnai's petition contained no complaint and that Dr. Reid never informed him and that for more than a month after the alleged outrage no complaints were received. He promised further investigation and proved that Devasagayam died of dysentery; and that Joseph admitted that he never petitioned the Resident, Massillamani also admitted that he complained only 4 months after the occurrence at Nemmam and Paul acknowledged that he received Resident's replies and that his relative was released though he and his people offered resistance with knives when they were called upon to perform certain *ooliam* services to which they were bound. All these petitions contradicted one another.

were notoriously deceived and misled by their catechists and that they were more prone to interfere in local disputes and that they indiscriminately supported their converts' claim to exemption on account of their assumed religion from services which they were bound to perform by law. He also pointed out certain inconsistencies in Mr. Cox's statement and showed that the latter deliberately infringed the law in building chapels and schools near pagodas without sanction. Gen. Cullen further taxed Mr. Cox for circulating the "most objectionable paper" appealing to his 'Fellowmen' and accused him of exciting discontent and infringing law deliberately. Mr. Cox was now called upon to prove the serious charges he brought against the Dewan and the Resident to defend.

Mr. Cox's reply dated 26th December 1855 was a lengthy comment on the Resident's remarks. He divided his address into three parts, in the first he met the general charges against him and appealed to Government for protection; in the second part he refuted the attempts to invalidate the petitions which he represented; and in the third he descanted minutely upon all circumstances relative to the state of the country which justified the language he used, and gave a summary of the chief oppressions.

General Cullen in his reply to Government remarked that these Missionary complaints were only of recent date and that they "did not exist under the Revd Mr. Mead." To disprove this statement of the Resident, Mr. Cox quoted from the official records and voluminous letters and reports of Mr. Mead and showed that the complaints made by Mr. Mead in former years were numerous. The chain of evidence adduced further showed that Mr Mead's complaints were to

the Dewan and the Resident alternately and that where there was no hope of redress he even advocated the annexation of Travancore. Mr Mead's old letters abounded with complaints often made to General Cullen himself during the last 12 years.* After a lengthy argument Mr. Cox disproved General Cullen's assertion and concluded saying * * * " Mr. Mead instead of being a man of no complaints, in making them, preceded me in time, exceeded me in intensity and continued his complaints to the last."

Governor Lord Harris considered that the case as stated by Mr. Cox was a strong one and desired further explanation from the Resident. General Cullen furnished an equally elaborate report traversing Mr. Cox's statement and pointing out that Mr. Cox, instead of refuting facts, adduced by himself and the Dewan, had indulged in a virulent course of attack in matters foreign to the subject.

Seeing that the charges brought against the Travancore Sirkar were of a very grave nature, and that they were corroborated in some measure by the constant petitions received from the natives of Travancore, the Madras Government decided

Remonstrances from
the Supreme Govern-
ment.

* It is very strange that General Cullen should have made such a statement regarding Mr. Mead in spite of the numerous complaints he once received from that missionary. • It is well known that once when in connexion with many causes of oppression Mr. Mead remonstrated with the Government, General Cullen threatened to forward his letters as being seditious to the Madras Council (vide Abbs's Missionary Experience p. 85.) General Cullen as we have seen afterwards became friendly towards Mr. Mead and perhaps the latter day friendship made him forget Mr. M's former attacks on Government. As regards Mr. Mead's services to Travancore, General Cullen wrote appreciatively "... I hope the Sirkar may be enabled at some early moment to make some substantial acknowledgment of the Revd. Mr. Mead's exertions. Mr. Mead's exertions also in the cause of education should not be forgotten. Lord Harris was particularly pleased at seeing the children of Mr. Mead's school, male and female, who were drawn up at the Printing Office."

that investigation of some sort was imperative, and they submitted their views to the Indian Government. The Governor General Lord Dalhousie also deemed it necessary to call for some formal and forcible expression of the sentiments of the British Government on the abuses which prevailed in Travancore, and to advise and warn that State in the first instance. In the beginning of 1856 accordingly, Lord Harris Governor of Madras addressed a letter to His Highness Martanda Varma in which he set forth in detail the general misrule and agreeably to the provisions of the treaty called his serious attention to the manifold abuses rampant in Travancore and advised him to avert the impending calamity by an enlightened policy and timely and judicious reforms approved by the Resident. His Highness admitted that there were just grounds for complaints, and promised to carry out the various reforms suggested. He also admitted that the above Christians and their Missionaries had some cause for complaint.

Though in 1855, the Government of India declined to appoint the proposed commission, in 1856 they received despatches from the Honourable Court of Directors, directing that a Commission should be appointed to investigate the condition of the Travancore State.

The Madras Government however was unwilling to institute a Commission, and delayed taking formal steps. In this way the matter lingered during the whole of 1857 and 1858.

Meanwhile Dewan Krishna Row against whom the chief complaints were directed fell ill and died in 1858, and most of the proposed investigations became unnecessary. Moreover with the appointment of Madhava Row, complaints against

Travancore abated and there were just grounds to hope that the administration would be conducted on an improved basis. Sir Madhava Row wisely befriended the Missionaries and arrested further complaints to the Madras Government by trying to satisfy all parties. But the state of things in the country was still not quite satisfactory, as it would appear from the upper cloth disturbances recorded in the following pages: and now all the Governments were unanimous in their opinion that a thorough investigation* into the conduct of the officers of Travancore must be instituted forthwith, as the delay of such a step so long had only seriously embarrassed matters.

When such was the strained feeling between the Christian Missionaries and the Native Government, the conflict between the ecclesiastical and the civil powers; the misunderstandings between the communities which they severally represented grew also worse, and ere long, troubles of a serious nature broke out. The disturbances which occurred in 1859 were similar to those which occurred in 1829, though not to such a great extent. The ostensible cause was the use of the upper cloth by Shanar women in contravention to the proclamation of 1829. The Sudras were annoyed that the Shanar women were again beginning to wear a dress similar to those worn by Sudra and other high caste females, and resisted by violence the infringement of long standing customs establishing rigid caste distinctions. They also accused the converts from Shanars, who, though they had no just

The upper cloth disturbances of 1859. Their causes.

* A Parliamentary Blue Book containing the results of the inquiry into the subject of these Missionary complaints, and the upper cloth disturbances, and Travancore affairs generally was published in August 1859.

cause for complaints, because their women were permitted to use coopayams or jackets, a more decent dress, still instigated the Hindu Shanars to rise into rebellion. Perhaps the Christians desired a total abolition of all restrictions as to dress. Unfortunately, some of the clauses of the Queen's Proclamation were wilfully misinterpreted by the Sudras to mean that henceforward all Missionary efforts were to cease and that the public profession of the Christian faith was not to be practised. The Sudras who had also the Sirkar proclamation in their favour now began to openly attack Shanar women who dared to appear in the public with the objectionable uppercloth or high caste costumes. They gave out that the Government had permitted them to strip such presumptuous women of their jackets. The Hindu Shanars helped by their Christian brethren, retaliated the outrages. Both parties were determined to fight out though of course the Sudras were the majority and had power on their side.

The disturbances continued in the Pareychalai District for

Particulars of the
outrages committed
on the several Mis-
sion Districts.

about 3 weeks in the course of which 3 chapels and 3 schools were burnt down; and the adhigieri of the place boasted that the country was no longer under the power of the Company, from whom the Missionary derived his salary. In the adjoining district of Neyoor many were ill-treated and robbed. Among the sufferers was Gurupatham Catechist who with his wife and son was arrested and beaten and thrown into prison for complaining against the officials who cut down his trees without permission on the 25th December. At Kullankuli the Christians were severely beaten and their chapel was burnt down. On the 27th of December 1858, the Sudras burnt down the Chapel at Maycode, and on the

30th when they caused an affray in the Kotter bazaar. This was followed by another great riot in the great market of Erniel on the 10th January 1859, in which Christians were severely ill-treated and their money and jewels plundered. The same night Vadakancarray chapel and the Residency bungalow at Nagercoil were destroyed by fire. The Nagercoil Christians now prepared themselves for a defence, and were collected in the big chapel which they guarded day and night against the incendiaries. Christian women and children also took an active part in protecting that great place of worship so dear to them. On the 11th and 16th January the Vellathollaihoo and Aroomanay chapels were burnt down, and soon after that, the Christian schools at Arrapooray and Coonamcand as also several houses of Christians at Tituvilei which shared the same fate. Josiah catechist of Kullathuvilei while about to conduct the Divine Service on Sunday the 23rd January 1859 was seized and taken to the adhigari who reviled him and the Missionaries, and had the Catechist's clothes stripped off and torn to shreds. He then put him in the stocks, beat him severely and imprisoned him for a week. A mob of 200 Sudras armed with clubs attacked the Christians of Thalakudi stripped the jackets off the women and tore their clothes. Another mob of 500 Sudras after pillaging the houses of Christians at Arambuli and Sambanvilei and attacking them marched to Kattuputhur, drove out the Congregation worshipping in the chapel and locked the building. Thus the disturbance raged furiously particularly in the Nagercoil District. It began in October 1858 and subsided by the end of February 1859, and during this period 9 chapels and 3 schools were burnt down.

Anxious to suppress the disturbances, Dewan Madava Row deputed to the south Deputy Peishcar Shangoony Menon who made zealous exertions to restore tranquility ; but his enquiries and the measures that he adopted were not quite pleasing to Christians, who viewed his actions with suspicion. At last the Dewan himself proceeded to the South and on the 27th December issued a preliminary proclamation warning the people that existing rules and usages should be respected, that any desired changes should be modestly represented and that any breach of the peace would be severely dealt with. To overawe the people further 100 Sepoys of the Nayar Brigade under Captain Daly were ordered to move in the Southern Districts. The leaders of both the parties were apprehended, and the charges against the burning of chapels were conducted in the Nagercoil Court in a very unsatisfactory way and it took a long time to restore order. Meanwhile the Missionaries hastened to Trivandram and personally represented matters to the authorities.

In spite of all efforts, for nearly 5 months the Christians were molested and harassed. Many of them, women as well as men, were beaten and their clothes were torn off and other indignities shown them. As above described the catechists and schoolmasters were specially ill treated ; they were seized, bound, beaten and imprisoned, and their houses plundered and burnt down. Christians were unable to meet on Sundays for worship. The Sudras in their lawless proceedings were encouraged and abetted by the authorities. The minor Sirkar officials pleaded authority

Endeavours of the Sirkar to suppress the disturbances.

The Missionaries' appeal to the Madras Government.

from Government and openly avowed that their object was to "destroy the Christian cause in Travancore and restore society to that state in which it existed previous to the year 1809." The Missionaries also were unable to carry on their usual vocations, to visit their congregations or schools; their lives were menaced, and their houses were threatened to be destroyed by fire, and their families in consequence were kept in a constant state of alarm.

Such was the state of disorder, violence and suffering, and opposition to Christianity, that the Missionaries made a strong representation to the Maharajah. They attributed the origin of the disturbances to the dissatisfaction of the landed proprietors at the emancipation of their slaves, announced by the Proclamation of 1855. It was shown that the endeavours of the Sudras were simply to restore their ancient domination over the "lower orders" by compelling the latter to adopt the old style of dress showing inferiority, which consisted of a single cloth of course texture to be worn alike by males and females, no lower than the knee and no higher than the waist. This style of dress was of course incompatible with the modesty and decorum of Christian women, many of whom had received a good education and were taught to appear decent in public. Some of the Christian women were so far advanced that they won prizes in the "Great Exhibition of 1851" for the "pillow lace." These Christian women also taught their heathen sisters to dress well and this they did out of good motives and not with a view to cause commotions in society. The Missionaries appealed for protection to themselves, to their Christians and their Churches, and for an immediate suppression of the disturbances.

1

Sir Charles Trevelyan who was at this time the Governor of Madras, instituted a prompt enquiry, and found just cause to interfere on behalf of the suffering and defenceless poor women of South Travancore. He censured the action of the Travancore Government for not recognizing early the right of the Shanar women to cover their bodies in any decent manner they liked. The following are the weighty and noble words which Sir Charles wrote to the Resident General Cullen on the subject :—" I have seldom met with a case, in which not only truth and justice, but every feeling of our common humanity are so entirely on one side. The whole civilized world would cry shame upon us, if we did not make a firm stand on such an occasion. If any thing could make this line of conduct more incumbent on us, it would be the extraordinary fact that persecution of a singularly personal and delicate kind is attempted to be justified by a royal proclamation, the special object of which was to assure to Her Majesty's Indian subjects, liberty of thought and action, so long as they did not interfere with the just rights of others. I should fail in respect to Her Majesty, if I attempted to describe the feelings with which she must regard the use made against her own sex, of the promises of protection so graciously accorded by her."

" It will be your duty to impress these views on His Highness the Rajah, and to point out to him that such prohibitions as those contained in the Circular Order of May 1814, or in the Proclamation of the 3rd of February 1829, are unsuited to the present age and unworthy of an enlightened Prince."

This severe censure from the Madras Government made the Sirkar at once to propose measures for the removal of all

The interposition of Sir Charles Trevelyan and the Sirkar Proclamations.

barbarous and indecent restrictions on the dress of Shanar women, and in a half-hearted way the Rajah's Government issued the following Proclamation, on the 26th July 1859, which but partially met the case. A translation of the Proclamation runs as follows :—In as much as we have been informed of the grievance occasioned by the Proclamation of the 23rd of Magarom 1004, on the subject of the upper cloth of Shanar women, and it is our will and pleasure to treat all people, as far as we can, in such a manner as none shall feel aggrieved : we hereby proclaim, that there is no objection to Shanar women either putting on a jacket like the Christian Shanar women, or to Shanar women of all creeds dressing in *coarse* cloth and tying themselves round with it as the mukkuvattigal (low caste fisherwomen) do, or to their covering their bosoms in any manner whatever ; but not like women of high castes."

Soon after the peace which followed the upper cloth-disturbances there occurred some important changes in the Mission Staff. In 1860 when Mr. Russel retired from the Mission he handed over charge of a few of the Congregations to the Rev Mr. Lewis and the rest to the Rev Mr. Dennis, and the Seminary passed into the hands of the Revd. James Duthie who was transferred to the Travancore Mission from Madras in 1859. In the midst of a very active and useful work Mr. Dennis was obliged to go to England in 1862, owing to his wife's ill-health. He again returned to Travancore, and died at Nagercoil on the 15th November 1864, much regretted by the people. Amidst the many other useful acts, it may be mentioned that it was Mr. Dennis who abolished the custom of employing heathen *Vellala*

Changes in the Mission after Mr. Russel's retirement.

inspectors for schools and engaged Christian men educated in the Seminary as inspectors and teachers in the moffusil schools.

A most interesting record of the progress of the Church at this time was the movement of volunteer The Appointment of Evangelists. gospel work and the appointment of evangelists. Hearing of the Revd Mr. Ragland's successful itinerancy in North Tinnevely, Mr. C. Massillamani first offered himself as an unpaid evangelist, to commence similar work in Travancore without any remuneration. Following his example, other independent evangelists came forward among whom were Messrs Gnanakkan, Kundal Samuel, and Packianathan. These devoted men did a really good work. Sometime after, the District Committee wrote to the Directors in England and obtained sanction for the appointment of regular evangelists in connexion with the Mission. In a great meeting held at Nagercoil in October 1860 the following men were set apart as evangelists for the first time, Messrs. Devadason, C. Massillamani, and Gnanakkan for Nagercoil; Vedamanickam for Agastisipuram; Nathaniel for Santhapuram; and Zacharia and Vedamannickan for Neyoor; and Daniel and Gurupatham for Parachaley; and Kamalam for Trivandram. All the Missionaries assembled, took an active part in the ordination services, and the great concourse of people also took a lively interest in the day's proceedings.

The famine of 1860 in Travancore affected the Church and The Famine of 1860. the people State in many ways. It was worse in its nature, and direr in its results than the famine of 1870—71 in British India. The usual South-West monsoons of 1860 having entirely failed lands were left uncultivated and the old stores having been soon exhausted, prices

of articles of food rose to such high rates, that it was beyond the means of the poor to maintain their life. The scanty crop the people expected also failed; a kind of black caterpillar having appeared, and done the work of devastation and devoured all the standing crops. The poorer classes especially, died by thousands through hunger and starvation. They first sold all their property, then sold their children unwilling to see them die, and when they had nothing left to subsist upon, they naturally died of starvation. To increase the calamity, want of rain brought on fever, dysentery and epidemics of all forms. Cholera made its appearance and ravaged in all its fearful severity in the Southern Districts. Out of a Christian population of 10,000 souls in the Neyoor and Pareychalai Districts, over a thousand died within a short period of 3 months. People were found dead by roads and in market places exposed to vultures and jackals, there being none to bury them. Many of the smaller villages were entirely abandoned by the inhabitants.

A noble work of relief was at once begun by the benevolent Christian Missionaries. In response to their appeals Christian friends in England sent large subscriptions. Local contributions from the Maharaja, the Princes and the high officials were also liberally given. With such benevolent help, feeding houses were erected, from which food, clothing and medicine were distributed. Relief works were started in which the labouring classes were employed. Many of the new roads were superintended by Missionaries. Gentlemen from Madras also sent liberal donations and the Famine Relief Fund thus organised was used with great prudence to the relief of the suffering multitude, the Missionaries taking the lead in all these works of charity. The

surplus of these funds was invested in Government securities by the Resident who now gives the interest of the same annually to the Medical Mission Neyoor.

The incessant and benevolent exertions of the Missionaries and their native helpers in these seasons of trial, produced results highly favourable to the spread of Christianity. The people were favourably impressed and disposed towards Christianity.

As in the history of Christianity in every land, so in Travancore also, every persecution was followed by a sudden increase to the Christian Church. The persecutions of 1858 and 1859, induced about 3000 people in Neyoor and Parachalai Districts to go over to Christianity. Many Hindu temples and shrines were demolished, and several villages *en masse* accepted the Gospel and put themselves under Christian instruction. Mr. Baylis and other Missionaries provided proper means of instruction to the new congregations thus formed. The accessions to Christianity in 1861 were about 4000 people chiefly from the Shanar caste.

But in 1862 a similar movement towards Christianity took place among the Pariahs and Pulayas of the Parachale District. In 1862 and 1863 alone, 8 new Congregations were formed. The good work steadily progressed until 1867, when about 1000 were gathered in the Neyoor District, and about 3000 in 12 new Congregations in the Parachale District. These poor people, by their diligence and earnestness made rapid progress in Christian religion and in matters social. By the great zeal and diligence of the Revd. G. O. Newport the new Congregations were well provided with spiritual instruction and they struck deeper root and became permanent Christian Churches. As regards the speedy

progress of these new Churches, and the remarkable success attained, we read the following particulars from the interesting report of Mr. Newport for 1867:—

“The work going on at Pareychaley is really marvellous. I am astonished myself when I look at it. If I had a little more of the ‘Cacoethes scribendi,’ I think I might have deluged *Christian Work*, *Missionary News* and a few more such papers with glowing accounts of that work: but by my negligence in this particular, I feel that the fine work going on there is scarcely at all known, not even to the people of Travancore. Let me say then that our statistics for 1867 will show, I believe, that Pareychaley District contains nearly 10,000 Christians or about one third of our whole Mission. The expenditure of the District has of course very much increased: but the allowance from England has never been increased, nor has an increase been desired by me. The people have themselves met the surplus expenditure, in three ways:—(1) By the new converts building their own places of worship entirely themselves, without a single farthing from the Mission fund. (2) By their giving contributions as liberally as their circumstances will allow and thus paying half, three-quarters one-third and (in some cases) more than the whole of their Catechists’ pay. From the very commencement of their Christian life, they are, in some cases nearly, in other cases entirely *self-supporting*. And some of these Congregations, it must be borne in mind, were only commenced during this present year of 1867. I reckon that from ten to twelve Congregations have been newly established within this year and these Congregations are less burdensome to the Mission than those founded 50 years ago. (3) By the older Congregations increasing their contributions. This has been done to a very gratifying extent. (4) By the people generally taking upon themselves the repairs of their Mission buildings in addition to their contributions (5) By the labours and exertions of the Mission agents, who as a whole labour diligently.

“I have lately visited several of these Congregations, and am very much surprised at the intelligence and knowledge manifested by them. New Christians are laying hold of the teachings of the Gospel with a firm grasp and endeavour to act up to them. They are

persecuted but stand firm and they give us occasion to "glorify God" in these. And the work still goes on. How to supply the necessary agents I do not know. I hear weekly of people coming over *here* and coming over *there*, and coming *over in the other place*, and I am at my wit's end to know what to do with them * * *

The increasing successes of the South Travancore Mission attracted the attention of eminent Christian men. One of the distinguished visitors to the Mission at this time was Bishop Cotton of Calcutta, the Metropolitan. Bishop Cotton speaks thus of some of the incidents of his visit to Nagercoil, January 22nd 1864: "In the afternoon I proceeded--I record it with all due terror of "The Guardian"--to the Mission Church. A row of chairs was placed for the visitors, and two large Bible classes—one of Catechists and school masters, the other of women sat on the floor. I gave them a tolerably searching examination in the rudiments of Christian theology, chiefly following the order of the Apostles' Creed, and the answers generally were remarkably good, especially those given by the women, a striking contrast to the condition of the female sex before Christianity spread its influence over the land. One woman showed herself capable of meeting Colenso in argument, for when the text "Jesus increased in wisdom and stature" was mentioned as a proof of His perfect humanity, I asked if that threw any doubt over the infallibility of His teaching. She replied by saying, that the spirit was given to Him without measure when He began His ministry. Finally I addressed to them a few words of exhortation."

The Deputation of the Revd. Dr. Mullens and the formation of a Native Ministry

A new era in the history of the Mission began with the year 1866 when the first attempts were made at the formation of Native Pastorates on a sure and sound basis. On the arrival of the Revd. Dr. Mullens in February 1866 as a Deputation from the Directors of the London Missionary Society, the Missionaries of the Travancore District Committee impressed with the importance of establishing a Native Pastorate in

the Mission, and believing that the time had arrived when a few of their Native brethren ought to be set apart to the work of the ministry, recommended four of their leading Native assistants and evangelists for ordination. Dr. Mullens on behalf of the Directors most cordially agreed to the proposal. After much consultation, Mr. Yesudian was ordained Native Minister of Tituvilei, northern portion of the Nagercoil District, Mr. Devadasan was ordained pastor of the Nagercoil Home Church, Mr. Zachariah Pastor of the Neyoor Home Church Congregation, and Mr. Massillamani Pastor of the Church and Congregation at Dennispuram, an outstation of the Nagercoil District. These ordinations and the formation of the Pastorates were events of great interest at the time and marked a new era of progress in the Mission, the establishment of Native ministry. The four brethren above mentioned, were all ordained at Nagercoil on 13th February 1866. These first ordained Native ministers were men of tried character and abilities and of long and steady service in the Mission, and successful preachers of the Gospel.

Revd. C. Yesudian belonged to the Neyoor District and through Mr. Devavaram's effort was brought under Mr. Mead's protection and put in one of his Schools. He received his English education under Revd. Charles Miller in the Neyoor Seminary and from an ordinary teacher became the senior native Assistant in the Nagercoil Seminary and laboured in that institution for many years. After his ordination in 1866 he was put in entire charge of the Tituvillei District as a native Missionary. He laboured there for over 20 years and died at Nagercoil.

The first four Native Ministers.

Revd. Mr. Zachariah, the Pastor of the Neyoor Home Church was born in 1823 and was educated in the Mission Seminary. He laboured in the Neyoor District under Messrs. Mead, Baylis and others in various capacities and from the time of his ordination till now has been the Pastor of the Home Church. In 1876, he published a small book in Tamil entitled "The Pioneer Missionary work of the Revd. Charles Mead in Travancore." He is also writing in Tamil a history of the London Mission in Travancore.

Revd. N. Devadasan was a Brahmin Convert. He was led to accept Christianity through Revd. Messrs Mault and Miller. In 1839 he was baptized by Mr. Mault. When he joined the Christian fold his friends and relations and his Hindu wife forsook him. He was so far devoid of caste feelings that he married a granddaughter of Vedamanickam the first convert and had 3 children by her. After her death, his Hindu wife rejoined him and he had 2 sons and a daughter by her. Of these one son only Mr. S. N. Devadasen B. A., is now living. Though of meagre attainments Mr. Devadasan was a man of exemplary Christian piety and was much respected for his consistent Christian life. He laboured as the Pastor of the Nagercoil Home Church for about 8 years and died in 1874. An account of his life was written by the Revd. A. Vethaccan and published by Dr. Pulney Andy at Madras.

Revd. C. Masillamani belonged to the first Native Protestant family in Travancore. He was the grandson of Vedamanickam the first convert and was born in 1833. Under Revd. Mr. Russel's patronage he entered the Nagercoil Seminary in 1844 and received his education under Revd. Mr. Whitehouse. From 1852 he served the Mission for 35 years in various

capacities and organized 5 Congregations and 5 chapels in the midst of much opposition and trouble, and acquired several pieces of land for the Mission. For over 20 years he was pastor of Dennispuram and laboured hard to improve the poor degraded people committed to his charge. His literary labours were even more distinguished than his evangelistic labours. He was a voluminous writer and a poet. He was also the Editor of the 'Tamil Bible Banner' 'The Tamil Quarterly Journal of Prophecy' 'The Christian' 'The Berean Monthly' and other journals. As a controversialist few could equal him and his polemical writings on Hinduism Romanism &c. are numerous. He was the author of *Kammalla Bhatta*, and *Sathia Sabai Vilaka Sathakam*. He wrote 316 Tamil tracts, 59 of them being in poetry.

His poems and meditations are of a very high order. His 'Thoughts on Calvary' 'Devarapetty' or Casket of Praise 'Christs all in all' are favourites with Tamil Christians. In 1888, he retired from the London Mission and became a Missionary of the American Advent Mission in Madras and agent of the Scriptural Publication Society of Yarmouth Maine, U. S. A., and created a permanent Tamil Christian literature on Life and Advent themes and other cognate subjects. His 'Sathiaprakasika' an original work of 620 pages is an able exposition of his views. In the noble work he was doing he had inestimable patronage and support from Eld. I. C. Wellcome of America and Capt. James Spence of Madras. Most of his books were printed at the S. P. S. Press in Madras which he was in charge of. During a visit to his native land of Travancore, Mr. Masillamani died of apoplexy at Nagercoil on the 10th August 1898. A brief sketch of his Life with extracts from his prose and

poetical writings has just been published at Madras by his son.

(a) Nine of the most northerly congregations containing 776 adherents (together with the village of Arambali formerly attached to James Town) were formed into a separate sub-district called Tituvillei and placed under the charge of Revd. C. Yesudian. (b) Immediately south of this, the congregation of Dennispuram, numbering 358 adherents in 10 villages was formed into a Pastorate under the Revd. C. Massillamani. (c) The congregation at the head-station Nagercoil with 653 adherents was likewise constituted a Pastorate under the Revd. N. Devadason. (d) The eight congregations to the south-east of Nagercoil numbering 1530 souls were added to those in the old James Town District in the extreme southeast forming a new district called Kottaram which had its head-station at a village of the same name. (e) Santhapuram was abolished as a separate district, the Revd. F. Wilkinson was removed to Quilon. (f) The 26 congregations of the former Santhapuram District were united to the 4 remaining congregations of the old Nagercoil District.

For convenience in supervising and managing the affairs of the District, Nagercoil District is sub-divided into 4 parts, each being placed under the oversight of an Evangelist whose duty it is to attend to the spiritual affairs of the different congregations placed under his charge, to visit them regularly and report upon their state to the District Missionary, to keep him informed as to whether catechists of the different congregations are diligently attending to their duties and to go with some of them every week on appointed days to preach to the heathen. The communion is administered

in each division. The schools in each division are also under the evangelist. The agents assemble every Friday at Nagercoil where they have their weekly studies in which they are annually examined. The Thursday evening services at the Nagercoil Home Church are conducted by one of the Catechists of the District.

Like the ordination of the above four ministers and the formation of native pastorates for the first time, the step taken towards the future independence of the church was also an event of great importance. This was the creation in 1866 of the new office of Deacons in each important Church. This step was much needed to secure a good Church Government. The appointment of deacons in each Congregation was made from among the members of the Church. These deacons were entrusted with the care of the secular affairs, such as collecting the contributions for various purposes, the overseeing of the village funds raised with a view to self-support and for the repairs of the chapels, and to render other helps to Pastors and Catechists who were thus relieved of much pecuniary cares connected with the Church. The first three deacons of the Nagercoil Home Church were Messrs. Daniel Paramanandam, Nathaniel and P. D. Devasagayam influential and leading landowners and proprietors. The total Number of deacons in the L. M. S. Churches at present is about fourhundred.

The Protestant Churches of Travancore which were steadily progressing under the zealous care of the Missionaries, were greatly disturbed by the teachings and delusions of two parties of

The appointment
of Deacons.

The Six Years Party.

the so called revivalists, the one party called, "The six years Party" originated in North Travancore and the other called "The Eighty One years Party" in Tinnevely and gradually spread to other Churches.

The leader of the Six years Party was the Revd. Justus Joseph, Pastor of the C. M. S. Church at Kannit. He was a Brahmin Convert of the Revd. Mr. Peet of Mavelicara. He was well versed in Sanscrit. His eloquent sermons and pathetic addresses attracted crowds of hearers. His brothers who were good musicians composed and sang hymns suitable for the occasion, and the revival meetings conducted by them bore good fruits at first. Elated by the success Revd. Justus Joseph now entertained the idea of founding a new religious sect and attaining celebrity easily, and this ambition led him to introduce various doctrinal innovations.

One of his adherents, afterwards the "Chief Prophet" of the sect, gave out that he had a vision which revealed to him that the Second Coming of Christ would take place after the lapse of six years. Fully believing this, the leaders of the party boldly issued under the heading 'Divine Proclamation' the following "Certainly there are only six years more, from May 1875, for the glorious manifestation in a cloud of fire of the Great King Jesus of Nazareth. As the seventh year in which the true believers will be transferred is ordained by Jesus as the year of rest, the Kingdom of heaven is at hand. Repent ye therefore."

These Josephites were ejected from the Kannit C. M. S. Church; but nothing undaunted, they erected temporary sheds and held their meetings under the shades of trees. The party now rapidly increased by thousands, and numerous prophets appeared on the scene and visions and dreams and

divine revelations became of frequent occurrence. Public confession of sins was rendered absolutely necessary, Justus Joseph himself taking the lead by making a clear breast of his past life. Tithes were instituted. No ornaments of any kind whatever were to be worn by women or even by children; but to be given up though ostensibly for the benefit of the community at large, but really to enrich the private coffers of the leaders. Marriages were performed by the joining of hands at the bidding of the prophet. In their meetings, when spirit stirring hymns were being sung, men women and children danced about the central table, 'The throne.' In the midst when the prophet suddenly appeared on the scene, silence prevailed and all received his gibberish utterings.

The decline of the party was mainly due to their prophecies. As long as they uttered mysticism they were safe, but when they began plain language they lost all trust. The non-fulfilment of the prophecy that on the 3rd August 1878 and the two following days there would be total darkness on the face of the earth, was a serious blow to the cause of the Six years Party. They tried to explain it away by saying that it meant "spiritual darkness" but their own precautionary torches and matches went against them. The fruitless attempts of junior prophets at miracle, shook the faith of the people. The prophet who was believed to be immortal died, and when Justus Joseph arrogated to himself the title of Jehovah, a split in the party occurred, and he was condemned as antichrist. The final collapse came, when after their six years were over, they fixed the 2nd of October 1881 as the date for the glorious manifestation of Christ, and the prophecy failed. They explained that it was visible to the spiritual

eye of the true believer. But the believers could no longer stand the deception.

Their brethren of the south who were called the 'Eighty one years Party' similarly withdrew many from the simplicity of their faith and made them follow their absurdities. They were called 'the 81 years party' because they claimed special revelations that the Lord would appear on the 30th of September 1881. The party originated in Tinnevely and their leader was one Samuel Nadan whom every one of the adherents implicitly believed. They had 7 deacons and 4 prophets (3 young men and one girl of about ten). As a rule the followers sold a good portion of their property and handed over the money to their leader. They were fed and clothed : all the women in white clothes. The party soon spread into South Travancore and caused no little stir among the Christians. Their chief centre in Travancore was Deviyodu. One Arulanantham Preacher of Tinnevely was the 'chief agent in Travancore and he was joined by some leaders as Messrs V. Vethaccan, P. Peter, Isaac and others. Like the Swedenborgians they had supernatural dreams and visions, and interpreted them in their own way. They called themselves "Vairakiapirasangikal" (the zealous preachers); some of them were really earnest, pious and zealous preachers, but entirely misguided. They had their revival meetings and fasts and prayers and confession and peculiar religious practices. Blessed Christian truths were adulterated with human reason and fancy. Curious to say that this party who called themselves the 'Reformed Church' called Justus Joseph the very "Man of Sin" and "Son of Perdition" spoken of by the Apostle. As above said their chief doctrine

The Eightyone Years Party.

was that the Lord would come on the 30th September 1881 and that preparations to receive Him and to be received by Him in the clouds should be vigilantly kept up. They also asserted that the Lord would descend at *Elanjunei* a seacoast village or sanitarium near Edayankudy in Tinnevely.

As the month of September approached poor deluded Christians from all parts of the Presidency resorted to Elanjunei. Men from Shiali, Tranquebar, Tanjore, Edayankudy Nazareth, Puthiambuthur, Christianagaram, Santancottai, Pallamcottah, Coimbatore, and Travancore eagerly joined the party of the Advent waiters. On the 29th Thursday, Samuel Nadan said "There is a regular war going on between our Lord's angel Michael and Satan!" Then Arnlanandan said "Our Lord has left the third heaven." At once the whole assembly sat for communion and Samuel went washing the feet of those present. At 9 P. M. the prophetess Coilpillay said "The heavens have broken." From that hour till day-break the people were singing and praying the whole time, very anxiously expecting the Messiah.

The much longed for day of 30th September at last dawned. So surely did they believe that the Lord would positively come on that day, that they ordered only one meal that morning as they would have manna in the evening. At 9. A. M. the prophetess said that the Lord had descended and was within 4 miles of the village!! and all began to be exceedingly joyful. Whenever they saw a cloud of peculiar colour appearing they put on their clothes and when it vanished they felt disappointed and some cried "Oh! Lord thou comest, hasten, hasten"!! others bewailed "Oh! son of David put us not to shame"! In this way the frenzied people

went on till night fall when the leader said that owing to a want of union among them the Lord put off his coming. At once they all joined in prayer but to no purpose.

On the following morning 1st of October, the Police intervened and sent away a great many men, women, and children to their homes. Some of the devoted and zealous people called out "Oh! Lord, our Lord now come, come." Some refused to go, others said "As we have been wandering for a year and see no good we will go." About 50 people totally refused to go to their homes as they had sold their houses, fields, cattle, jewells &c and given away the money to the leader of the party. Those of the Travancore Christians who were also much duped quietly returned to their homes all the better for the bitter experience they had had.

Both the Six years Party and the Eighty one years Party published numerous tracts and pamphlets on their pet doctrines. The missionaries also, to check such literature published such tracts as "கள்ள தீர்கத்தரிசிகள்"

Some of the recent events in the history of the Mission are, the abolition of Santhapuram Mission and the appointment of moopans or deacons to Churches in 1867—The ordination of the second batch of native Pastors in 1867—The assault of the Panjalinkapuram Brahmins on Revd. Mr. Lee in 1868—the institution of Church Councils in 1874.—Formation of Pastors' Conference in 1879—The visit of the deputation of L. M. S. (Messrs Wardlaw Thompson and Spicer) in July 1882—Centenary Celebrations in 1895.—The Foundation of the L. M. S. Hostel at Trivandram in 1898. And the deputation of Stephen Massey Esqr. J. P. in 1898.

Same recent events
in the Mission.

The South Travancore Mission is at present divided into

The present aspects
and prospects of the
south Travancore
Mission.

7 Mission Districts, viz., Nagercoil, Neyoor, Tituvillei, Paraychaley, Trivandram Vakkum and Quilon, each being under the supervision of a European ordained Missionary. These 7 Missionaries are helped by 4 Lay Missionaries, 3 Missionary Ladies and 21 Native ministers and 330 Native agents of all grades. In connection with the Mission there are 351 schools under 504 teachers imparting instruction to about 16,189 scholars, of whom 11,766 are boys and 4,423 girls. There are 337 congregations containing 60,250 Christians of whom 28,738 are baptized and 7,462 are communicants. The annual contribution from Native Christians is Rs 26,343. There are also 15 Native Pastorates chiefly self-supporting and containing 17,666 Christians contributing annually Rs 7,444.

Few Missions in India could boast of such a splendid record of progress of gospel work. The achievements are of an enduring character and the foundations of the Native Church are well laid and deep rooted, and bid fair to grow in grace and extend as sure as it has done in the past. We must confess however, that in recent years, it has been ascertained from official statistics that the growth of Christian population in the South has not kept pace with the increase of other non-christian communities and with the rate of increase of population in general. New efforts are being made to extend the Church. The patriarchal government of the pioneer Missionaries, which produced such great results and which brought into existence such a magnificent Native Church, has given room to other forms of Church Government and discipline yet to be proved sound or better.

If Mission service and gospel work be not made to serve class interests and selfish ends and foster race prejudices, and if they are made more attractive, there would be greater results. To this end the educational institutions must be carefully watched, and the advantages of education and boarding that could possibly be provided should be given to all children alike. The principles of recruiting Mission Service also requires a radical change, calculated to remove the system of monopoly of such service and to throw open advantages to all alike. Some of the sections of the people are so far trodden and kept down that even after a century or half a century of Missionary labour among them, and though there are thousands of converts from such communities, there is not one single pastor to represent these helpless despised people in the Church Councils or committees. This is perhaps, one of the causes why the Mission has comparatively attained little success among other classes of people in the country.

It is a great satisfaction that some of the pastorates have been for many years entirely independent and self-supporting, while there are many others which are nearly self-supporting. The Missionaries and their Native agents are doing a quiet and useful work and are making efforts to reach and evangelise the heathen around. Some of these earnest Native agents devote a week in each month, to organized and combined effort among the heathen, each district being divided into a few centres for this purpose. Often volunteers undertake special preaching tours and hold revival services helping and strengthening Christians and evangelising villages still in darkness. Lately a purely Native Missionary Society was formed for the purpose of evangelising the country. The

Native Christians have undertaken the entire support and control of this association. If worked on healthy lines, it will produce good results. No doubt many converts join the Church ranks from unworthy motives, and there are others who come over in seasons of drought, famine and distress, and in consequence the spiritual condition of the Native Churches is not all that could be desired. But on the whole the Travancore Christians are far in advance of some of their brethren in other fields. Amidst much trial and distress and despite much ignorance and weakness that still prevail, there are among Native Christians many who lead exemplary Christian lives. If we had only space at our command we could cite several specific instances showing the beneficial change which Christianity has produced amongst them during the past century of work.

Educational work is vigorously pushed forward. The new grant-in-aid Code for some time caused very serious inconvenience to missionaries because the Government suddenly insisted that all teachers in aided schools should be qualified by passing a certain standard, and it was practically impossible to meet the demand; but it is now working smoothly. Higher education among South Travancore Christians is steadily developing, and lately a Hostel for students has been opened in the Capital under the management of the City Mission which promises to exercise great influence amongst educated men. The masses of South Travancore Christians are still very poor, and education and Christianity alone must uplift them. No doubt in the matter of popular education and female education the community occupies a leading position, but in higher education it is not keeping pace with others. It must be thankfully said that there are a few who

have become graduates of the University of Madras and are holding positions of trust in Government and Mission services. There are Young Men's and Young Women's Christian Associations and Zenana Workers' Associations which indirectly assist evangelistic work. The numerous body of Bible women or Zenana teachers under the supervision of the Missionary ladies are also doing a very extensive and useful work among the women of Travancore, especially through special schools and home teaching among Hindus. The leaven is spreading and its influence is being felt.

As already said the Medical Mission is doing a really important and useful work and continues to grow in favour with the people and the Government alike. The Christian enterprises of the devoted medical Missionary and his trained band of Native assistants, continue to break down prejudice and spread the light of the gospel.

Another imperceptibly good and important work is being done by the healthy Christian literature issued from the Mission Press.

We must confess that despite such progress, there is still much to be done. The only backward Missions are the unfortunate Quilon Mission and the newly opened Vakkum Mission. Considering the extent and population of these districts, little attention seems to have been paid to them. Their needs are greater and the Missionaries in charge are much hampered by want of funds

The Churches of the South are on the whole, in a healthy and progressive state, and steady work is going on, and with the Mission's noble traditions as briefly sketched in the foregoing pages, and in spite of much opposition trial and occasional failures, it bids fair to accomplish greater results in the near future under God's blessing and guidance.

Fac-simile of the signatures of the Pioneer Protestant
Missionaries of Travancore.

Thos Norton

B. Bailey

He Baker

Jos^r Peet

H Harley

W. K. W. W.

Johnson

Henry Baker

M. Speechley

CHAPTER XXII.

The connection of the Church Missionary Society with the Syrian Church in Travancore, did not originate with themselves, but was entirely in consequence of an urgent application made to them for assistance by the British Resident of Travancore and Cochin, Col. John Munro. Prior to this, the official report of the Rev. Dr. Kerr, who was deputed by the Madras Government to enquire into the condition of the Syrian Church in Malabar, the Christian researches of Rev. Dr. Claudius Buchanan, one of the founders of the C. M. S. who was deputed to this coast by the Indian Government, and the letters of Col. Macaulay, had inclined that great missionary body to participate in the noble work pleaded by those eminent philanthropists. The attention aroused by the efforts of these Christian men had the effect of stirring up the Church of England to seek the reformation of the ancient Syrian Church of Malabar; and consequently Col. Munro's invitation to the C. M. S. was readily accepted.

Col. Munro's generous sympathy for the depressed condition of the Syrian church, led him to conceive the design of establishing a college for the education of the clergy in particular, for the instruction of the laity, both in Syriac and in Malayalam, for multiplying copies of the Holy Scripture by transcription, until such time as some of the catanars could learn the art of printing and a press could be

How the C. M. S. was led to labour in Travancore.

Col. Munro's establishing the Syrian College.

obtained for the college, and for translating the Syriac Scripture into Malayalam—the language of the people. It was also his desire to combine with the college, a system of parish schools which were exceedingly needed. This scheme* was quickly carried into effect by Col. Munro, who induced the Travancore Sircar to endow a college at Cottayam, where the C. M. S. proposed to undertake the training of the Syrian youths for Holy Orders. The irregularly consecrated Bishop, and the ignorant and superstitious clergy, however, opposed these reforms, and there were dissensions among the people. On the death of the metran, Col. Munro got his own man, the pious and willing Ramban Joseph, elevated to the post and through him carried out measures of reform unopposed. We should not however, forget the fact that the object of Col. Munro and the C. M. S. was expressly to benefit the Syrian Church—not to interfere with its liberty to ordain rites and ceremonies, but to encourage and aid to reform itself—“not to pull down the ancient church and build another, but to remove the rubbish and repair the decaying places.”

That part of the Resident's communication relating to the college we shall give entire:—

* The scheme of a Syrian seminary or college seems to have first originated with Rev. Mr. Ringeltaube who proposed it to Col. Munro among various other reforms. Mar Thoma of Omaloor who had not his title to Metranship fully established, sent a messenger all the way to Mylandy in the south, with a long letter to Mr. Ringeltaube seeking his friendship and influence with Col. Munro. Mr. Ringeltaube however did not believe that Mar Thoma's management of the Syrian Church would result in any good. Mr. Ringeltaube's proposals were for the better management and investment of the funds of the Syrian Church to secure an annual grant to support the Bishop and the priests, and to establish the seminary. Mr. Ringeltaube also proposed to send a dozen Syrian priests to Madras to be trained in English under Rev. Mr. Loveless or one of the Government Chaplains who he thought would willingly help.

“In the meantime the College proceeds under the present superintendence of the new Bishop Joseph and it is my intention to adopt the best measures in my power for placing it in a state of efficiency and combining its operations with a system of Parish schools among the Syrians, which already exists in a certain degree, and is susceptible of much improvement.

“The principal object of the establishment of a college in Travancore was, to instruct the catanars and officiating priests among the Syrians in a competent knowledge of the Syriac language, in which they are at present too generally deficient. The ministers of the Syrians, in order to inculcate with effect the motives of religion, ought evidently to understand its principles, and believe its truths. For these purposes, a knowledge of the Syriac Language is more necessary to them than a knowledge of Hebrew and Greek to our clergymen; for the former want the excellent translations and explanations of the Sacred Books in the popular language of the country, which we possess.”

“With the study of the Syriac language would, of course be combined that of the Scriptures; and other religious books written in that tongue. Another object was, to procure copies of the Scriptures in Syriac, and it was intended that the students, in the course of their education, should transcribe the Bible to the greatest possible extent. Many, I may say most of the churches, are destitute of the Bible, either in the Syriac or the Malyalam languages; and the duty of transcribing the Scriptures would supply the churches with Bibles, while it would promote the instruction of the young men who occupied them. A printed version of the Scriptures in Syriac would be extremely useful. The laity

were also to be taught the Syriac. The plan of the college was also intended to comprehend a system of instruction in Malayalam to priests and laity, and of translating the Scriptures and religious books into that language for general circulation and use."—Missionary Register. 1816. pp. 452, &c.

The proposed Syrian College was built at Cottayam in 1815, by a rich Syrian Tharagon not only as a place of education for the Clergy, but also as a place of residence for the Metran or Bishop. Her Highness the Ranee of Travancore largely endowed it. The endowment was in land (afterwards called 'Munro Island') equal to the support of 40 or 50 students, and it was given in perpetuity.

The fortunate circumstances under which the appeal for a Travancore Mission was received have now to be mentioned. Some time before Col. Munro's appeal went, a similar urgent appeal for a mission in Ceylon had been sent by the chief justice of Ceylon, Sir. A. Jonstone. In response to the latter's invitation the C. M. S. sent out its first two English missionaries Rev. Thomas Norton and Rev. William Greenwood, and also a Lutheran missionary Rev. G. F. G. Schroeter. Meanwhile, doubts having arisen as to the success of the Ceylon mission, the missionaries had instructions to place themselves at the disposal of the Society's agents at Calcutta and Madras. They left England on the 22nd. of May 1815 and arrived at Trincomalee in the following October, and were invited to Colombo by the Governor of Ceylon Sir. Robert Brownrigg. Shortly after Messrs. Greenwood and Schroeter removed to Bengal but Mr. Norton, while still at Trincomalee, hearing from Mr. Thomp-

The circumstances under which the Rev. Mr. Norton was sent to Travancore

son, the Society's agent at Madras, that Travancore was a better field of labour than Colombo, and that it required immediate attention, prepared to proceed to Madras and from thence to Travancore. This Rev. Mr. Thompson was a chaplain in the Madras Establishment, and was so zealous and devoted in the missionary cause, that he acted as Secretary to the Madras Corresponding Committee of the C. M. S., and wrote many stirring letters to the Home Committee on the subject of Indian missionaries, and entered heartily into the proposals and designs of Col. Munro for the reformation of the Syrian Church. When he heard that out of the three missionaries, Mr. Norton was placed at the disposal of the Madras Committee, he intimated the fact to Col. Munro, and asked him whether he still wanted an English Clergyman for Travancore, and if so that he would gladly place Mr. Norton in Travancore; but however, not to interfere with Mr. Ringeltaube's sphere of labour. The following reply of Col. Munro dated August 7th 1815 shows with what delight he accepted the offer.

"I am more anxious than ever to attach a respectable clergyman of the Church of England to the Syrians in Travancore; and I should wish that Mr. Norton might be sent to me, for that purpose, at the earliest convenient period of time. He should proceed in the first instance, to Quilon and remain there without any ostensible employment for some months, in order to obtain a knowledge of the Malayalam language, and the peculiar usages of the Syrian Christians. He ought, perhaps to be placed at my disposal; and he may depend upon receiving from me the most cordial support and assistance."

"During my absence from Travancore a considerable degree of animosity was manifested by certain Nairs and Brahmins against the Syrian Christians, a circumstance which I regard as fortunate, because it will convince these Christians of the advantages which they will derive from the presence and protection of an English Clergyman."

"I propose to proceed to Quilon early in September and I shall employ the best endeavours in my power to obtain a good translation into Malayalim of the whole of the Syrian Scriptures. I am now in communication with the Syrian Bishop on this subject, but the unfortunate difference between him and the Ramban, opposes many difficulties to the execution of all the plans which I have had in view for the benefit of the Syrian Christians'

Quite pleased at the replies received from Col. Munro, and at the zeal exhibited by that Christian Statesman, Rev. Mr. Thompson the corresponding Secretary at Madras, heartily co-operated with him and transmitted his communications to England with the following urgent appeal for support:

"The Mission to Travancore should not be delayed one day unnecessarily. We could greatly wish for an establishment there, of three Missionaries at least. Soon might we then hope, through Divine mercy, under their ministry, and the patronage of the Resident, that the Syrian Churches might revive, and Travancore, not only yield a large increase of Native Christians, but also supply Missionaries, peculiarly qualified above Europeans themselves, to a large extent of country and gather in multitudes to the fold of Christ."

As soon as Col. Munro's reply was received the Corresponding Committee wrote to Mr. Norton and placed him at the disposal of the Resident.

Mr. Norton appointed to Travancore and his arrival at Alleppy. May 1816.

Mr. Norton was, however, detained in Ceylon owing to the northeast monsoon, and was able to sail from Colombo, only in April 1816 for Malabar as suggested by the Resident. Mr. and Mrs. Norton arrived at Cochin on the 8th of May, and were shortly after stationed at Alleppy, which, the Resident thought was the most suitable place for the attainment of his object. Alleppy is a large town and the chief seaport of Travancore, about forty miles south of Cochin. The company's ships often called to take in pepper and spices.

Being a commercial place in the vicinity of Syrian Christians and inhabited by men of various countries and religions, with scarcely any Brahmins or pagodas, the Resident thought it highly favourable for a Missionary Station.

Mr. R. Walcott the Master Attendant, afterwards Deputy Conservator of Forests, as also Mr. Scpuler the Commercial Agent rendered great help to Mr. Norton to settle at Alleppy.

He at once applied himself to the study of the Malayalam language with the most imperfect means. He was exceedingly sorry that he could not meet with one teacher throughout Alleppy. There were several that understood Tamil, Malayalam and Portuguese, but not one that could speak English; yet he was making what progress he could in Tamil with such means as he had, without a teacher, having been informed, that if he could acquire Tamil, the others could be easily known. But the progress he made in this way was very small. He was also making very little progress with Portuguese. Though the progress he made in Malayalam was also little for sometime, he at last had an opportunity of meeting Mr. Moma the Tappal writer or Postmaster, who kindly offered to spend an hour and a half every evening in giving him instructions. With this assistance he made a steady commencement, and ere long secured the services of an interpreter in the person of Mr. Gresseux, whose previous services under Cols. Daly and Edwards gave him good experience and training in such work. With every encouragement he studied well, and daily lived in hope of preaching the Gospel to the natives in their own tongue. In about seven months he made attempts to speak the language without the

Difficulties in the way of acquiring the Malayalam language.

help of the interpreter. Mr. Gresseux did his duty so well and to the entire satisfaction of Mr. Norton that he sometime after appointed him as a teacher in a mission school started at Alleppy.

Mr. Norton proffered his services to the long neglected station of Cochin and occasionally visited it with a view to establish a mission there. Cochin made an out-station. The few Christians at Cochin met at Mr. Money's house where Mr. Norton held service and catechised the people and children that assembled there regularly—in all about fifty persons, besides Roman Catholic visitors.

In compliance with the Resident's request, at last Mr. Norton paid his first visit to Cottayam on the 19th June 1816 and was accompanied by Mr. Gresseux his interpreter. Mr. Norton's first visit to Cottayam June. 1816. The Metropolitan Mar Joseph received them very kindly. The college building was in a very advanced state—the white plastering of the outside floor being nearly finished—so as to be ready for use in another six months. They discoursed long about the translation of Scriptures, college and church reforms, marriage reforms of the Syrian clergy and on other subjects which will be referred to later on. Mr. Norton gave the Bishop one of the Syriac copies of the Gospel of St. Mathew, sent to him by Mr. Thompson. He also removed his fears and misapprehensions regarding his Mission and entreated him to be active in the cause of the revival of the church.

Whenever Mr. Norton went to Cochin, Cottayam and other places on missionary tours, Mrs. Norton and her little boy felt so very lonely, and in fact were often alarmed to The guarding of Mr. Norton's house at Alleppy.

remain in the midst of strangers, that at the request of Mr. Norton, Col. Munro granted the services of a few sepoys to guard the missionary house during his absence. Such helps and tokens of the friendship and sympathy of the British Resident, we need hardly say, tended much to raise the missionary cause in the eyes of the heathen. Mrs. Munro also showed much kindness and sympathy.

Mr. Norton being convinced of the wisdom of Col. Munro in fixing the important town of Alleppy as the sphere of his labours, now desired to have a mission house and in this he was fortunate enough, inasmuch as the Travancore Sircar, through the recommendation of the Resident, granted a large house and garden at Alleppy as a free gift to the Mission in perpetuity. He also took advantage of the Resident's visit to Alleppy and solicited his aid towards the building of a church, so that the public ordinances of Christianity might be more firmly established in the town. The Resident supported the proposal, and handsomely added to the collections already made by Mr. Norton from other Europeans towards the object and at last influenced the Sircar to build it. The mission house and the church still occupy a prominent position in the town, and form a standing monument to the devoted labours of Mr. Norton and Col. Munro.

Bishop Middleton, on his return from the visitation tour in October 1816, came to Cochin where Mr Norton had got some people ready for confirmation. The Bishop left Cochin on Monday, escorted by a number of catanars, who were sent to receive him, by the Syrian Metropolitan, and

Grants from the Sircar to the Alleppy mission.

Bishop Middleton's visit to Cottayam and Alleppy 1816.

arrived at Cottayam the same day. At Cottayam, he was received well by the Metran and the catanars who were collected there for the purpose in the previous week. Mr. Norton was unable to be present. The Bishop was taken to the neighbouring Churches and to the college started by Col. Munro for the benefit of the Syrian youths. He was pleased with everything he saw and heard of this mission. From Cottayam the Bishop came to Alleppy where Mr. Norton received His Lordship with some catanars collected for the occasion- The Bishop advised Mr. Norton to become at once a corresponding member of the Society for Promoting Christian Knowledge which had been recently established at Madras, whereby he could get free supply of Bibles, prayer books &c. for circulation in Travancore and Cochin; and kindly gave him permission to use His Lordship's name to the Archdeacon at Madras, and himself also wrote about it.

About this time cholera was raging at Alleppy, and Mr. Norton put forth strenuous efforts to alleviate the suffering poor. There was little medical aid procurable then, but with all that, he raised funds from various friends and, with the help he got from the Resident and the Sircar, built temporary sheds at Alleppy and its vicinity where many poor people were treated through the help of Dr. Provan. After the epidemic had ceased, Mr. Norton continued to collect funds and turned the sheds into almshouses for the benefit of the poor.

Establishment of
the Almshouse at
Alleppy. 1816.

Col. Munro was very anxious that the translation of the Scriptures into Malayalam should be undertaken by Mr. Norton at the earliest opportunity and conferred with him on the

The commencement
of the translation of
the Malayalam Bible.

subject. But meanwhile the Syrian Metropolitan, without receiving any express instructions from either of them, commenced the translation in the beginning of August 1816 beginning with Genesis. Col. Munro was discouraged at this, as he wanted to reserve the work for the missionaries who he thought would be more correct and faithful, though the Syrian priests were much more capable of it, being fully acquainted with the Syriac and Malayalam languages. Col. Munro's fears about them were doubtless well-founded because they were sunk low in religion, and therefore incapable of ardently engaging in it. They sadly wanted the stimulus, namely the love of God in their hearts, as the main spring which would give energy and set all work in motion. The Metran made two copies of the manuscript, but fearing that they were not correct made a third one.

The circumstances under which Mr. Norton entered into the work of translation are these:—A catanar of Chepand church went to Mr. Norton in January 1817 with a view to solicit his aid towards procuring the timber needed for the repair of his church. Understanding him to be a clever man, Mr. Norton embraced the opportunity of asking him to translate an epistle for him into Malayalam—this he most readily engaged to do. He therefore gave him the Epistle to the Ephesians, being a short one, and was not a little gratified to find that he finished and brought it to him before the end of the week. This was the first epistle translated into the Malayalam language. The sight of it gladdened Mr. Norton and gave fresh hopes of seeing the whole word of God translated into the language of the benighted people of Travancore. With this hope he immediately gave to the same catanar the Epistle to the Romans which also he willingly

took in hand, and brought duly translated in a month's time. These are the two important Epistles pregnant with the substantial doctrines of Christianity and genuine practical religion, the necessary result. If Mr. Norton had only a press, which he at this time much needed, he would have corrected and printed them, and placed them in the churches and in the hands of the people in the form of tracts, long before they actually came out of the press. The Madras committee promised to give a press, as they knew, if they continued to have small portions of the Scriptures translated with the English books needed for the schools &c, there would be a great deal for it to do; and that tracts of this and other kinds thus scattered abroad would answer the end of a hundred ministers—at least they would be good substitutes.

The regular systematic Malayalam translation of the Bible, however, was commenced in April 1817, just a month after Mr. Bailey had settled in Cottayam. By this time, one or two catanars finished the Book of Numbers. Mr. Bailey when he took charge of this work organised a meeting and planned a systematic method of carrying on the work. A certain number of catanars were engaged in the College for daily work. Mr. Bailey himself, with the imperfect knowledge of the language he then had, went over Genesis with Archdeacon George. Some months after this, Messers. Norton and Bailey hearing that the Bible Society made considerable allowances for translations of the Scriptures, thought it advisable to apply to the Rev., Mr. Thompson (Secretary of the Calcutta Society) in behalf of those catanars that were, and were to be, engaged. Through the efforts of Mr. Thompson, the Madras Committee of the Society granted Rs. 100 a

month for rapidly going through the work of translation, which sum, the missionaries in consultation with the Syrian Metran, distributed at first monthly thus:—

4	Catanars Translators	
	at Rs. 13 each.	Rs. 52 „ „
4	Amanuenses to write the Mss.	
	at Rs. 12 each.	Rs. 48 „ „
Total.		Rs. 100 „ „

No doubt this was the cheapest rate then and now. The translators found that there was no Book of Nehemiah in the Syriac manuscripts, or versions possessed by the Churches. Col. Munro impressed upon Mr. Bailey the importance of completing the work at an early date. The work so steadily progressed, that in July 1818, there was only the first book of Chronicles to translate, but the revision took a long time before it was finished. In addition to the assistance of a Brahmin Mr. Bailey felt the necessity, and had one of the translators who understood Tamil, that by consulting the Syriac, Tamil, English, and the original languages he might be able to render it as correct, pure, and faithful as possible. Mr. Bailey was sorry that the Gospels printed at Bombay were very incorrect on which account they could not proceed so fast in revising as they could wish.

The serious illness of the Syrian Metran often took Mr. Norton to Cottayam. He mentioned his case to Dr. Mather of Cochin and procured every help. Dr Mather had but little hopes of the Bishop's recovery, yet continued to send medicines to Mr. Norton for him. The Bishop lamented, that, by reason of his age and illness, he could not actively participate in the work of

reform initiated by Mr. Norton. But he advised his Cathanars to be active in doing what he could not. Bishop Joseph died on the 24th of November 1816, and was succeeded by Mar. Philoxenes a retired Bishop. He was an excellent man, and accepted the office, on condition that the Resident and the missionaries would render him the same assistance that they had done to his predecessors.

Among the many important reforms proposed by Col. Munro, one was the marriage of the priests. By long standing custom, the Bishops and priests of the Syrian Church, especially, since its contact with the Roman Church, were obliged to lead a single life. The immoral and dissolute lives of the Clergy, led Col. Munro to introduce this reform and when the Clergy gave the excuse of small incomes as their reason for not marrying he guaranteed sufficient stipend for the maintenance of their family, and as an inducement, offered Rs. 400 to the first priest that should marry. In June 1816, when the metropolitan issued a circular to all the churches concerning the priests marrying, and proved that celibacy was not against the canons of their church, and that he would marry any priest that was willing to do so; many expressed their willingness to enter into married state. Some Cathanars near Quilon married first, many others came forward, and within a month 41 Catanars offered to marry. Of these, ten, who had some property of their own and did not need assistance, readily married. The other 31 that were poor, hesitated. Mr. Norton therefore consulted measures necessary to make them comfortable. Col. Munro kindly offered Rs. 150 and Rs. 200 each. This was, however, found not to answer the end designed. To some, who knew how to

How marriage was introduced among the Syrian Clergy.

make the best of it, it was very beneficial; but others, through ignorance and mismanagement, spent all within a year or so, and were in a worse state than before. To remedy the evil, Mr. Norton thought it would be better if he could but procure a small sum monthly. He and the Bishop found that 10 Rs. per month would render them comfortable, and this would not be needed long as when the people grew enlightened and learned to appreciate the Christian ministry, they would support their pastors. Col. Munro recommended to Government the disbursement of the above stipends. Before the end of 1820 out of 150 Catanars, 40 had become married; of the rest, some were too poor, and others too old or infirm; but those who objected on principle to matrimony were a small minority.

Mr. Norton had great hopes of gathering the great body of Romo-Syrians into the Protestant faith, and if he was sanguine in his hopes, he only shared the opinion of Col. Munro. To this end, he proposed various measures, and as a first step, he roused the Bishop and Catanars to action, and made them understand the nature of their office "as Stewards of the mysteries of God" to whom was committed the "word" and "ministry of reconciliation"

Mr. Norton's endeavours to convert the Romo-Syrians.

Mr. Norton was greatly grieved to see the continual oppression the Christians were suffering at the hands of the Nairs, whose hatred and acts of violence, had become intolerable. Col. Munro directed Mr. Norton to take due notice of the general grievances of Christians and forward to him particulars of their complaints. As a rule, the Catanars took their own complaints and those of their people to Mr. Norton and en-

The persecution of Christians

treated his interference. He always took particular notice of the cases of poor people, and pleaded for them. In June 1816, a serious case occurred, in which the Kariakar of Talapaelly prevented the Christians from keeping a feast in Konnumagollicara Church, and put several of them in prison. The Metran and Mr. Norton reported matters and through the interference of the Resident, an order was sent for the dismissal of the Kariakar. This order was, however, executed, not on the Kariakar, but on his Christian assistant who acted as his deputy. They turned him out of his place, because he helped his fellow Christians.

With a view to extend the work of the mission among the Syrians and the Romanists, Col. Munro again applied to the C. M. S. for more missionaries; but before this appeal reached, the Society had sent out to India two missionaries. More than usual interest was given to the anniversary meeting in London on the 30th April 1816, by the awakening sermon of the Rev. Mr. Corrie, Chaplain (afterwards Bishop of Madras). On that occasion, the Society took leave of the Rev. Mr. Bailey and the Rev. T. Dawson, who with their wives were being sent out as missionaries to India. The Bishop of Gloucester addressed to the missionaries, a few parting words of counsel and encouragement, pointing out to their special regard, the admirable address of the late Dr. Buchanan to the missionaries who had preceded them to India; and animating them with paternal affection in their great undertaking. Messrs. Bailey and Dawson and some chaplains, sailed for Madras on the 16th May 1816, in the "Hero" and arrived at Madeira on the 26th after a quick passage, though the weather had not allowed

Arrival of the Rev.
Messrs. Bailey and
Dawson.

Divine service on board more than once. They arrived at Madras on the 9th September 1816, and rested there for a few days. Mr. and Mrs. Bailey, within two months proceeded overland to Travancore, and joined Mr. Norton at Alleppey. Mr. Dawson was detained for a few months at Madras owing to the illness of Mrs. Dawson—sister of Rev. Mr. Bailey.

It is rather surprising that the C. M. S. should have sent Mr. Dawson 'for South Travancore' especially when they had reason to know that, for Mr. Ringletaube's mission in the South, Mr. Mead had already been sent, and was at this time studying Tamil at Madras, and had probably met the C. M. S. Missionaries. Fortunately, Col. Munro so arranged the respective spheres of labour for the early missionaries, that they worked smoothly. When therefore, Mr. and Mrs. Dawson arrived at the house of Captain Bowess, the Military paymaster at Quilon, with a view to proceed to the South, Messrs Norton and Bailey who wished for an additional hand and had received instructions from Col. Munro, came and took them to Alleppey. Meanwhile, Col. Munro transferred the charge of the South Travancore Mission to the Rev. Mr. Mead and fixed Cochin as the sphere of Rev. Mr. Dawson's labour. In consequence of this arrangement, Mr. Dawson settled at Cochin in 1817. There he occupied the house left vacant by Mr. Money and family. Mr. and Mrs. Schuler were very helpful to them.

Messrs. Norton and Bailey from Alleppey, constantly visited the Metran at Cottayam, and formed all preliminary arrangements for es-

Rev. Mr. Dawson
for the South Travancore Mission.

Mission established
at Cottayam 1817.

tablishing their Mission there. During their visit, they received the accounts of the Syrian College etc. from the Me-tran. The first thing of importance they did was, to select a suitable spot near Cottayam for building the mission houses etc., and to make surveys, plans and estimates. With this view they applied to the Resident, who sent Captain Gordon, the military Engineer at Quilon, who went with the two missionaries, inspected the lands and selected a hill within half a mile of Cottayam, and furnished plans and estimates. Though the buildings were not ready Mr. Bailey was settled himself at Cottayam about the middle of 1817

In 1818 two more Missionaries joined the Mission—the Rev. Henry Baker and the Revd. Joseph Fenn, both well known and distinguished labourers in the Mission field. Revd Mr. Baker married Miss Kohlhoff of the well known Tanjore Missionary family which has given many distinguished Missionaries to the South Indian Church. Mrs. Baker brought into Travancore her experience of the Tanjore Mission, and did much good work for many years as also her children and children's children

The Missionary staff at Kottayam being now considered sufficiently complete to undertake extended operations, to attain success it was necessary to define each one's sphere of labour. Though Mr. Bailey devoted himself to the instruction of the Cattanars, he was chiefly engaged in literary work, the translation of the Scriptures, the Book of Common prayer &c. into Malayalim and the compilation of dictionaries. With the aid of a native blacksmith he got types and punches made, and a wooden

Arrival of Revd. Messrs Baker and Fenn.

Division of Work



THE REV'D. HENRY BAKER (SENIOR).

press, and began the work of Malayalim printing. Mr. Baker undertook the important work of frequent visitation of the seventy two Syrian Churches that were still independent of Rome, and established numerous parochial schools. In fact, each important Syrian parish had a school attached to it where secular and Scriptural instruction of an elementary character was given in Malayalim. He also established a superior Grammar School at Kottayam where English was taught, and had besides, charge of the Grammar Schools at Mavelicarai and Allepey. These three schools were feeders of the Seminary (or the Central or old College as it is now-called) which was under the charge of Mr. Fenn who trained the youths selected for the work of the native ministry and teaching. Latin, Greek, and Syriac languages were taught by means of English and Malayalim. Mathematics and other studies also formed part of the curriculum. Moreover an arrangement was made by the Resident with the approval of all the parties concerned, that the Metran should accept no applicant for ordination unless he produced a certificate from the principal of the College, showing that he had gone through the regular course of study and had acquitted himself satisfactorily. There being no separate Church, the public worship was generally conducted in the Grammar school or one of the houses of the Missionaries who took part in turn.

The Missionaries about this time adopted measures for further extending the plans of the Mission at Cottayam by various grants of money appropriated in aid of the revenues of the Syrian College, for the support of the dignitaries of the Church, for the education of the Candidates for Holy Orders,

Plans adopted for
extending the Mis-
sion.

for the improvement of the system of preparatory education in connection with the College, and for the establishment of Parochial Schools throughout North Travancore. The various measures requisite for carrying into effect the above plans by these pecuniary appropriations, necessarily occupied a considerable time, involving extensive inquiries and complicated arrangements with the people themselves. These new and heavy demands in the time and exertions of the Missionaries gave them much trouble and anxiety as in them alone rested for a long period, both the origination and the execution through all their details of the measures which were found expedient for carrying forward the important purposes of their residence among the Syrian Christians.

For the better management of all matters secular and ecclesiastical relating to the Jacobite Syrian Churches of this Coast, and with a view to effect a union and harmonious working, Col. Munro formed a Committee of management consisting of the Syrian Metropolitan and the three C. M. S. Missionaries resident at Cottayam. The British Resident and the Dewan constituted the final court of appeal in all Civil matters. The Committee worked well for some years. The Metran so cordially co-operated with the Missionaries that all their plans for the reformation of the Syrian church progressed unimpeded.

According to the Resident's instructions Mr. Bailey paid the Metran, from 1818, a regular salary of 50 Rupees per month from the funds of the college. All the cattanars were enjoined obedience to the Metran. One Philippus Cattanar was made to pay a fine of 13 Rupees for violating the advice of the

Metran. He was also made to give guarantee for his future good behaviour.

The Metran and the Missionaries worked hand in hand and their united labours tended to much good. At the suggestion of the Metran the revenue of the mission was increased by taking lands on mortgage instead of purchasing, though afterwards they preferred money being laid out in the purchase of lands, and Mr. Baker got those persons who had already mortgaged lands to sell them to the college. The funds thus secured allowed of a considerable increase to the number of students.

When the Munro Island was made over to the Cottayam College by H. H. the Ranee an order was sent by the Dewan to the Tashildar and the local officers—that no Sircar officer should enter within the boundaries of the island or make any demands upon the inhabitants. This order has been strictly adhered to ever after. In consequence of this, the persons employed by the Missionaries were undisturbed, and they collected for the college, the whole revenue of the island that had been collected by the Sirkar. The revenue of the Island without deducting expenses did not amount to more than Rs 1200 per annum. Messrs Norton, Fenn and Baker spent this sum, and considerable sums in addition, annually, in clearing jungles and planting cocoanut trees so that not a single cash had been appropriated for mission use for many years. Salt of an inferior sort was manufactured in the Island; the duty on jaggery was also collected. The Missionaries exerted much to improve the country around, and to render the property as valuable as possible to the institution, for the support of which it was granted.

In 1818 Mr Bailey's attention was engaged respecting the abolition of the *Chatams* or funeral feasts, particularly such as those which he had witnessed at a feast at Nerennem observed by the Syrians. He held conversations with the Metropolitan on the subject and endeavoured to convince him that no such practices were mentioned in the Scriptures, that the manner in which they observed them was very sinful and inconsistent with the Christian Religion, that they gave no revenue to the Church, and that no benefit whatever was received from them by the Cattanars. The metran fell in with Mr. Bailey's views on the subject and agreed to have the *chatams* abolished. He was of opinion that the practice was introduced amongst them by the Roman Catholics. To effect the abolition however it was necessary to address a circular letter which he issued to all the Churches. There was other kind of chatams from which the Cattanars derived the greatest part of their support and this he considered not advisable to abolish until some other source of support was established. When the Liturgy however was translated into the Malayalam language, through the blessing of God to some extent it discouraged all the unscriptural practices prevailing among the Syrians and tended to their abolition.

In 1818 Col. Munro greatly urged the translation of the Liturgy of the Church of England and its being substituted in all Syrian Churches in preference to other forms of worship. At first there appeared to be no difficulty in accomplishing this. Mr. Bailey proceeded on with the work as quick as possible, so that he finished the Litany by July 1818, and commenced the Collects, Epistles and Gospels in August, and within a short

Abolition of Chatams.

Translation of the Liturgy.

time more he translated as much of the Liturgy as enabled him to commence the Divine Service in the Malayalam language. This of course gave no small degree of pleasure and relief to Mr. Bailey's mind, since he attained the object he had long wished. His hope was that when all of it was translated it would be one of the means through the blessing of God and with the inculcation of the Scriptures, of convincing the Syrians of the inpropriety of some of their usages and unscriptural practices of which he had already convinced them in a great measure. Now arose a delicate question in connection with the Malayalim Liturgy. Mr. Bailey thought that the prayers for the King's Majesty must of course, be altered for Her Highness the Ranee of Travancore. As a British subject Mr. Bailey felt anxious to include the name of his Gracious and beloved Monarch George III also. Col. Munro, however advocated a literal translation of the English Liturgy, and thought that it was not necessary to alter it or add to it anything. The circulation of the Scriptures, and the introduction of the Church service into all the Syrian Churches were certainly two objects of the greatest importance which Mr. Bailey accomplished.

The pleasing developments of the Cottayam Mission attracted many distinguished visitors to the place. Bishop Middleton's visit in 1816 has already been referred to.

'Distinguished visitors to the Mission.

In 1820 the Rev. Mr. Hough chaplain in the Madras Establishment and author of the 'History of Christianity in India' paid a visit to Travancore. He has left a record of what he saw and heard. He bears testimony to the good work done by the Missionaries, their popularity and their non-in-

terference with the religious observances of the Syrian Church.

In 1822 Dr. Mill, principal of the Bishop's College Calcutta, visited Travancore and expressed his approval of the method of work followed by the Missionaries.

In 1822 another distinguished visitor Major Mackworth came. He has left an account of his visit to the Cottayam Mission in his Diary.* Mr. Whitehouse's 'Lingerings of Light' contains the following interesting particulars regarding Major Mackworth's visit to the Cottayam Mission:—

"When Major Mackworth visited the Mission 1822, he had much friendly conversation with Mar Dionysius, and one of the most influential Malpans. The Metran allowed, unreservedly, the state of wretched ignorance in which the Syrians were plunged prior to the coming of the English missionaries; and since then, by converse with them, he had made the discovery that he himself had everything to learn all was new to him.

The Malpan, whose residence (when not at work at the college) was at Mamalashery, was polite, friendly, and communicative, but showed that he did not heartily fall in with the work of reformation. He met Major Mackworth at Puruvum, with all the state his limited means would admit: two or three most ancient matchlocks were fired off on the occasion, and the Church dignitary was escorted by a small troop of boys armed with swords and shields, who preceded him with measured step; and on their arrival at the Church half a dozen iron pots filled with gunpowder and giving a report like a small cannon were discharged. The malpan refused an unqualified assent to the marriage of the Cattanars, though he did not openly oppose it and could not deny that the last Metran who visited them from Antioch, some sixty years before, insisted on it, and actually *compelled* the four Malpans of his time to take wives. He was, moreover, an advocate for frequent fasting and supported the worship of the Virgin. His very obstinacy however, was made useful to the Missionaries—they did nought

* 'Diary of a Tour through Southern India in 1821-22 by a Field Officer of Cavalry.'

without consulting him and hence they never erred in doing too much.

The Metran then usually lived in the college at Cottayam : and here he gave a state reception to the Major. He wore on this occasion a mitre ; whilst a pastoral staff of polished blackwood, mounted with gold, and ornamented with a strip of silver descending spirally from the top to the bottom, was carried before him by an attendant. After a short time he took off his outer robes, and kept on only the usual one of crimson silk. His suite of apartments, and the furniture which adorned them, were of the most primitive order; he had a little bedroom containing a cot, three chairs, a very small table, a wooden chest, and a brass lamp : from the canopy of his cot some dresses of ceremony were hanging, and a very few books lay on the chest opposite the very small window. He had one other room, not much larger and nearly empty”.

About five years later Capt. Swanston paid a visit to the Cottayam Mission. After testifying to the good work done in the College, he says that the Missonaries ‘conduct themselves with great prudence’ and were ‘respected and beloved by the people’. Capt. Swanston’s Memoir is published in Vol II of the Royal Asiatic Journal.

In 1821 the Roman Catholic Bishop Milezio Prendergast of Verapoly brought a series of charges against the Revd. Mr. Norton, whose charity school at Alleppey was represented to be a kidnapping school, where a system of seducing Roman Catholic youths, was practised. Mr. Norton was also accused of having called the Catholics by various offensive names. What particularly provoked Bishop Prendergast, was the conversion of a youngman named Francis Seyter son of Dr. Seyter.’ When an enquiry was held it was found that Mr. Norton never seduced any one, but that Mr. Seyter changed his religion from a conviction of mind. So to clear all doubts Mr. Seyter openly declared and published his reasons for be-

Bishop Prendergast
versus Mr. Norton.

coming a Protestant. The failure in the above case and other similar cases, raised considerable opposition from the Roman Catholics and their clergy. Bishop Prendergast issued orders preventing the people from attending Mr. Norton's services, and from sending their children to the Protestant school. This prohibition was for a few weeks issued from the altars of the Roman Churches in Allepey and its neighbourhood. The pain of excommunication, and the threats of denunciation, so alarmed the people, that they scarcely knew what to do. Mr. Norton's school fell off again. Bishop Prendergast further ordered that all the Bibles and Testaments which had been distributed by Mr. Norton should be delivered to him at Verapoly. Some of the persons were courageous enough to oppose the above order and send their children to Mr. Norton's school.

When Mr. Norton was thus zealously prosecuting his work, a great loss occurred to him. In the midst of her usefulness, Mrs. Norton his assiduous and affectionate partner died on the 20th February 1822, leaving a pleasing testimony behind her of the value and power of Christianity. An edifying obituary of her by the Rev. Mr. Fenn was printed in the *Missionary Register* for September 1822.

In 1821 the Syrian Metropolitan Mar Dionysius addressed a letter to the Church Missionary Society, in which that venerable Prelate gave a brief history of the trials of the Church over which he presided, and recorded with gratitude the names of Macaulay, Buchanan, and Munro as its distinguished friends; and mentioned with warm affection, those of the Society's Missionaries as its "friends, brothers, and assistants." The letter was

Mar Dionysius' letter
to the C. M. S.

Death of Mrs. Norton
1822.

couched in terms of primitive simplicity, and is an unassuming attestation to the character and proceedings of the Missionaries, as well as to the piety and wisdom of the revered Bishop. The principal part of the letter was printed in the Missionary Register for August 1822, and it is a valuable testimony to the great work done by the Missionaries.

The unwearied labours of the Missionaries to improve the spiritual and material welfare of the Syrian Christians and the funds they secured from various sources to this end, gave them fresh hopes of reviving their churches. The Christians made earnest appeals to the Missionaries to help them to restore old churches that were in ruin, or to rebuild them in better sites. People who had no churches of their own wanted churches to be built in their villages, and even those living in the jungly places of Mallapally, Periarum and other villages in the Tiruvella Districts, asked Mr. Baker to provide them with places of worship. But the opposition from the surrounding heathen and the native government was so great, that the Missionaries were much impeded in their work of building churches. Some idea of the kind of work done, and the very material help which they were then rendering to this down trodden and impoverished Church, may be gathered from what is said about their places of worship :—" Many of the churches are much fallen into decay : among these may be reckoned the very ancient Churches of Neranam, which tradition refers to apostolic times : the church of Omaljur, lately destroyed by fire : the large church of Kadambanada, not unlike an English Cathedral, in its lofty roof, and lengthened chancel, now undergoing complete repairs : the large church of Parur, capable of containing 1500 persons, destroyed by Tippoo, and but lately begun to be re-built : the churches of Angamale, Akaparumba, the large church of Kothamungalam, Perumattam, Mulaculum, Kundara, Kullida, and some

others. In consequence of the extensiveness of several parishes, some chapels of ease, as we should term them, are building . . . as those of Tiruwilla and Yeddatote, for the extensive parish of Neranam; and Annumen for the parish of Cottayam." It was in contemplation to build churches also in the parishes of Kotalacere, Mamalasherry, Kurupampady, and in some other places. The estimated cost of an ordinary church, as built by the Syrians, was then about 5000 Rupees (£ 500); and the funds were usually raised by the united efforts of Residents, Missionaries and the Syrians themselves.

In those days the Syrian Christians, in their work of church extension, had to encounter such opposition from the heathen around as Protestant Missionaries have since experienced in that part of India. At Chenganur the Syrians had some difficulty in reaching their church from the river side, in consequence of having to pass a Hindoo temple: and to obviate this, a direct road was opened by authority, but a heathen party headed by the petty Rajah of the place, tried, in every possible way, to prevent the Syrians using the road when made: and it required the strong hand of the British Resident to put them down.

In Mamalasherry parish, at a place called Pampacuda, a new church, erected in 1823 met with the most determined opposition from the Brahmins and Nairs of the place, who made many false statements to prevent the completion of the work: these, however, were duly examined and enquired into, and eventually pronounced unreasonable objections.

At Tiruwilla the Syrian community, who were connected with the old parish of Neranam, first of all erected a temporary church of bamboos and mats; but the Brahmins and Nairs, to show their indignation, set fire to the edifice, which was speedily reduced to ashes. Colonel Muuro, to put an effectual check to proceedings of this kind, fined the caste Hindoos of the neighbourhood 67,000 fanams; which led to the stone structure eventually built in its place, being called "The church which the Brahmins built." This was a sore matter to the heathen, who, for many years after, when they wished specially to annoy the Syrians, would tauntingly say: "Your *fathers* (meaning the English) are now about to evacuate the country."*

* Vide Whitehouse's *Lingerings of Light*. p. 246.

In 1824, Rev. Mr. Ridsdale joined the Mission, and was posted at Cochin where he laboured most assiduously for many years. Accompanied by his catechist, he used to preach the word of God in market-places and streets; and men of every description and sect went to hear him. As the Roman Catholics also used to hear him, the Vicar of Muttancherry, Father Torres, accused Mr. R. of having stood within the limits of his Church and preached and caused serious disturbances and outrages. The fact however was, Mr. R. passed by the Church in the public road in quest of a place where he might without disturbance address the people. Mr. R's enemies followed him wherever he went, and one of them Jacob Link, assembled great mobs and caused no small amount of annoyance and trouble to Mr. Ridsdale. Though Link and his associates only committed mischief, yet the accusation was against Mr. Ridsdale that he assaulted the cross with stones and broke the lights made of stone! In the course of the enquiry, Mr. R vindicated his innocent conduct, and reproved his adversaries for the improprieties they committed.

The peace and progress which marked the work so zealously carried on by the hearty co-operation of the Metran and the English Missionaries were soon disturbed by the sudden death of the Metran Mar Punnatara Dionysius in 1825, by an attack of cholera. He was deeply lamented by the Missionaries and the people, for he was beloved by them all. His friendly attitude towards the Missionaries during the previous decade, contributed in no small degree to the success of the work. During his time, *Chattem* and other heathenish ceremonies were

Rev. Mr. Ridsdale
at Cochin and Fr.
Torres.

Death of Mar Pun-
natera Dionysius and
his Successor's Oppo-
sition to the Mission.

condemned, the forced celibacy of priests was abolished, the observance of the Sabbath was better enforced, Scripture portions were translated and published and numerous schools were established. Mar Pheloxenus of Anjur came and conducted the funeral ceremonies.

As regards succession to the episcopacy, out of the three candidates,* the lot fell on Phillipus Malpan of Chepad and he was accordingly consecrated by Philoxenus under the official name of Mar Cheppat Dionysius.

The new Metran, though he assumed the name of his predecessor, never cared to walk in his steps. He discountenanced the reforms introduced, and showed a general distrust in the work of the Missionaries; and a desire to revive the old objectionable practices soon became apparent. His blind veneration to Antioch and his endeavours to open direct communication with the Patriarch, greatly embarrassed the Missionaries. To make matters worse, a Syrian Bishop from Antioch called Mar Athanasius, who on his way had been well received by Bishop Heber at Bombay (April-August 1825), now entered Travancore and endeavoured to seize the native churches and take possession of the College. He suspended Mar Pheloxenus and the native Bishops, and set aside all their past official acts, and tried his best to secure the government of the native church. In this attempt he was joined by a portion of the native reactionary party, and so great was the disturbance and violence caused by them, that the Resident and the Sirkar interposed, expelled the foreign prelate (April 1826) and fined and imprisoned some of the disobedient and refractory Cattanars.

* Abraham of Mamalasherry and Joseph of Cullappa were the other two candidates.

In this struggle, the Missionaries strongly supported Mar

Churches awaiting
Bishop Heber's arrival
1826.

Pheloxenus and stood by his side. Bishop

Heber was much grieved to hear of the

disturbances, and he was hastening to Tra-

vancore in the hope of restoring peace. Though the Resident Col. Newall was at this time detained at Nilgherries by long continued indisposition, yet he made every arrangement to give a fitting reception to his Lordship. He ordered the Dewans of Travancore and Cochin, to cause intelligent and well informed natives to accompany his Lordship in his journey through the two States, for the purpose of furnishing him with such local information as he might require. Col. Newall also requested Mar Philoxenus to attend his Lordship at Quilon, and all the dignitaries of the Roman Catholic church were also asked to wait on his Lordship at Cochin, as he was referred to them for all information on the state of their respective churches. Bishop Prendergast of Verapoly issued circulars to all ecclesiastical authorities under his jurisdiction to pay their respects to the Lord Bishop of Calcutta during his visitation in Travancore and Cochin as he passed the vicinity of their places of abode, and to afford him such information as he might require. Bishop Prendergast further promised to wait on His Lordship on his arrival at the Bolgotty Residency at Cochin. Bishop Heber was officially apprised of the lamentable disputes which at this time so much agitated the Syrian community that he might express his opinion and suggest remedies. All fully expected that his Lordship would take the settlement of the dispute into his own hands. The Killadar at Trevandrum had orders to take his Lordship's command regarding his visits to Her Highness the Ranee and the young Rajahs, those

'very interesting youths.' Mr. Fenn and others at Cottayam had instructions about the Calcutta Bishop's visit, so also Mr. Mead and others of the southern churches. Thus, all the churches were eagerly awaiting his Lordship's arrival, but alas! the gentle Heber was removed from the world by a mysterious Providence. He met with a sudden death on his way, at Trichinopoly; the facts connected with it are well known. By Bishop Heber's death the chances of a possible restoration of peace became more and more remote.

After the disturbances had been somewhat quelled and the refractory Cattanars brought to submit to their recognised superiors in the church, Mar Philoxenus resumed his quiet rule, but his health had already been shattered by the severe trials and anxieties he had undergone during the past year and a half. He never recovered, and with indifferent health he continued for 4 years more, and entered into his eternal rest on the 6th Feb. 1830, after ruling 25 years as metran of the church. His death was a great loss to the mission. Rev. Mr. Bailey wrote of him " . . His memory will ever be dear to us . . ."

The Retirement of Mr. Fenn 1826 and the progress of the College under Mr. Doran; and Archdeacon Robinson's testimony.

The Revd. Mr. Fenn after 9 years of hard work was compelled by ill-health to leave Travancore in 1826, and was succeeded by Mr. Doran who accompanied Bishop Heber on his way to Travancore. Though for some time the parochial schools established by Mr. Baker dwindled for want of competent Christian teachers since the death of Mar Dionysius, yet the college under Mr. Doran made steady progress, so much so, that the Venerable Archdeacon Robinson of Madras, when he paid his second visit to Kottayam in 1830, after a lapse of 12 years and examined the College,

found that "first class construed *Selectae e Profanis*: the second, the same; the third, *Virgil*; the fourth, *Cicero's Orationes*; the fifth, *Horace's Epistles*; and the sixth *Demosthenes*." He examined also a considerable class in Arithmetic, Algebra, and the first six books of Euclid; and three boys in Plane and Spherical Trigonometry. In Syriac they construed both the Old and New Testament fluently, giving the meaning both in English and Malayalim, and rendering an accurate account of the grammatical construction. "My principal object, however (he adds), was to ascertain their progress in religious knowledge, and I therefore catechised them very carefully in 1 Cor. X . . . The result was highly satisfactory . . . in the higher classes there is a knowledge of the doctrines, history, and scheme of Divine Revelation, which shows that the main object of the college, their preparation for the Church, is sedulously kept in view." Mr. Doran had then 103 youths under his charge.*

The missionaries continued their labours with prudence, zeal, and fidelity, not only to the benefit of the Syrian Christians, but also in communicating the Gospel to the heathen around them, with the most encouraging prospects of success. In reference to the former, the Archdeacon of Madras, who visited the several stations in Southern India in 1830 observed:—

Archdeacon Robinson's visit 1830.

"It was highly gratifying to witness the great progress; both of sound learning and religious feeling among the Syrian youths who are destined for holy orders, the great desire for education which has spread throughout the country, and the confidence and affection with which the brethren at Cottayam are regarded by both Clergy and laity. The improvement thus produced gives us the best ground of hope for the future reformation of this Church; but it is of the utmost consequence to remember that their reformation is still future, and that probably for many years it must be the object of hope rather than of exultation."

* Vide Whitehouse's *Lingerings of Light*. p. 254.

The hard work done by the Revd. Mr. Bailey had already told upon his health and he was obliged to leave his post. He voyaged to England in 1830, accompanied by Mr. Doran. The Kottayam Mission was thus left for a time under the sole charge of Mr. Baker, who struggled hard single-handed to sustain the entire Mission work. An unpleasant event which occurred at this time gave much trouble to Mr. Baker. A Missionary who had recently joined the Kottayam Mission was put in charge of the College. When he found that some boy deacons had committed some offence, he inflicted on them corporal punishment. This provoked the students who quitted the college almost *en masse*. When, however, Mr. Baker resumed charge, confidence was restored, and the old students returned to the institution. Out of the 100 students on residence, 50 were deacons. In the beginning of 1833 owing to ill-health Mr. Baker and family also returned to England where they arrived in July.

All the senior and experienced missionaries having thus left the country, and the few men left being inadequate for the proper supervision of extensive districts, the work of the mission suffered in various ways. Taking undue advantage of the state of affairs, and of the absence of the old Missionaries, Mar Dionysius followed an unfriendly course towards the missionaries, distrusted them, and alienated their feelings. He was mostly influenced by the old refractory superstitious Cattanars, who formed a reactionary party, and made him their recognised head. They did much evil and undid the work of reform which was in progress for many years. Abraham Malpan of Mammalashery, one of the teachers in the college and one who received

Messrs Bailey, Baker
and Doran going to
England on furlough
1830-33.

The Reactionary
Party.

many benefits from the mission, in spite of his professed friendship to it, was the moving spirit of the reactionary party. He secretly undermined the work of the missionaries. Private meetings were held, in which the action and policy of the Missionaries were criticised, and their teachings discussed and condemned.

In October 1834, the Revd. Mr. Bailey returned to Kottayam, and he was soon followed by the Revd. H. Baker. It was at first hoped, that by their joint effort, they would be able to restore peace and good understanding; but the opposition of the reactionary party was so great, that it was impossible to mend matters. Moreover, the Metran also made matters worse, by freely ordaining ignorant lads of twelve and fourteen years of age to deaconate, and crowding the churches with illiterate clergy. In his poverty he thought that the ordination fee of about 30 Rs. from each candidate would prove a good source of income to the Church revenues. In thus acting, he set at nought the good old understanding with the Missionaries, that none but well instructed candidates who received a good training in the College, and who received certificates of merit from the Principal, should be ordained. On the same score of income to the Church, the Metran revived the practice of prayers for the dead, which also proved lucrative. Thus the reforms introduced at much cost and labour, by a noble band of philanthropists for 20 years, were thrown out speedily without the least consideration.

Matters went from bad to worse. To add to the irregularities already noticed, the Metran now freely let out the College lands on excessive rents, and appropriated the surplus profits to his own use. He neglected the College and the parochial

Bishop Wilson's
visit and endeavours
to restore peace 1835.

schools, and when the Missionaries remonstrated, he forbade their preaching in the Syrian churches, and disliked their interference with the affairs of his Church. Bishop Daniel Wilson of Calcutta, when he heard of this breach, hastened to Travancore, to try if he could by his presence restore good feeling, and remove all causes that threatened the progress of reformation. Mr. Casamaijor the Resident, arranged with Mar Dionysius, for a fitting reception to his Lordship. Bishop Wilson arrived at Quilon on the 1st November 1835, and proceeded to Aleppy and Cottayam, on a visitation to the Syrian Churches, and arranged for a conference with the Metran on the critical situation, which embarrassed his mind and proved difficult of solution. The Bishop was grieved to find that after much labour, the results attained had been poor. In his private and public interviews with the Metran, he showed all Christian courtesy, and earnestly impressed upon him the great need there was for the Syrian church to reform itself by discarding some of the practices that had crept in during the Nestorian and Portuguese periods, and returning to their primitive faith. The Metran seemed to appreciate the valuable advice, "but he wavered, shuffled, looked round, seemed to feel the want of support, and expressed pleasure when it was proposed to adjourn to the other room where the Cattanars were waiting" The proposed Synod or meeting of the C. M. S. Missionaries headed by Bishop Wilson, and the Syrian clergy as represented by the Metran proceeded withal.

In the Synod that was held at Cottayam, the chief topics discussed were :—(1) The former Metran's agreement with Col. Munro that none but men trained in the College and who received certificates should be ordained. (2) The necessity there was for a registration of

The Synod of 1835.

all lands and funds appertaining to the Syrian Church with a view to prevent further alienation or loss. (3) The support of the clergy, and prevention of their obtaining their revenues from such practices as prayers for the dead. (4) The establishment and maintenance of Parochial schools where free Christian education should be given. (5) The necessity of expounding the Scriptures, and preaching to the people in their vernacular tongue. (6) The revision of the Liturgy and its translation into the Malayalam language for the use of the people. In the meeting Mr. Baker Senior also introduced the topic that according to the Metran's original agreement with Col. Munro, all official communications on church matters, should bear the joint signatures of the Senior Missionary and the Metran, and that the neglect of this good practice produced much evil.

The noble spirit which animated Bishop Wilson in thus courting peace may be understood from the following words uttered in the midst of the discussion—"We wish that the Syrian Church should shine as a bright star in the right hand of the Son of Man, holding fast the faithful word." As a further proof of his friendship and solicitude for the welfare of the Syrian Church, on the next day (Sunday) the Bishop preached* in the Cheriapalli Church, and on his way paid a visit to the house of Marcus Cattanar, one of the pupils of Mr. Fenn and a candidate for the episcopacy selected and approved by the late Mar Dionysius, and was quite pleased with what he saw of that happy Christian house.

* Bishop Wilson has recorded in his journal the following description of the Service in the Church in which he took part :—"I have witnessed the most affecting scene which I ever could have conceived—two thousand of the ancient Syrian Christians crowding to hear the word of the Gospel in the principal Church at Cottayam—the Metropolitan, and about forty priests and deacons being present. After their own service

The results of the meeting or the Synod were not after all favourable to the reforming party and to the English Missionaries. The Metran by bribes and intimidation, so controlled the affairs of the meeting, that he succeeded in preventing the representations of the Reforming party being heard. It was evident that the majority were his followers, and they had decided to perpetuate the superstitions and traditional practices of the Church. Bishop Wilson left Travancore much disheartened, yet in hope still that the Syrian Church would ere long reform itself. He also left a gift of Rs. 1000 to be applied to the benefit of the Syrian Church which ultimately refused it.

The misunderstanding between the Metran and the Missionaries grew worse and worse until 1837, when, a complete rupture took place, and the Metran and his followers formally dissolved all connection with the C. M. S. and its avowed objects.

performed in their usual manner, I preached from Rev. III. 7, 8, for more than an hour, the Rev. Mr. Bailey interpreting. I dwelt on what the spirit saith unto the Church of Philadelphia: first, as it respects Christ, who addressed the Church: Secondly, as it respects the Church itself: Thirdly, as to the promise made to it. On this last head I showed them that Christ had set before them an open door, by the protection and friendship of the English Church and people. In application I called on each one present to keep Christ's word, and not deny His name, as to their own salvation."

"Never again shall I behold such a sight! How can I bless God enough for bringing me here at this critical time? for under the present Metran all has been going back." See *Whitehouse's Lingerings* p. 260.

CHAPTER XXIII.

When the final rupture took place, and when it became evident that the Metran and the Missionaries could no longer jointly supervise the affairs of the Syrian Church, each party laid claim to the funds and endowments hitherto controlled by them. The disputes as regards these matters continued long, and at last the Travancore Government interfered, and appointed an arbitration Committee, which fairly divided the funds and property appertaining to the Syrian College, into two equal divisions: half was awarded to the C. M. S., and the other half to the Syrian Metran, for the education of the Native Christians. The funds that came into the hands of the Metran ever afterwards continued to be claimed by rival Metrans who at last resorted to litigation in Travancore Courts and are still wrangling over it.

The Arbitration and
the division of funds.

The Establishment
of the C. M. S. College.
1838.

On the other hand the portion of the funds that passed into the hands of the Church Missionary Society was most usefully spent. The Society's friends added to the funds, with which the Missionaries erected a new College and a chapel in 1838 on an elevated site just a mile off from the old college buildings. The intention of the founders in erecting a new college was not to exclude the Syrian youths from it: but to make it a common institution where a good Christian education could be imparted to all classes and creeds alike, and from the commencement a specific number of Syrian youths received a high class education "with free board, clothing, and

lodging." This institution has done an excellent service in uplifting the Syrian community from the mire of degradation and ignorance in which they were found sunk in the beginning of the century. Many of the youths educated at this college have taken degrees in the University in various branches of learning. They are occupying prominent positions, and are pillars of the community and the Church.

At the time the C. M. S. dissolved its connection with the Syrian College, the Rev. J. Peet was its Principal. This Missionary took a very active part in the settlement of the disputes with the Syrian Metran and in the formation of a separate C. M. S. College, and its supervision in the beginning. But the Society ere long sent out another Missionary to devote his sole attention to the College newly formed.

The first Principal of the C. M. S. College at Cottayam was the Revd. J. Chapman, Fellow of St. John's College, Cambridge. He arrived in August 1840, and rendered a faithful and active service of 12 years. Many of the men trained under him have been since ordained as deacons and priests and have been valuable Native assistants in the C. M. S. work in Travancore. On his return home in 1852 Mr. Chapman became the Secretary of the C. M. Society. Though he was disheartened at seeing no great results yet he lived to hear the great benefits the Mission derived from his labours. Mr. Chapman died on the 27th December 1862. It is said that when a friend visited him on his death bed, he said to him :—" There are only two verses which rest upon my mind—they are quite as much as I can bear to think upon now—but they are *enough*. 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee &c.' and 'Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.' "

At intervals Revd. J. Johnson and the Revd. Thomas Spratt acted in the college. Mr. Chapman The Revd. R. Collins. was succeeded in the college in 1854 by the Revd. Richard Collins M. A., also of Cambridge who had sixty pupils and several teachers under him when he took charge. He was a ripe Sanscrit scholar and wrote several important literary works, including a valuable Dictionary and a book of Synonyms. In 1867 he left Travancore and became Principal of Trinity College Kandy, Ceylon. He is well known as the Author of 'Missionary Enterprise in the East'.

The dissolution of the contract between the C. M. S. and the Syrian Metran after 20 years of beneficial work was no doubt a great disappointment. The Missionaries never forced the Syrians to adopt their religion or form of worship. They simply helped them to reform themselves and revert to their own old faith. When this help was refused, they directed their attention to those who really needed help. Sheer ingratitude was the only recompense received by the Missionaries for their many years of disinterested labours among the Syrians. The separation, however, was fortunate, inasmuch as it gave an opportunity for the C. M. S. to correct themselves of an error which they had long committed. When the Syrians refused the help offered, and were determined to continue in their own perverse ways, the Missionaries directed their attention to other classes of people around, who still sat in darkness and who were in a worse state and needed all sympathy and help. Like the Apostles of old, when the chosen refused to receive them, the Missionaries turned to the gentile outcasts. Though late, the C. M. S. found that the policy they had hitherto followed was quite opposed to the pre-

The C. M. S. commencing direct Mission work. 1838.

cepts of the Scriptures and the Society's own evangelistic principles. They therefore decided henceforth, not to confine their labours to Syrian-Christians alone, but to commence direct aggressive general evangelistic work among other classes of people in the country and to found churches of their own denomination.

The C. M. S. may therefore be said to have really commenced their Mission work in Travancore only in the year 1838, for only at the end of that year the Society from England sent out directions to their Missionaries in Travancore that they, with the consent of Bishop Wilson, should commence direct Mission work in Travancore and Cochin.

Even before the receipt of instructions from Home Board, as soon as the displeasures with the Metran began, and in anticipation of sanction, the Missionaries had already commenced separate Mission stations and had entered heart and soul into the work.

Mr. Bailey having had preferential right to continue the work at Cottayam began the Mission there and developed it in various ways, while Mr. Baker (senior) pushed forward active Mission work in the surrounding villages. Mr. Norton continued in the old Mission station of Allepey. To give a permanency to the Mission work, in 1837 Mr. Bailey began building a large Gothic Central Church at Cottayam and collected funds towards it. After much labour it was completed and with great *eclat* opened for the public on the 6th July 1842. On this occasion the whole service was conducted in Malayalam, and Mr. Chapman preached from John VI. 66-69, to about 800 people. A general feast to about 2000 Protestant Christians including the work-

men was also given two days after. Mr. Bailey continued at his post till 1850 when he returned to England and worked 20 years more as a Dean and Rector of a quiet village in Shropshire. His translation of the Bible and Common Prayer Book, and the Pro-Cathedral at Cottayam are monuments of the labours of this distinguished Missionary in Travancore.

Mr. Baker (senior) was engaged in Mission work in the surrounding villages: he converted many
The Revd. Mr. Baker. Syrians to Protestantism and also secured converts from other castes. For the benefit of these, he built several little stone churches in the country parts. The churches at Ericauid, Kavelam, Pallam, Collaud, Olesha, Arpocara, and other places are the results of his self denying labours. The Pallam Mission which he established is in a thriving condition now

Mr. Baker remained at his post in Travancore for many years. He was spared to see the fruits of his labours, to witness the small beginnings made by him and his colleagues developing into big organizations. He did much good in the country and was the most successful of the Pioneer C. M. S. Missionaries. The people loved him and his devoted wife dearly. Mr. Baker died in 1866. Mrs. Baker survived him many years. Her Missionary career was a remarkable one. She established a girls' school at Cottayam in 1820, and conducted it for *seventy years* and left it in the hands of her daughters. She died in April 1888 much deplored by the people.

What led to the formation of the Pallam Mission above referred to was this. The congregation of the Syrians at Kuruchee, from whom those that joined the Missionaries separated themselves, offered obstacles to the C. M. S. beginning a separate Mission thereabout. But the few families

Pallam Mission Established 1836. Mr. Baker's views regarding formation of Mission. Natives and Pioneer work.

who adhered to the Missionaries petitioned them to build a Church; the Rajah at first objected to the spot, selected by the people themselves at Pallam as being contiguous to his palace. When however Mr. Baker interviewed the Rajah in 1837, he assured him in the most handsome manner, and removed all obstacles, and the people also agreeing to some slight alteration in the site, the Church was built by Mr. Baker.

The following weighty words written by the Revd. H. Baker in 1840, gives an insight into his method of work, and his ideas regarding the opening of new stations and the pioneer work to be done in connection with them :—" Ministerial labours at Pallam and Collatta have continued, with but few interruptions, and I hope not without success. The gradual improvment in these places assures me, that it is much better to cultivate a few promising spots well, than to scatter the seed of the word extensively over this large wilderness without being able to watch its growth and to tend it afterward. Not that the Word of God shall ever be published in vain ; but Apostolic example and precept agree in shewing, that planting and watering are both our duty, if we look for increase from God. The best of our people are but children in religious attainments and have not only need of *line upon line, precept upon precept* to inform their minds, but also of the watchful eye of their pastor continually over them to prevent their straying, and of his active exertions to seek them out and to bring them back when they have strayed."

Some of the principal Mission stations begun after the disruption of 1838 were Mavelikara, Trichur, Thiruvella, Pallam, Kunnankulam &c. and these were mostly begun by the second generation of Missionaries, as will be presently de-

Mavelikara Mission
Established 1838. The
Revd. Joseph Peet.

scribed. Of these, the Revd. Joseph Peet who joined the Mission in 1833 played a distinguished part. He was the Principal of the Syrian College at the time when the disputes began and took a prominent part in the negotiations that followed.

Soon after the affairs at Kottayam had been settled Revd, Joseph Peet went to Mavelikara about 20 miles south and commenced a Mission there under the most adverse circumstances. In the face of much opposition he built a Church and gathered over two thousand Christians within twenty five years as the result of his labours in the district. Like Mead, Miller, Hawksworth, Cox, and others, he was a fighting Missionary all his life. He often clashed with the Native Government and exposed the high-handedness of its officers.

The opposition which Mr. Peet experienced in carrying on his labours at Mavelikari was great. Enraged at the baptism of Cornelius (a high caste Hindu) in 1840, the Rajahs of the place, the Sirkar, and the temple authorities used every means in their power to hinder the progress of the Mission, and to degrade all the people connected with it. Mr. and Mrs. Peet and their family and the converts were exposed to much personal insult, and the highway between the station and the town was blocked up; and when Mr. Peet sought redress from the Sirkar, violent threats were uttered against him and a plan was laid to stone him in the dark or poison him. As he was the only European within a compass of 30 miles, his life was feared, but it pleased God to extend His preserving care over him. The matter was brought to a successful termination through the Resident's intervention, and the outward hostility to the progress of the Mission ceased. Mr. Peet thus describes his labours in a letter dated 30th June 1840. "My little flock at Mavelikara stand fast in the profession of their faith. An

opening has been made in a distant place for the performance of Religious Worship, which is attended to by myself or deacon, every Lord's day. During the last six months, I have travelled several hundred miles; have had many serious conversations with all classes of the people; have discriminately distributed a great number of parts of the Word of Life; and have devoted my spare time, which is very little, to the instruction of my deacon and boys, with especial reference to their future usefulness in the Mission. Mrs. Peet, besides doing what she could among the adult females of our congregation, has had under her constant care twenty-four girls, as a nursery, please God, for our Church, in future times. Such is a very brief outline of our labours for the last six months."

Mr. Peet is often blamed of having taken the law into his own hands and acted in rather eccentric ways. But it must be remembered that if he was at all eccentric he was eccentric in a righteous and holy cause. It is said of him that once when he noticed a petty Chief cruelly driving away from the public road some poor Pulayas or low caste people, whose presence or approach was considered pollution, he pushed aside the Chief, and made the despised people use the high way.

Knowing that it was impossible for the Mission to get the vicinity of Aratcadavoo or bathing ghat where the Hindus bathed their gods once in six months at a great festival, he purchased a ground adjoining the bathing ghat, and by continual aggressive work prejudicial to the regular conduct of the procession of the gods, made the Hindus retreat elsewhere down the river, and built a Christian Church on a vantage ground.

Mr. Peet was a strict disciplinarian and had queer ways about him. He did not allow any of the Native clergy or Mission agents to grow their beards or moustaches, as he wished them all to be in a clerical style like himself; this was not much liked by his Syrian Assistants, though they obeyed him withal.

After 33 years of most useful Missionary life Mr. Peet died at Mavelikara on the 11th of August 1865. Expecting his near dissolution he called to his death bed some of his Native helpers, kissed them and bade them a most affectionate farewell, and told them that he was going to sleep for the last time and that they should follow and meet him in heaven. Revd. J. Tharyan and Revd. K. Kuruvilla his two trusted Native assistants who were with him on his death bed bore excellent testimony to his Christian character; of the two native assistants Mr. Tharyan is still living. It is much to be regretted that the biography of such a distinguished Christian labourer as Mr. Peet has not yet been written.

Mr. Peet was succeeded at Mavelikara for a time by the Revd. R. H. Maddox. The work there is now carried on by the Venerable Archdeacon Caley, a worthy successor of Peet and of like mind and zeal, and guided by the same spirit. Archd. Caley is a great champion of the Native Christian cause in Travancore and has enjoyed great success in his work.

Mr. Peet had the rare privilege of getting a few Brahmin converts at Mavelikarai. In this coast Brahmins are more orthodox, prejudiced, and inaccessible than in the other coast, and so when it was known that Mr. Peet had succeeded in inducing a few Brahmins to reject their pretensions and seek salvation through Christ, great was the sensation in the country. The Brahmin family which first came forward in 1861 consisted of a father, mother, three grown up sons, and three younger ones and others in all ten. The three sons, were married: and the wives of the first and the third son with their widowed mothers also became Christians and lived with

The First Brahmin
Converts of the
C. M. S.

the married sons. The family was an intelligent one, and all along had good report, and the people could say nothing against them except mock them that they had become mad. The mother had been always noted for a kind liberal woman: and the eldest son was termed "*Wydia or Vidvan kutti*" the wise child. The conversion of the family was chiefly due to the mother. She was a learned woman and a person of much energy, great decision and strength of mind. Mr. Peet was quite satisfied with her personal conversion. In a very early age she used to lead about a blind Brahmin relative: and upon her expressing great horror, upon one occasion at the approach of some low class people, the relative made a remark that impressed her tender mind with the opinion that caste distinction was a gross deception. She was much depressed and agitated in mind, on account of religious doubts; and her journey with her husband to the capital Trivandrum to consult leading Pundits proved of no avail. Soon after this the husband fell in with some Christians and their friends, and obtained from them part of the Scriptures and other useful books. The ten Commandments greatly attracted the attention of the whole family and they received also much knowledge, satisfaction and comfort from the perusal of Bunyan's '*Pilgrim's Progress*.' The mother declared she had at last found what she had so long sought for in vain, and the family also became convinced of and conformed in, the truth. So they proceeded step by step and was much helped by the prayers and scriptural instructions of the Mission Assistant at Kunnet. At last when the various members of the family openly went to Mr. Peet's house, the excitement spread abroad, and in less than 24 hours, they were seized and taken before the Police and Magistracy with the charge of robbery &c. Mr. Peet's letter in their behalf was

torn and burnt by the Brahmin magistrate, who also abused the Missionary and his religion. The officer was however afraid and released the youths soon after. From this time Baptism was decided upon, and the family had much to contend with, from struggle within, and virulent opposition from without. Mr. Peet was also much harassed and troubled by the heathen mob.

One of the sons in the family had great difficulty to bring his Hindu wife, and the other son who was married to the daughter of a Brahmin officer of the Police Court was also much harassed. The second son one day suddenly appeared before Mr. Peet, his head clean shaved, the Kudimi or Brahmin tuft of hair cut off, the sacred thread cast away, well bathed, and with quite a new appearance. Mr. Peet was deeply touched with this act of firmness and sincerity. Putting his hand upon his head and blessing him, he embraced him very tenderly and welcomed him in the name of our Lord. Mr. Peet writes :—"Preliminaries settled, they were all, though not at once baptized with a number of low caste people, to show that all are alike welcome, that all are one in Christ. In all ten Brahmins and twelve low caste people were baptized. The Brahmin father was baptized by the name CORNELIUS JUSTUS. Law or custom required the name of the father to be added to documentary signatures, but as this would show a Brahmin class name that might be perpetuated in the family, I as the convert's adopted father added the name *Justus*, which henceforth was his father's name and the family name of all his children. The sons were severally called *Joseph, Jacob, Matthew, John, Philip*, and *Samuel*. The mother *Sarah*, the wife *Mary*, and her mother *Elizabeth*. Being baptized I found it necessary for a time to receive these convert Brahmins into my house, to keep them from being murdered, and to gain a more full acquaintance with the way of our religion."*

* A letter on the conversion and baptism of Brahmins at Mavelikarai quilon. By the Revd J. Peet. Madras Adelph Press, Gantz Brothers. 1861.

The family ever after, were steadfast in their faith. Justus Joseph was ordained in 1865, but in 1875 when he headed the Six Years' Party, his license was withdrawn. An account of the Six Years' Party will be found elsewhere in this volume.

In 1847 a portion of the extensive district of Mavelikara was formed into a separate Mission with head quarters at Tiruvella and placed under the charge of the Revd. John Hawksworth, another distinguished Missionary of the second batch of labourers, who has left his mark in the Mission. It was he that began the work among the Pulayas of North Travancore with considerable success. He was full of zeal and of Christian love. The suffering Christians always found support in him. He was not tired of making representations to Government concerning their rights; and the wrongs they suffered, were freely and fearlessly exposed by him; and it is not at all to be surprised that in his continued advocacy of a just cause, the powers that be, were displeased. When the Cambridge Nicholson was established for the training of Native teachers, he became its first Principal. His successful career in Travancore was brought to a close in 1863, when he died of dysentery. The Bishop of Madras gives a touching account of his visit to him. He says :—

"When he went to England for his health a few years ago I was struck with his fervent but yet humble spirit, and greatly interested with his narratives relating to Missionary labours in Travancore. And last November when I visited him in the midst of his work in his bungalow at Kottayam, I found him the same true and loving servant of Christ. Oh for ten more Missionaries like him to come and help those who are doing their heavenly Master's work in Travancore." The Revd. Henry Andrews, succeeded Mr. Hawksworth in the Tiruvella Mission.

It was in connection with the Tiruvella Mission, that the

The famous Tiru-
vella Edict of 1853.

famous Edict of 1853 was issued which
excited considerable sensation at the time.

In 1853 the Church Missionaries made an excited protest against the treatment of one of their converts by the Pagoda authorities countenanced by the Dewan. A good deal of hot correspondence took place between the Church Missionary Society, the Dewan and the Resident on the subject. The facts of the case are as follows : At the town of Tiruvella a convert by name Cherrian from the Illoovar Caste happened to pass the public road adjoining the great pagoda there. The Brahmin Potti or priest who just came out of the Eastern gate, seeing Cherrian on the road in front, got provoked, and forcibly drove him out, and compelled him to take his way through the fields. A complaint was lodged before the Tahsildar to no effect; an appeal was then made to the Dewan who approved of the conduct of the local authorities, and sent an order to the Tahsildar, that lower castes and converts could not walk by the roads near temples but confine their walk through the fields. Revd. Messrs. Moody and Peet took up the cause of Cherrian and discussed it in rather a vehement language, and rightly maintained that Christian subjects of the state had the privilege and right to the use of all public high ways, and that none could force them to stick to fields and that the Dewan's order was an "Edict" sanctioning a system of persecution against their Christian converts inasmuch as Mahomedans and others were permitted to use such roads. The Dewan on the other hand held that he issued no such general "edict" against converts, and that his orders referred only to the particular case of Cherrian who being a convert from the Illovar Caste could not walk by the Eastern Gate or Gopuram of the pagoda, but by the field road the usual

route for lower castes. The case was latterly brought to the notice of the British Government, who condemned the Edict in unmistakable terms.

Rev. H. Baker (Jr.) the eldest son of the Rev. H. Baker (Sr.) joined the Travancore Mission in 1843 and was eminently successful in his labours. He enjoyed much influence in the land. He is best known for the very interesting and prosperous Mission which he started among the Arayans of North Travancore, the aborigines of the hills. They number about 30,000 souls inhabiting about 20 villages chiefly in the territory of the Puniat Chief or Rajah. They own farms and gardens of varied cultivation. The Arayans are said to be identically the same race as the Malleans among whom Archbishop Menezes had established a Mission 250 years ago, though work was not pushed on by his successors. They were originally worshippers of the devils supposed to hold sway over the mountain peaks and recesses of the ghats. They also worship the spirits of their ancestors confined to caverns and groves by the offerings of their Pusari. Mr. Baker was led to work among the Arayans under the following circumstances. A deputation of 5 men from the hills went to Mr. Baker's house at Pallam in 1848, and earnestly begged him to establish schools among them. As there was no road through 45 miles of jungle, it was difficult to get men willing to go there, and so Mr. Baker delayed. Seeing the delay, the headmen of several villages came to Mr. Baker, remonstrated with him, and implored him further, saying "We die like beasts and are buried like dogs: ought you to neglect us? we know nothing right, will you teach us or not?" Mr. Baker visited them in 1848 and within ten years of that, converted about 800 men. In 1858 when the Bishop of Madras

The Mission among the Arayans established by the Rev. H. Baker (Jr.) 1848.

visited Travancore, he confirmed 173 Arayans. In 1862 Mr. Baker baptized 900, and since then, the Mission has been vigorously extended. Mr. Baker wandered on mountains and through forests for many years and devoted his life to those poor depressed Hill tribes. At the time of his death in 1878 he had about 2000 converts. The Life of Mr. Baker has been written by Emily Headland in one of the Series of Mission Sketches. Mr. Baker was a Corresponding Member of the Zoological Society. The chief centre of Mr. Baker's operations was Mundakayam. The C. M. S. now possesses two prosperous stations among the Arayans viz., Malkavoo, and Ecruniapuram. Malkavoo contains the stone church erected by Mr. Baker, on a conspicuous position 2000 feet above the sea level, and it is "like a city set on a hill." At the present day, there are over 3500 converts among the Arayans, and the work is vigorously pushed on by the Revd. F. Painter.

The C. M. S. did not confine their labours to Travancore alone. As more labourers came the operations were extended to the neighbouring native state of Cochin. Trichur, the important centre of orthodox Brahmanism and Hindu bigotry, was occupied by the Revd. Henry Harley in 1842. In 1846 he obtained permission to visit the local jail and imparted spiritual instructions to its inmates. Mr. Harley laboured hard at Trichur for 25 years but with little success.

The Revd. J. H. Wilkinson who arrived in 1858 laboured for 7 years and retired in 1865 and was succeeded for a while by the Revd J. Wilson and the Revd. Messrs W. Smith, R. H. Maddox, F. Bower, with varied successes. A very admirable work has recently been carried on by the Revd. J. H. Bishop B. A., formerly the Principal of the Kottayam College.

Another important town in the Cochin state Kannam-
Kannanukulam Mission 1854. kulam, was occupied in 1854 by the Revd.
 J. G. Beuttler who had joined the Mission
 in 1850. Mr. Beuttler built the Church there and gathered some
 Christians. He retired in 1862, and died in 1878. He was
 succeeded by the Revd. J. M. Speechley (latterly Bishop),
 Revd. W. Hope and others.

When Missionary stations were thus increased, a number
The First Native Pastors of the C. M. S. of pastorates were also gradually formed
 and attached to each. The Kottayam Col-
 lege had already a few select men, specially trained for
 holy orders. The first Native to rise to this position was the
 Revd. George Mathan who was ordained in 1844. He was
 for some time in independent charge of a district as a Mission-
 ary, and did good work. He was connected with the
 C. N. I. Kottayam, and Tiruvella. He was a good Mala-
 yalam scholar and wrote a grammar of that language. He
 died in 1870.

The second native pastor was the Revd. Jacob Chandy
 of Olesha, Melkavoo, who was ordained in 1847. He died
 in 1869. Among the four who were ordained next in 1856,
 was the Revd. Koshi of Pallam who is best known for his
 translational works in connexion with the Bible and Religi-
 ous Societies. In 1885 he was appointed as Archdeacon of
 Mavelikara, and was the first Native of India raised to that
 office. Recently the Primate of England conferred on him
 the Degree of Doctor of Divinity. He is the vice chairman
 of the Church Council.

The other three who were ordained with the Revd. Koshi
 in 1856 were, the Revd. Jacob Tharyan of Mavelikara, the
 Revd. Omman Mamman of Changanacherry, and the Revd.

George Curean of Thazlawadi, vice chairman, Church Council, and essayist.

In 1860 the Revd. K. Kuruvilla, Pastor of Cochin and essayist was ordained. In 1863 two more men were ordained the Revd. J. Eapen of Kottayam, the winner of the first Malayalam prize essay "Syrian Church." (Died 1871), and the Revd. K. Chacko of Ericarte. The Revd. Justus Joseph (one of the six brothers of Tamil Brahmin converts of Peet) was ordained in 1865, and the circumstances under which his license was withdrawn has already been mentioned.

The number of Christians connected with the C. M. S. in 1858 was only 6480, but in 1868 they numbered 11,755, and in 1878 their strength was 19,931, and the communicants in the above three years were 1217, 3174, and 4930 respectively, and the contributions from the Native Church were Rs. 712 in 1858, and Rs. 1987 ten years later, and Rs. 5067 in 1878. As regards Native agency, the Readers and Teachers who numbered only 169 in 1858, and 175 in 1868, rose to 225 in 1878; of scholars, there were only 2719 in 1858, and 3296 in 1868 but in 1878 they counted 4665. The increase of Pastors from 6 in 1858 to 14 in 1868 and 17 in 1878 was marked by a corresponding decrease in the number of Missionaries, to 10, 9, and 6 respectively. The villages occupied were only 46 in 1858, and 100 in 1868, but in 1878 they counted 254. Thus there has been a steady growth in all directions.

The Mission eager as it is to extend its sphere of work, exercises great prudence in the selection of candidates for baptism. All that come forward are not freely admitted into the Christian fold. The new converts are sufficiently long kept

The growth of the Mission.

The Principles of the Mission with reference to converts.

under probation. The Revd. H. Baker (Jr.) thus describes the principles of the Mission in the paper read before the Missionary conference.

"In treating on the principles of this Mission, I need only to remark that we require as a first step in a convert that he remove all his *kudumi* or top-knot of hair and all other caste marks and eat with Christians of every origin. He then passes a certain portion of the time as a candidate for baptism during which he is regularly instructed and when he is able to tell what Christianity is and as proved by his moral conduct that he is fit to be numbered among those baptized that rite is conferred upon him at his earnest request. A further period is generally passed before he is admitted to communion; but to this rule there may be exceptions arising from the known Christian character of the convert or other sufficient reason."

A remarkable revival in the C. M. S. churches occurred in 1873 in which thousands of Christians were influenced for good. The revival began in July 1873 in the congregation of Mankuli in the pastoral charge of Revd. M. Warghese where, a woman had a remarkable dream in which a dark cloud appeared to rest on her neck and a mysterious voice warned her "Except you repent you will perish." The wife of a Brahman convert had also a similar dream. These women at once commenced preaching salvation. Their earnest appeals and prayers and their weeping and violent contortions of the body, attracted many and the influence spread. The Revd. David Fenn one of the revivalists of 1859—'60 visited Travancore in 1874, and entertained better hopes of the movement. One of the hopeful results of the revival was the large sales of scriptures which rose from 1119 in 1873 to 3034 in the following year. The revival thus continued to increase until the climax was reached in 1879—'81. The Revd. Mr. Richards who gives a brief account of these revivals in his thoughtful and well

The Revivals in the
C. M. S. Churches.

drawn up paper on C. M. S. work in Travancore read before the Missionary Conference of 1879, says :—

“Other tokens of good were the *reformed lives of persons* once notorious for drunkenness deceit and extortion ; in one or two cases restitution of property acquired by unfair means many years ago ; the earnest work for the conversion of the heathen by unpaid volunteers ; diligence in *attending Divine service*, and at the many new prayer meetings. To this revival we owe many of our most stirring hymns in Native metre “Lyrics,” as they are called ; the religious fervour and devotion of the times finding vent in hymns as it did with our fathers in the days of Paul’s Cross and Bishop Latimer.

Nine C. M. S. congregations in all were affected by the revival and 13 in the Syrian Church. Perhaps 4000 persons were directly and permanently influenced. It should be mentioned that some months before any ‘awakening’ two evangelists from Tinnevely visited Mavelikara Mission and here the revival spread particularly and almost exclusively.”

When these Syrian revivalists joined the Six years’ Party the C. M. S. work was greatly disturbed and they published numerous tracts exposing the movement and otherwise checked its progress.

The congregations of the C. M. S., from 1838, were, for thirty years, ruled by the Missionaries and Church Councils. the Native Pastors, who were of course under the control of the Bishop of Calcutta, and the immediate supervision of the Bishop of Madras. When however the Native Pastorate increased ; at the instance of the Parent Committee and for uniformity of method of work towards self-support &c, they were placed under a Church Council established in 1869 in which representatives from the clergy and the laymen under the Chairmanship of the senior Missionary met to discuss the state of affairs in the Mission. The ultimate object was the gradual self-support of churches and self-reliance ; the principle being that the church must collect its own funds, find its own ways and means, and spend

its own money for its own purposes. Hitherto the people were entirely resting on the Missionary who supplied funds for all their needs, whether to pay their Pastor or repair their Church; but the Council taught and fitted them to gradually take their own burdens. According to the original scheme, the fifteen pastorates were included in one Council, and each pastorate consisting of 500 to 1000 people had to contribute yearly 50 to 70 Rupees; and now a higher rate. At first the council met four times a year; but after three years it was divided into two councils the Northern Council and the Southern Council; and each pastorate was represented by two lay delegates and a native clergyman. In addition to this, a united council, called the Provincial Council with the Bishop of Madras or his deputy as chairman, met every year or so; but latterly, when Travancore formed into a separate bishopric, it ceased to meet. At present the Northern Council called the Kottayam Council is composed of ten Pastorates, and the Southern or Mavelikarai Council represents 8 pastorates. Each council has a secretary for the conduct of the business. The Mavelikara Council and the Tiruvellah Council have each three pastorates connected with them.

Though the Travancore Mission expanded and assumed such vast proportions, and the strength of the Native Christian community connected with it increased from 6480 to 19931 during the space of twenty years from 1858 to 1878; and though it was professedly an Episcopal Church, its great want was a bishop of its own. We have seen that the ecclesiastical supervision of the Church of England in Travancore was exercised by the Bishop of Calcutta from 1816 to 1835 and since 1835 by the Bishop of Madras. In 1880 however with the consent of

The erection of the
Travancore Bishopric.

the Maharajas of Travancore and Cochin, it was transferred to the charge of a separate Bishop consecrated for the purpose. Under the Act 5 Victoria, commonly called the Jerusalem Bishopric Act, a royal license was issued dated 16 July 1879 to the Archbishop of Canterbury authorising him to consecrate a bishop for Travancore and Cochin.

Accordingly on the 25th of July 1879 the Right Revd. John Martindale Speechley, who was for many years connected with Travancore, as a Missionary in charge of Kottayam and other stations and for some time Principal of the Cambridge Nicholson Institution, was consecrated as the first Bishop of the Diocese of Travancore and Cochin. He arrived in India on the 27th January 1880, and about 19000 Native Christians were transferred from the superintendence of the Bishop of Madras. Bishop Speechley held his first Provincial Council on 2nd February 1880. He ruled the churches with much prudence and zeal and extended the work of the Mission in all directions. He infused a new spirit into the Native Clergy, and did much to improve the condition of the Church. Owing to ill-health he retired from Travancore in 1889, and accepted the curacy of an English church. He died in 1897.

Bishop Speechley, on his resignation in 1889, was succeeded by Bishop Hodges the present Bishop in Travancore and Cochin. The Right Revd. Dr. Edward Noel Hodges was born in 1849. He was one of 'the praying band' of Queen's College, Oxford, where he took his degree with honours in 1873. For four years he worked as Tutor in the C. M. College, Islington, and in 1877 he went out as a missionary to the Telugu Mission, Masulipatam. His friend Revd. Arthur William Poole of

Worcester College was also appointed to go with him to the same station. At Masulipatam Revd. Mr. Hodges took up the Principalship of the Noble College, while his colleague Poole, who worked among the educated high caste Hindus, was appointed as the first Bishop of Japan. In 1883 Revd. Mr. Hodges was transferred to Ceylon as Principal of the Trinity College, Kandy, and it was while doing this work that he was raised to the Episcopate in Travancore. He was consecrated in 1890.

There are at present 37,880 Native Christian adherents in connection with the C. M. S. in Travancore, of whom 9562 or nearly a fourth are communicants and 32,389 baptized. The Native Christians contribute about Rs. 17,954 per annum. The Mission agency consists of European Clergy 9, Ladies 3, Native Clergy 22, Native Lay Agents male and female about 537 of whom 459 are males and 78 female teachers. There are also about 241 schools containing 10,607 scholars of whom 7046 are boys and 3543 girls and 18 Seminarists. The system of grant-in-aid to Education prevailing in the State is fully availed of. The Mission conducts some splendid educational institutions at Kottayam. First and foremost of the institutions is the C. M. S. College at Kottayam, where higher education of the Syrian Christian youths, which was begun by Mr. Fenn in the old college in 1818 and continued without interruption since 1837 in the present building, is being pushed on most vigorously by a European Principal and a Vice Principal. The thoroughly Christian education imparted is appreciated and fully taken advantage of by the Syrian community and others. In 1891 it was raised to a second grade college and it is intended to make it a First Grade

The present state
and prospects of the
C. M. S. in Travancore.

College ultimately. The number of students in it at present is about 600. The institution is very popular and it continues to attract students under the able management of its Principal the Revd. F. N. Askwith. Its efficiency has recently been proved by the brilliant successes of its students in the University Examinations. There is a Student Voluntary Union in connection with the college. The College buildings have lately been enlarged.

The next institution of importance is the Cambridge Nicholson Institution which trains Native Agents for the Mission. There are Theological and Normal Classes. Candidates from the theological classes are annually sent up for the Oxford and Cambridge Theological Preliminary Examinations and attain fair success. They also take part in open air preaching and Sunday school teaching. There are organised Y. M. C. A. and S. V. U.

In the matter of female education, also the Mission has made extensive progress. The Buchanan Institution which has been established at Pallam trains girls to be teachers. The educated girls usually marry Mission agents and other men of decent position, or take to teaching in girls' day schools. In Miss. Baker's Boarding School at Kottayam there are 74 boarders and 68 day scholars some of whom are Hindu girls. In the Buchanan Institution there are 128 boarders and 49 other girls. About 120 of these belong to the Scripture Union. They meet every week for a working party and realise about Rs. 150 with which they support a few branch schools. The Revd. Messrs. A. H. Lash E. Bellerby and W. J. Richards with their wives have done good service in connection with the Buchanan Institution.

The evangelistic work is carried on by the different itinerancies. The Tiruvellah Itinerancy is under the Vener-

able Archdeacon Caley, the Ettumanur Itenerancy is superintended by the Revd. A. C. Neve, the Alwaye Itinerancy is worked by the Revd. T. K. Ninan and supervised by the Revd. W. J. Richards. Year after year numerous out stations and schools are being attached to the various itinerancies and fresh openings are made, and converts from all classes are gathered into the fold.

The converts by the C. M. S. may be divided into four classes:—Syrian Christian, Arrayans, Chogans, and Slave or Pulaya converts. The Syrian Christians of the C. M. S. are those who profess to have left the Jacobite faith and adopted the Church of England form of worship. Though the Syro-Protestants have enjoyed immense benefits from the labours of the C. M. S. they cannot be considered as permanent adherents of that society. Outwardly they profess Anglicanism, but inwardly they are attached to their own Native Metrans or bishops, and are warm partisans and advocates of their cause. In the late Census many of them gave themselves out simple as Syrians and consequently the C. M. S. statistics did not agree with the statistics of the Government Census. As long as the Mission service is monopolised by the Syro-Protestants, and as long as they enjoy exclusively the innumerable privileges accruing to them from the existence of the excellent Mission institutions around them, they may continue their connection with the C. M. S. But if the loaves and fishes of the Mission service be fairly and equally distributed among all converts, we are afraid the results may be disappointing. Recently when an attempt was made to extend the benefits of some of the Mission institutions to converts from the other classes, the opposition was great. On the other hand, converts from the Arrian, Chogan, Pulayan

and other castes are likely to be permanent adherents of the C. M. S. There is no fear of their reverting to heathenism, and they have no Metrans of their own. Their material and spiritual welfare should therefore be better cared for. The educational advantages which the Mission affords should be freely and more extensively given to the children of these poor converts. There is no fair representation. There are no leaders of these poor converts holding any decent position of influence in the Mission, and the Syrian dignitaries of the C. M. S. zealously guard such privileges. Recently when an attempt was made to ordain a candidate from one of the so called low caste converts, the Syrian parishioners supported by their clergy managed to prevent his ordination though there was nothing proved against him. A 'Nazarane Mapilla' correspondent writing to the 'Western Star' on the subject says :—"No one can deny that the members of the Travancore Anglican Church have been taught to regard the Syrian Christian as the highest ideal of a Native Christian. Early marriage, sthreedhanum, pasaram, Nadavalakam and many other customs of the Syrian Church have been taught as part of the doctrines of the Anglican Church and therefore to be strictly observed as become Anglican members. They are practically to regard the Syrian Metran as the head of their community and to aspire for the privileges of the Syrian Church in preference to those of the Anglican Church whose membership they hold."* As the customary rule of the Syrian Church does not provide for the ordination of converts from other classes, attempts made by the C. M. S. to ordain converts from other classes are generally disfavoured and opposed. It is deplorable that such caste prejudices and distinctions should exist in Christian Schools

* Vide 'Western Star' p. 2 of 21st October 1899

and Churches where better Christian love and sympathy should prevail. Practically the children of the converts, from the Arrian, Chogan, Pulayan and other helpless and voiceless communities do not enjoy the benefits of the boarding Schools and College to any appreciable extent. The members of the Syrian Church with their ignorant superstitions, vain prejudices and traditions, and questionable ideas can not also be consistent members of the Anglican Church which preaches and upholds not in name alone, but also in practice; the brotherhood of man as taught by Christ.

The Syrian Christians who were themselves in a very degraded state in the beginning of this century, as plainly described in official reports, having improved their condition by the disinterested labours of Col. Munro and the C. M. S. should all the more gratefully support the hands of their benefactors in their endeavours to alleviate and improve the condition of other classes. Some of the children of the other classes should be given higher education, and should be freely absorbed in the higher ranks of the Mission service, as teachers, evangelists and pastors. It is a pleasing feature that of late some of the Hill Arryans volunteered for pioneer work among their own and other despised people such as the Malayars of the Palapilla Hills in Cochin among whom Revd. Mr. Bishop started evangelistic work lately. The Revd. O. Mamen, Pastor of Mavelikara in a recent Report* gives an

* He writes to the Bishop :—"These converts are the first we have had from among the Pariahs, who are very different from the Pulayans. The Western Pulayans came under instruction in 1850 in this diocese. The Eastern Pulayans came only in 1870 in large numbers; and the Pariahs in 1880. The Western are the lowest in quality; the Eastern more religious, loyal to their masters; the Pariahs the most intelligent and energetic and cunning. They are degenerated from Brahmins. The forty-one converts were instructed by myself before they were accepted. The words of Isa. xi. 6, wolf and

interesting account of the baptism of 41 adults drawn from four different villages which took place on 9th May 1898, the candidates representing three different castes Chogans, and Pulayas and Pariahy.

The evangelistic work in Cochin, Trichur and Kunnankulam carried on by the Revd. Messrs. Bishop and Bower continues to prosper and shows good results. So also, the labours of the ladies of the C. E. Z. M. S. and their native assistants are much blessed. The literature sent out by the Kottayam Press immensely helps the Christian work in the land. The C. M. S. has still much pioneering work to do. The extensive 'High Range' District which is growing in importance by the vast industry of the planting community, and other such districts have not yet been touched.

The Anglican Bishopric in Travancore is confined to North Travancore and no endeavours are being made to extend the diocese throughout the length and breadth of the State. It would appear that by virtue of an agreement with the L. M. S., the C. M. S. is prevented from extending their operations to Quilon and southwards. We doubt the expediency or propriety or justness of such an agreement if the Church of England is in any way earnest about spreading their distinctive principles. As it is, a body of Christians or converts in the South who like the Anglican forms of worship and Church government, and who have chosen to prac-

lamb were fulfilled. These three castes were inveterate enemies, never ate together nor touched each other. After baptism they were all entertained by me. It looked like a festival; all enjoyed the occasion and were very happy. The Pariah women sang our lyrics very beautifully, and repeated the Creed &c., without a single mistake and mispronunciation. All came in their clean clothes. About forty remained behind gazing at the sight. Several were very sorry that they were refused as unfit to be baptised. After their *canjy* they all remained to witness a marriage of a Pulayan couple." *Vide p. 285 of the C. M. S. Report for 1898-99.*

tice its rites and ceremonies, would not be taken over or protected by the Bishop, though he claims to be the Bishop of Travancore and Cochin: and his territorial jurisdiction has no meaning. If the Bishop and the people are unable to follow their religious convictions, it means that they have no liberty of conscience. Moreover such an agreement as above referred to is opposed to the fundamental principle of the L. M. S. which gives their converts full liberty to follow any form of worship or Church government they like.

On the whole the C. M. S. have much cause to be thankful for the great success achieved by them in Travancore, and it was only appropriate that the Second Jubilee or Centenary of the Parent Society was celebrated in 1898 with such unbounded enthusiasm. The Society continues to do much good and is a great power in the land. The progress which has already been made gives us the hope that its career in future will be still more bright yielding an abundant harvest under the blessing and guidance of God. To Him be glory, laud, honor and power.



CHRIST CHURCH, TREVANDRUM.

CHAPTER XXIV.

There are no documents available to show when the Government Chaplaincy in Travancore was instituted. The original Charter of the East India Company granted in 1698 obliged them to maintain a minister in every garrison and superior factory who should apply himself to the native language of the country where he resided "the better to enable him to instruct the Gentoos that shall be servants or slaves of the same Company or of their agents in the Protestant Religion." And as Anjengo in Travancore was one of the earliest English Factories in India having a Fort and a Garrison of its own, with numerous European traders, it is possible that there might have been resident English Chaplains there though no information is available regarding them.

In the present century the first who proposed a Government Chaplaincy for Travancore was Bishop Middleton the first Bishop of Calcutta when he visited this country in 1816. In the first week of April of that year he reached the large Military Station of Quilon and there learned some particulars respecting the Syrian Christians which, he says mournfully, confirmed all he had heard of their depressed disunited condition. He could not help feeling humiliation and sorrow when he considered that the poor fishermen of the Syrian Community had the zeal to provide themselves with a Church, while those of his own Church residing at Quilon were without any building consecrated to the worship of God. A Chaplain was immediately provided and the good Bishop did not quit Quilon without receiving the promise of the Commanding Officer that arrangements should be made for secur-

ing the attendance of all the soldiers at Divine Service every Sunday.

After the organisation of the Indian Government Ecclesiastical establishments the first Chaplain that was sent to Travancore by the above Bishop, as far as we are able to ascertain was one Revd. J. Hutchinson who arrived at Quilon in February 1817. He was stationed at that town to attend to the spiritual wants of the European Subsidiary Force stationed there. He received an allowance of 200 Star Pagodas which was in 1818 changed into 702 Company's Rupees. We may also mention that the Revd. Mr. Williams a clergyman who was stationed at Cochin occasionally visited his brethren in the South. In 1818 he went to Kottayam where Mr. Bailey gave him a hearty welcome. Mr. Williams brought with him a good supply of Bibles and Gospels and presented them to Mr. Bailey who was in great need of them. Mr. Williams came also to Quilon where he conferred with Mr. Hutchinson on various topics, and how they could help the Missionaries in propogating the Truths of the Gospel in this Coast.

Mr. Hutchinson did the important duties of Chaplain at Quilon for about 5 years when in March 1822, Chaplain Revd. G. Jefferson relieved him. A small clerical establishment including medical aid not exceding Rs. 75 a month was given him.

The Quilon Subsidiary Force about this time contained a few Roman Catholics to whom the local Vicar Padre Joseph Mariadas Ramediaz ministered since March 1821. In 1822 he claimed a remuneration for this duty to a part of the Regiment. Government recognised F. Joseph's services and

The first Chaplain
The Revd. Mr. Hutch-
inson 1817.

The Revd. Mr. Jeffer-
son 1822.

The Roman Catho-
lic Chaplains Padre.
Ramediaz, 1821.

resolved to grant him an allowance of Rs. 20 per month as long as the European troops continued in that station, and he officiated as Chaplain to the troops of the Roman Catholic persuasion.

Mr. Jefferson left Quilon in December 1825 and was absent from the station till June 1826 when he resumed work and continued in it till September 1826 when he quitted Quilon for good. For a few months there was no minister, but in February 1827 the Revd. F. Spring was deputed and he continued in the Chaplaincy till August 1828 when he went for a change and rejoined duty in January 1829 shortly after which he left Travancore.

The place was left vacant till December 1829 when the Revd. P. Stewart was transferred from Belgaum to Quilon. Mr. Stewart remained in Travancore for a few years. He was succeeded by the Revd. George K. Graeme who arrived in Travancore on the 12th November 1834.

In 1837 Revd. Vincent Shortland came to Quilon and continued in the Chaplaincy for a few years. In January of 1837, at the request of General Fraser, the Madras Government decided that the Military Chaplain at Quilon should visit Trevandrum once a month for the purpose of holding Divine Service and Mr. Shortland accordingly paid monthly visits to Trevandrum regularly.

Mr. Shortland did a great good to the people of Quilon in establishing a well conducted English School at the Station, a want which was greatly felt by the many families there who had not the means of sending their children to any other more favoured place in

Revd. Messrs. Stewart and Graeme.

Revd. V. Shortland. Trevandrum made an out-station to Quilon 1837.

The Quilon Chaplaincy School.

India. He felt this as a serious evil which would prove ultimately detrimental to the best interests of the public, no less than of families and individuals. He forthwith published a circular and secured donations and monthly subscriptions. In order to give permanency to the undertaking he also procured help from British Government. The Travancore State gave a grant of land rent free for a School room and also subscriptions. Mr. Shortland superintended the institution.

In 1837, a church was built at Trevandrum in express and unquestionable connection with the Church of England, to which Mr. Shortland himself contributed 100 Rs., as the cost was defrayed from subscription from General Fraser and other people in the Town. That it was originally connected with the Established Church is evident from the arrangement within Chancel etc. in the east end according to the peculiar usage of the English Church. And it was intended for Mr. Shortland's use whenever he visited this station. Engineer Capt. Horsley planned and built this sacred edifice. At a general meeting of subscribers to the Church Fund, held on the 29th August 1839, it was agreed that a committee should be appointed to draw up a Trust Deed on the principle that the Church should be available as a place of worship for all orthodox Protestant Christians without reference to sect or party. And Revd. Mr. Cox, Major Campbell and Mr. Roberts formed into a committee; but for more than a year they were not able to arrange a Deed for want of a document giving the Trustees legal possession of the ground. By the Resident's good offices, the Travancore Government granted a document in the name of Major Campbell who was put in legal possession of it in behalf of the Protestant Christians, and till the Trust Deed came from a Madras Lawyer;

Building of the Trevandrum Protestant Church 1837 and the Committee of management.

Major Campbell, Mr. J. Caldecott, Capt. Daly and Mr. Snow officiated as temporary Trustees. In March 1842 the Trust Deed was signed, and Major Roberts Nutter Campbell transferred his right in the church ground and buildings to Major-General James Stuart Fraser, Robert Nutter Campbell, John Caldecott, Capt. Henry Wolf Daly, Capt. William Henry Horsley, Surgeon James Eaton, Mr. Joseph Roberts Mr. Francis Snow and Mr. Thomas White in trust for the Protestant community of Trevandrum. It was stipulated in the Deed to use the Church only for Public Meetings, for Divine Worship, and for meetings and deliberations on matters connected therewith, provided the services and meetings were conducted by none other than 'godly men who held the doctrines commonly called Evangelical'; that is to say 'those of the Holy Trinity, the union of real Deity to Humanity in the person of Jesus Christ, original sin, Regeneration by the Holy Spirit, Justification unconditionally by Faith alone and Holiness of life as the evidence of Faith.' It was again agreed that the church should not at any time be appropriated to the sole use or be subjected to the exclusive control of any particular church, denomination or sect of Christians whatever, that any difference of opinion among the Trustees must be settled by the majority, that two of them should be church wardens and one the treasurer forming into a local committee for the preservation of Church buildings and property, for attending to all matters ordinarily connected with the convenience of the Congregation, and to make arrangements in case the services of any Protestant minister of the Gospel become casually available to perform Divine Service.

This Church is still in the hands of Trustees, and has for a long time been used as the place of worship for the Native Congrégation of the L. M. S.

It was in 1837 that the Tamil or the Native Congregation of the Members of the Church of England at Trevandrum was formed. It took its rise in the following way. When the Government Printing Press was established in 1834 most of the men imported were Christians. There were also a number of Christians among the domestic servants of the European officials. A well educated and respectable Native member of the Church of England named Christian David then English Clerk in the Printing Press collected the scattered members together and began to hold regular meetings for Divine Service in his own house on Sundays. Christian David was also Tamil Munishi to Capt. R. N. Campbell, at that time Commandant Nayar Brigade, and by this gentleman the infant congregation and its founder were brought to the knowledge of the Chaplain Mr. Shortland and the Resident Col. Fraser. Col. Fraser and his brother-in-law Lieut. Stephenson greatly interested themselves in the affairs of the Native Congregation, and Christian David was authorised to conduct Divine Service on Sundays in the (old) Church. From this time forward service was regularly conducted in the Tamil language every Sunday, and the Chaplains, when they paid monthly visits to the out-station of Trevandrum, administered the Sacrament of the Lord's Supper to the Native Church together with the English Congregation.

The Revd. Mr. Whitford.

After the transfer of Mr. Shortland, the Chaplaincy of Quilon was vacant for more than 3 years till 1841 when the Revd. F. W. Briggs acted for a few months. He was succeeded in August 1842 by the Revd. R. Wells Whitford M. A., who though of an eccentric

character was full of Missionary spirit. He exerted himself much for the welfare of the small congregation and infused a new spirit into them.

Mr. Whitford in his zeal for religion went beyond his legitimate sphere of labour as Chaplain, and began missionary work. He was for this accused by the Church Missionaries at Kottayam and by the Church Committee at Trevandrum with both of whom he became unpopular. On Whitford's first arrival he paid respectful visits to the reverend Missionaries of the Protestant Church in Travancore and cultivated friendship with them. He studied the language of the country as he had also charge at that time of a Malayalam Congregation at Cochin numbering 50 to 100 souls. A Syrian Christian brought up by Mr. Doran at the College and who had been Munshi to Mr. Peet, was employed as Catechist on producing a letter from his minister Malpan Abraham of Maramann, who besides furnishing the requisite credential, invited Mr. Whitford, his own ill-health preventing him from going to see him. Accordingly soon after Christmas of 1842 Mr. Whitford went to spend a day with him and on hearing that the Metran was at Neranum he desired to see him. But the Metran came down to Mavelikarai where Mr. Whitford visited him as requested. Mr. Whitford though late went also to see Mr. Peet; but the latter declined to see him, apparently for seeing the Metran who was not friendly with the C. M. S.

Mr. Peet complained that Mr. Whitford forsaking his duties at Quilon as Chaplain to the Honorable Company travelled about the Rajah's provinces to gain credit among the Natives for the ostensible purpose of weakening the cause of

Mr. Whitford and misunderstanding with the C. M. S. and the Church Committees.

the Protestant Missionaries, and that he halted at a Native Christian's house. Mr. Whitford's movements among the Native Christians made the Church Missionaries suspect him, and he was regarded as one usurping their authority and trespassing upon their legitimate work or field of labour.

Unhappily similar misunderstandings with the Trevandrum Committee also soon arose. Mr. Whitford seeing that there was no Church house of his own at Trevandrum, demanded of the local Church Committee that a suitable building should be provided to hold services, but they refused on the plea that as his visit was a monthly one there was no necessity for a permanent building. Mr. Whitford on the other hand maintained that it was not at all decent that a Government Chaplain should be dependent, for a due discharge of his sacred and important duties, on the private bounty or precarious caprice of individuals however amicable and excellent they might be. He therefore applied for a separate place which he might use at any time for public service and as a vestry for official meetings with the people. He also maintained that the Bishop's order to him to pay visits to Trevandrum "once every month" was not meant one day only or one time of service but one visit for such portion of the month as may best meet the several necessities of the two stations; and otherwise too "every curate in the church or chapel where he ministereth" was required not being otherwise reasonably hindered to say service 'daily' and that 'openly' with such due notice that the people might come to hear God's words and pray with him but this could never be done unless some one fit place be fixed and known. He wrote "our saviour also hath charged us "not to go from house to house" but to abide in one that may be worthy. Moreover the circular

which the Archdeacon of Madras gave Mr. Whitford directed him to pay monthly visits to Trevandrum pastorally, that is as a shepherd.

With regard to the charge that Mr. Whitford was weakening the influence of Protestant Missions he maintained that it was wrong to think that no Europeans could fulfil in Foreign State the Missionary office without leave first obtained. As the Crown requires, all the ministers of the Established Church wherever placed must execute their ministerial office which is essentially a Missionary office towards all the subjects of the Empire. As already said the Honourable Company when but private merchants nearly two and a half centuries ago in providing for the spiritual welfare of their servants ordered that in every principal Residency, factory, or station there should be an appropriate building set apart for public worship only, and that the Minister or Chaplain should apply diligently to the language of the country so as to be qualified to train up children of their servants and instruct the heathens under their control in the pure principles and practice of the Holy Faith. A Chaplain must fulfil these functions. Agreeably to these instructions of the Court of Directors, Mr. Whitford affirmed that all the Christian population of the place especially all members of the English Church, without any heathenish or Hindu reference to his birth or caste, were the objects of his care; though undoubtedly the purpose of the Government in ordering their Chaplain to Trivandrum primarily was for the spiritual comfort of the British Resident and other Christian servants of the Company. The European officers at Quilon were also displeased because Mr. Whitford delayed over a week at Nagercoil waiting to receive the Metropolitan without arranging for service at Quilon.

When Bishop Wilson arrived in Travancore he was very sorry to find a good deal of misunderstanding between the lay men and Missionary gentlemen and Mr. Whitford, and so upon his advice the Bishop of Madras came to Quilon in April 1843 and thought it advisable to prohibit Mr. Whitford from paying any further visits to Trivandram. In July 1843 Mr. Whitford received orders transferring him to Madras. In justice to Mr. Whitford it must be said that he was innocent though indiscrete.

His successor the Revd. Mr. Rowlandson who occupied the station of Quilon from 23rd August 1843 to 30th October 1846 was equally earnest in promoting the welfare of the Native Church. At the suggestion of Christian David, Mr. Rowlandson opened a preliminary English School attached to the Chaplaincy, and appointed Christian David as School master in addition to his other duties as Church Clerk etc. With the aid of the Resident General Cullen and other gentlemen, this School in the Cantonment progressed to be an important institution and was the feeding School to H. H. the Maha Rajah's Free School. It was at first under the management of the successive Chaplains Revd. Messrs. Stone, Kilnock, B. A., James, Pope, McKee and Howard, and for sometime under the inspection of the Revd. C. Mead. As the School increased in usefulness Mr. Mead appointed Mr. John Palmer as an Assistant master in 1856.

The Revd. Mr. Meade Nisbeth Stone M. A., took charge of the Chaplaincy in April 1847. The management of the Church affairs went on smoothly until about 1850, when dissensions arose. They originated in points of doctrine, during

Revd. Mr. Stone,
Dissensious in the
Church.

the incumbency of the Revd. Mr. Stone when Chaplain at Quilon. Instead of Christian charity and unity ruling the hearts of the people, hot sectarian feelings prevailed and split the congregation. The disputes ran so high at the time, that some of the trustees resigned. The gulf widened and the following unhappy incident led to the final separation. The Revd. Mr. Kinloch B. A., who acted as Chaplain at Quilon for 3 months in 1851, being a stranger and wishing to visit the out-station of Trivandrum, announced his coming to Capt. Daly, the then officer Commanding Nair Brigade, and in accordance with the Company's Regulations, proposed to have the Divine Service on a certain day, expecting no doubt that he would like his predecessors be allowed the use of the Chapel, or that at all events a suitable building would be provided. But Captain Daly as a Trustee instead of informing Mr. Kinloch that the Chapel would be at his service, told him that he had provided for the purpose a bungalow then used as a Native School, the said bungalow being an old sergeant's quarters utterly unfit from its size and condition to receive the society of Trivandrum. This provoked a series of correspondence rendered more acrimonious from other causes. Capt. Drury and also one of the Trustees under the signature 'Veritas' gave vent to their feelings in a series of letters to the 'Madras Athenaeum' in 1854, in reference to a contribution from Capt. Daly who was not satisfied till sufficient explanation was offered. Thus the trustees instead of quietly allowing the Chaplain the use of the Church building during his visit to Trivandrum appealed to the public newspapers. Col. Grant tried his best to make matters smooth but to no purpose. The Madras Government also declined to interfere in a case which had nothing to do with its powers of administration, and in which appeals were made to

the public through the Press. Through the judicious efforts of General Cullen, and by his permission, service was held for several years in a room in the Residency, and for Native Christians at Christian David's house.

Matters having come to an unpleasant crisis, the leading members of the Established Church in Trevandrum raised more than 2600 Rs. in aid of the erection of a church at the station for the exclusive use of the members of the Church of England, a design to which the Bishop himself was favourable. The same year they applied to Government for aid and for sanction; the Government made a grant equal to the local subscription. Plan and estimates for about 7000 Rs. were furnished, and through the kindness of the Travancore Government, their able Assistant Surveyor Mr. Shedden conducted the erection of the sacred edifice. The foundation stone was laid on the 13th December 1858, by General Cullen in the midst of a large concourse of people, Christians and others. H. H. the First Prince Rama Vurmah (afterwards Maha Rajah) too accidentally happened to be present on the occasion. A bottle with a parchment containing the date of erection, the names of leading officials in the State and full list of subscribers, European Christians headed by General Cullen, and Native Christians by Mr. Christian David was also deposited in the foundation. The Church was consecrated on the 15th November 1859 by Bishop Dealtry under the name of 'Christ Church.' The old Church is now used by the L. M. S.

The Revd. Mr. Stone left Travancore in November 1852.

The Revd. Messrs.
James, Pope and Mc-
Kee.

The Chaplaincy was vacant for sometime, and the Revd. M. W. W. James took charge in 1854 and held it till 1855. The Revd. J. P. Pope acted 1856 to 1857; and the Revd. James

McKee B. A., from April 1857 to June 1860 for the first time and again afterwards.

On the 14th of April 1860, Christian David while attending a funeral, was seized with apoplexy and expired the following day, to the great grief of the whole congregation and his school boys.

Death of Christiau David.

On the death of Christian David, Mr. B. Comely was appointed church clerk, and he also took charge of the Chaplaincy English School. The school however soon ceased to exist, as by this time the Government English District Schools had been established. The Tamil Service was taken up by Christian David's cousin John Palmer.

The Revd. Richard Firth M. A., acted as Chaplain of Trivandram for a short time, from 1860, He took a great interest in the Native Congregation, and provided Prayer and Hymn books for use in church. At this time the residence of the chaplain was transferred to Trivandram, and Quilon became an out-station an event which greatly strengthened the native congregation at Trevandram. At Quilon however a flourishing community of Native members of the Church of England was almost broken up by the removal of the Chaplain.

Revd. Mr. Firth. Trevandram made Head Station.

In 1862 a catechist named Moses was engaged for a short time for Trevandram. He was the first catechist to receive regular pay. On his leaving the station John Palmer resumed the work.

The Revd. Thomas Foulkes who was Chaplain from September 1863 to July 1865, interested himself much in the congregation. Having been a missionary and being acquainted with the Tamil

Revd. T. Foulkes.

Language, he was able to take an active part in the Vernacular Service. He also introduced the Tamil Sacred Songs and Lyrics many of which were composed by John Palmer and D. Biddulph both of whom were poets of great ability.

The Trivandram Women's Work Shop was established by Mr. Foulkes in 1863, one of its objects being to assist the poor members of the Native congregation. During the two years the Revd. W. S. Trotman was in charge of the Chaplaincy, he improved the cemetery of Christ Church by building a new wall round the Churchyard and planting ornamental trees.

In September 1865 the Revd. J. McKee D. D. was again appointed Chaplain and with the exception of two years furlough, he continued to occupy the post till 28th February 1873. There were at this time 32 families or 106 individuals in the Native congregation.

The number of attendants at the Vernacular service was largely increased by the powerful preaching of Mr. Devavarum Biddulph, for whom Mr. Foulkes had particular regard. Revd. Mr. Mead also occasionally took part in the service by permission of the chaplain. Mr. Biddulph assisted by John Palmer also held prayer meetings once a week in the houses of members of the congregation. Mr. D. Biddulph after about 10 years of active service died on the 28th December 1874. His standard works in Tamil Christian literature are monuments of his deep learning and piety. After his death the catechist's duty again devolved upon John Palmer.

The Revd. Mr. Pettigrew came in March 1874 and continued till February 1878. The congregation at this time was largely increased by Syrian and other Malayalam speaking Christians from the northern parts of Travancore who came to the capital for education and other purposes. The Malayalam members of the congregation asked Mr. Pettigrew to start a Malayalam service. By his permission M. Chandy a Syrian Christian Clerk in the Huzur English Office, assisted by some of the members of the congregation, conducted the Malayalam Service at 3 P. M., every Sunday, the morning service being in Tamil as usual. In January 1877 a catechist named Theophilus was appointed for a short time, but he was forced to leave the place through some misunderstanding with certain members of the congregation. Mr. Pettigrew again applied to the Revd. J. Caley of Tiroowellah for a Catechist. He sent M. P. Matthen (new Revd.), who took charge of the Malayalam congregation in June 1877.

Mr. Pettigrew in his book, "Episodes in the life of an Indian Chaplain" page 255 has thus recorded the state of the Native church in his time; he says,

"I found the Mission in a very languishing state; and yet with fluctuating fortunes according as to who the Chaplain for the time being happened to be, it had existed for more than 40 years. Though persistently assailed on the right hand by the Romanists and on the left by the London Mission, they have steadfastly kept true to the Catholic Church of England."

Amidst all these difficulties, the Trevandram congregation English and Native, steadily grew and showed signs of life. Much of its prosperity was due to the good Bishop Gell of Madras who con-

Revd. Mr. Pettigrew
and the Malayalam
Congregation.

Bishop Gell.

trolled its destinies during the long period of 30 years. Besides the regular visitation in times of difficulty, he so arranged matters that everything tended to the growth and welfare of the congregation.

On the appointment of Matthen as joint catechist with John Palmer, the service at first was partly in Tamil and partly in Malayalam, the morning service was conducted in Tamil, and the afternoon in Malayalam. Mr. Palmer retired in January 1878 and from that time, all the services were conducted in the Malayalam language and after a time the old arrangement of two services one in Tamil and one in Malayalam was revived. Mr. Palmer received his full pay as pension till his death. He died on the 23rd April 1883, at the age of 71, his whole life having been given to the service of his Master.

The Chaplains who have occupied Trivandram in recent years are the Revd. W. Scott B. A., (Aug. 1878 to April 1880) who founded the Sunday School and began to collect regular subscriptions from Native members of the congregation, the Revd. J. Black M. A., (October 1880 to November 1882) who was the first to administer the Holy Communion at the Malayalam service. He collected the neglected congregation at Quilon and re-instituted the vernacular service in that place; and the Revd. C. H. L. Wright M. A., who as Chaplain on two occasions in 1883-4 to 1884-5 did much to strengthen the Native Congregation. In 1882 Mr. Black proposed the enlargement of the Christ Church Cemetery. In the following year Mr. Wright renewed the proposal. The Travancore Government withdrew their objections and granted the adjacent waste land to the west to be added to the Church compound.

Revd. Messrs. Scott,
Black and Wright.

The Revd. C. H. Malden took charge on the 4th March 1885 and continued till 4th March 1888. He was greatly interested in the Native Church. In 1887 the Native Congregation completed the 50th year of its existence. Its Jubilee was celebrated by the institution of a Church Committee, who framed a set of rules for the guidance of members. Two church wardens have been elected to assist the catechist in his duties. To provide for a Pastor a fund was started called "The Trivandrum Native Clergyman's Endowment Fund," which has steadily increased since.

The Revd. Mr. Malden and the Jubilee of the Native Congregation.

The Revd. Walter George Barry officiated from October 1887 to April 1889. He was succeeded by the Revd. H. B. Norman formerly a Missionary in Tinnevely. Mr. Norman was the last Government Chaplain in Travancore.

Revd. Messrs. Barry and Norman.

After Mr. Norman left Travancore in March 1890, there were no Chaplains for about two years. During this interval the C. M. S. Clergymen from Kottayam (Messrs. Caley, Romilly, Lash, Richards, Thompson Adams, Palmer and others) paid occasional visits to Quilon and Travandrum. At other times Messrs. A. H. Jacob and H. S. Ferguson, Lay Trustees conducted the regular services in the Church.

When Bishop Hodges was appointed to Travancore in 1890 he undertook to provide for the Chaplain's duties at Trivandram and Quilon and the Government sanctioned an allowance of Rs. 250 per month for this duty.

Recent changes and the arrangement with Bishop Hodges regarding the Chaplaincy.

Bishop Hodges paid his first visit to Trivandram on the 25th January 1891 and second visit on the 9th August 1892 and similar visits in February and August.

The first Chaplain appointed by Bishop Hodges under the new arrangement was the Revd. C. F. Breay who took charge on the 6th November 1892 and patiently continued till 29th May 1897 when he was taken into the Madras Government Establishment as Chaplain of Trimulgherry. Till the arrival of the next Chaplain Messrs. H. S. Ferguson and Cosby, Lay Trustees regularly conducted the services.

The C. M. S. clergymen from Kottayam paid occasional visits to Trivandram till the arrival of the present Chaplain the Revd. J. W. Boyer in February 1899. A new Chancel built through the efforts of the Revd. Mr. Breay was consecrated by Bishop Hodges in the beginning of 1899.

CHAPTER XXV.

We have at some length endeavoured to give an account of the labours of the two great Protestant bodies who have laboured in Travancore and Cochin with such marked success. Our story shall, however, remain incomplete if we did not make any allusion to the work of two other Protestant Missions which entered the field with equal zeal and fervour, but with results not so vast or enduring. The first of these two was the Church of Scotland Mission to Travancore and Cochin. This Mission seems to have been organized in 1833, and apparently its chief object was the conversion of the small community of Jews in the two states.

The Church of Scotland Mission to the Jews in Travancore and Cochin 1833.

The first Missionary of this special Mission was one Revd. J. Samuel who arrived at Cochin in the 27th of March 1834 as "Missionary to the Jews in India." The purpose of his coming was not mainly to introduce Christianity as for educating the Jews and giving them a moral training and to bring them to a higher degree of civilisation and gradually do away the blemishes with which their character had been stained through public papers. There being more Jews in the Cochin Rajah's territories than in Travancore he wanted to reside in Cochin and extend his work in North Travancore. But unwilling to establish himself there until he was well acquainted with the nature and circumstances of the place he delayed until he should form a better knowledge of the things connected with his Mission.

The Revd. Mr. Samuel 1834.

At first Rev. Mr. Ridsdale of the C. M. S. received him kindly, took him to the Jews Town at Mattucherry and introduced him to various Jewish friends and at last brought him to the house which had been the former school. Mr. Samuel immediately commenced the school and made very fair progress. He patiently and contentedly worked among his brethren and recovered a few from their moral degradation. From 9 in a fortnight's time his converts rose to 54 before the end of the year. Unfortunately serious misunderstandings arose between Mr. Ridsdale and Mr. Samuel regarding the School and the Library. Mr. Ridsdale also maintained that there was nothing to be done amongst the Jews and that Mr. Samuel's men in various ways disturbed his work.

Mr. Samuel leaves
for Calcutta with a
bitter heart.

Many obstacles having been thus thrown in the way of Mr. Samuel's labours his usefulness among the Jews in Travancore and Cochin was seriously obstructed. With deep wounds in his heart he overlooked every reproach of the Jews and the scandalous reports of the Christians. But since he found that the heart of compassion was shut against him, even in a Christian brother who forgot the tenderness of the relation in which he stood with him, Mr. Samuel resolved to quit the place even as Abraham, separated himself from Lot and with a bitter heart left for Calcutta for the time being. The Mission languished for some years though after a time Mr. McLeod took up the management of the School.

The Revd. Edward
Lazeron 1845.

Not discouraged by these results the Established Church of Scotland sent another Missionary to the Jews. The Revd. Edward Lazeron who had been formerly Missionary Agent for the conversion of the Jews

in the service of the General Assembly was appointed by their Committee for Travancore and Cochin. He arrived at Cochin in the beginning of April 1845 and soon after took charge of the School from Mr. McLeod. Mr. Lazon pushed forward the work with unabated zeal. He visited Mala, Chainum, Parur and other places and established schools. He secured the use of Sirkar building in some places and other helps from the sirkar. The Cochin Rajah's allowance of Rs. 25 per month to the Jews School was transferred to him and he also spent some more money from his pocket. In August 1848 an unpleasant event occurred. Mr. Lazon dismissed the Hebrew Teacher at Cochin and appointed a Protestant instead. The two sections of the Jews opposed this and refused to read the Hebrew New Testament which had been introduced into the school several years previously by Colonel Fraser the Resident with the approval of H. H. the Rajah of Cochin; and there were still there some 40 to 50 Hebrew Testaments the property of the sirkar. For a time there was misunderstanding and the work went on smoothly again. In 1855 on his return voyage from furlough Mr. Lazon compiled a short Malayalam—English and English—Malayalam vocabulary and printed it for the use of Travancore and Cochin Schools. The Mission to the Jews in Travancore and Cochin having not proved very successful it was abandoned after about 25 years of work.

The other Mission referred to above is the Salvation Army. The operations of the Salvation Army which extend over a great part of South Travancore and the regions round about Mavelikarai in North Travancore, began with comparatively poor foundations. The success achieved by this little band of Christian

The Salvation Army
in Travancore.

workers during the past eight years of their existence, in spite of much opposition from the Hindus and Christians alike, deserves serious reflection. The views of God are fully unfolded in the doings of this denomination in South Travancore, and the great success that has attended their endeavours bears unmistakably the Divine stamp. God has enabled them to play an important part in the destiny of the down-trodden and the despised classes of Travancore.

The Salvation Army began to feel their position secure in Travancore only in the year 1892, though
Its Commencement. they worked very systematically during the year preceding. From 1887 Nagercoil was only an occasional visiting station of itinerant Salvationists, notably that of Major Musa Bhai "Captains" Yesu Patham (Kiel) now the Divisional Officer at Mavelikarai, and Srinivasagam, another European Officer. During their short stay at that place, they held meetings at the request of the local Christians in the streets, but they did nothing in the shape of securing converts or the like. Probably they did not believe in the art of "proselitizing" Christians, or they were afraid of being accused of creating dissensions within the Christian fold. In the year 1890, however, some of the local Christians sent an earnest invitation to the Territorial Commander of the Salvation Army at Madras requesting him to start evangelistic work in the heathen villages around Nagercoil, if not in the town itself. He deputed a batch of about 20 Salvationists ere long for work in South Travancore, considering the invitation as the Divine call to preach the Gospel to poor perishing souls. Corps were opened at Kanakapuram, Paniyur, Ezhushattapattu, &c., villages lying on and on the other side of, the frontiers, 10 to 15 miles distant from Nagercoil; and at the request of the late Revd. Mr. Cox of "Olivers" Estate,

who was a great friend and benefactor of the Salvation Army, another corps was opened on his estate, he undertaking to meet the expenses of the Salvationists to be stationed there. Innumerable were the trials and troubles and hardships those good persons, including a few European ladies fresh from England, suffered in their labour of love. The people among whom their lot was cast, were unfortunately a community of hard-hearted, unrelenting and unapproachable rustics. The Salvationists—there were two in each village—went about the village begging for alms and returned home almost empty-handed. They went from house to house, rather hut to hut, and requested the people to attend the usual night meeting, but the people would not even condescend to listen to their entreaties.

After one year's hard work, the Salvation Army decided to abandon their barren field of labour and to go seeking for "fresh fields and pastures new." Accordingly, they withdrew to Nagercoil, which had been made their head-quarters on account of the postal and telegraphic facilities it afforded, to consider what was to be done next. As the phrase goes, "a council of war" was held, consisting of the leading officers then present. In the council there was one Captain Deva Sundram who suggested a trial work among the Panchamas; though the suggestion had been at first set aside by the majority, they afterwards reconsidered and referred the matter to the authorities in Madras. The Madras officers resolved to carry out the suggestion brought forward by Mr. Deva Sundram, and, at the same time, selected him for the work. Deva Sundram forthwith started out with another companion, full of faith in the goodness of Providence. These two servants of God

The 'Council of War'
Devasundram and the
in-gatherings.

entered the nearest Pariah village and knelt down and prayed for the salvation of the poor despised villagers: their prayers were answered. The red coats and the fakir-coloured clothes and turbans of these two men soon attracted a wondering crowd of half-clad, dark skinned men, women and children. During the night following, these two men earnestly preached the Gospel to the villagers, who carefully listened to their words, and the plaintive voice of the Holy Spirit found an echo in the recesses of their hearts. The crisis had come and the meeting was a success. More than a dozen men of the village knelt before the Throne of Grace with humble hearts praying for the remission of their sins. The next village was then "stormed" and the same results ensued. Village after village surrendered to Christ and a mighty wave of success set in. During the week, Devasundram, the pioneer of the Salvation Army work among the Panchamas, was absent from their head-quarters, he had the satisfaction of witnessing over a hundred cases of real conversion to the Christian faith. Returning to Nagercoil he informed his companions of the glad tidings, who in their turn communicated the same to the Madras authorities. Orders were forthwith issued to push on the work and in pursuance of instructions received, corps were opened in the villages that had recently embraced Christianity. "Staff Captain" Santosham (Butler), with another European, came down from Madras and several big "demonstrations" were held, at which the Panchamas came over to Christianity in great numbers. "Major" Yesu Ratnam, now the acting Territorial Commander of the Salvation Army in South India, did a good deal towards the further development of the operations of the Salvation Army in South Travancore. Seeing that the spiritual harvest was a plenteous

one, the army authorities withdrew their men from many of the towns in South India and had the greater part of their forces concentrated in Travancore.

In a few months, the army's work assumed large dimensions, and the converts numbered several
Persecutions. hundreds. A marked aspect was discernible

in the lives of these poor peasants recently taken into the fold of Christ, the influences brought to bear upon them having been wholesome. Drunkenness, for which the heathen Pan-chamas are proverbial, became a thing of the past, and this seriously affected the revenues of the village arrack vendors. Sunday labour was stopped and divine services were held in the villages instead. The doing away with the Sunday labour provoked the wrath of the caste masters, who, regarding the Salvation Army as the cause of the "mischievous" innovation, began to persecute the Salvationists. At Kadaigramam, near Suchindram, "Staff Captain" Santosham was severely handled by the enraged caste men of the village, while he was superintending the erection of the local barracks. Later on, Major Yesu Ratnam (Stephens) was half murdered at this very place, and that without any reason, but little did his persecutors know that "the blood of the martyr is the seed of the Church." Incendiarism became the order of the day. The more the Christians were persecuted, the more the cause of Christ gained ground. To check the insolent aggressions of the rustic caste men, the army was obliged to resort to law on several occasions.

When it was found difficult to preach the Gospel from village to village, the Salvation Army not having the required number of men for that sort of work, the authorities alighted upon the idea of holding special demonstrations near thickly popu-

The present state of
 the S. A. in Travancore.

lated localities, at which the people professed Christianity by hundreds. In a couple of years, the adherents of the Salvation Army numbered over 1,500. It is needless to go into the details of the success achieved by the Salvation Army in South Travancore. "General" Booth, the Founder of the Salvation Army, visited the Travancore S. A. work. The adherents at present number over 4,000, among whom are counted persons who were once notorious devil-dancers, inveterate drunkards, who kept their villages awake through the night by their powerful voices uttering awful imprecations, but now humble, quiet, peace-loving peasants helping one another in times of sorrow and sufferings. Salvation Army barracks have supplanted the *Amman-kails*, and the idols of an *Amman-kail*, with its paraphernalia of ornamentations, were once shipped to England for exhibition there!

Four thousand of His Highness the Maha Rajah's loyal and useful subjects who were, some 10 years ago, illiterate and sunk in degradation and misery, are now honest peace-loving subjects, though very poor. The character of these men is quite marked and bears ample testimony to the transforming influences of Christianity. Though their habitations are huts, they look tidy, their streets though crooked, are neat, though their clothes are torn and ragged they are clean. "The barbarous horn" and the rustic drums are no longer heard in the villages occupied by the Salvation Army, which number over 150. The frantic devil dances which kept these villages tremblingly awake during nights are no longer resorted to by these 4,000 people in South Travancore.

The Salvation Army maintains 28 schools in which over 700 children receive instruction, and also a hospital, principally for the benefit of their adherents which is largely resorted

to even by high-caste Hindus. They have a large building at Vadasari, Nagercoil, located in a grove of graceful palms, on the southern shore of a lovely lake, where they maintain training homes for the boys and girls. Their female training home, which promises great success, is in charge of staff captain Mrs. Gunasekhara (formerly Miss Daisy Muthukrishna, daughter of the late Mr. Muthukrishna, Queen's advocate, Kandy, Ceylon) an educated Tamil Native Christian lady of Jaffna. The Hospital is under the able management of Dr. Andrews, and it has become a power for good in the land. We trust that the Salvation Army will ere long see its way to provide English education to the children of their adherents, who contribute liberally towards the permanence of the Salvation Army in South Travancore. Christianity and education form the only lever that can uplift the poor in the social scale, and we trust the army authorities would realise the value set upon English education in India. However, we have every reason to believe that a bright future is looming in the horizon for the poor Panchamas of South Travancore.*

We have in the foregoing pages seen several instances of God using "the weak things of this world" to accomplish His great purposes and who can say that these poor despised classes shall not yet rise to be important factors in the evolution of His Church in this Kingdom?

* The Christian Patriot, 8th April 1899.

CHURCH HISTORY

OF

TRAVANCORE.

Part IV.

THE CHRISTIAN LITERATURE AND MONUMENTS OF TRAVANCORE.

CHAPTER I.

THE CHRISTIAN LITERATURE OF TRAVANCORE.

The Christian Literature of Travancore is by no means an insignificant one, when compared with the literary productions of the other provinces of the Indian Empire though of course in point of quantity or variety, antiquity or fame, it can in no way be compared with the enormous and valuable literature of the Christian countries of the West. The early Christian Missionaries were men of action rather than of literature, though some of the best evangelists were also the best writers and promoters of literature. The Christian Missionaries were not merely the bearers of the Gospel light and the preachers of the cross, but they were also the Pioneers of Education, Science and Art. They introduced into Travancore the art of printing, manufacture of paper &c., and taught the natives these useful arts. They also wrote many useful religious and educational books and translations. The Mission Presses were the earliest in the country and their publications were

The Christian Literature of Travancore.

the first that fell into the hands of the people. The morals they inculcated and the knowledge they gave, worked immense good and brought a flood of light into the country. The literary labours of the Christian Missionaries of this land are vast and varied, and it is only to be regretted that no attempt has yet been made to keep a proper record of them or make a collection of them either in public or private libraries. A collection of these early books of Travancore, however insignificant they may appear now, will be invaluable to the Government Museum as they will testify to the generations an interesting period of the history of their country and their Church. If Government will not move in the matter, it will be the bounden duty of the Missionaries to make a useful collection of the literary productions and publications of the early Christian labourers of this country. Already these books have become very rare and if not timely saved, will become extinct.

The literature of this Coast is preserved either in parchment scrolls or skins; or cadjan leaf books, manuscripts in paper, or printed books.

The Scriptures used in the ancient Syrian Churches were in parchment scrolls, mostly imported by
Parchment Scrolls. Western traders or foreign ecclesiastics, and travellers who came to this country. The MSS. of the Bible found in Travancore by Macaulay and Buchanan in the early part of this century were parchments. The Jewish Synagogues in this Coast still use parchment scrolls. The parchment manuscripts have nearly become extinct here.

Cadjans or palmyra leaves were used in India for a long time for writing purposes. It was the usual
Palmyra or Cadjan leaf books. material used by the Government and people for correspondence and record. The Archives of all the

Hindu Temples, ancient Madoms, Sabhas or Schools of learning, and the unpublished religious and scientific literature of the country, are still in cadjan books. The Maha Rajah of Travancore still issues his *Neets* or Commissions in palmyra leaves. Even now the Native Astrologers, Vythians, or Physicians, and Village officers largeiy use palmyra leaves, and their libraries are entirely formed of cadjan books.

In common with others, the small community of Christians also preserved whatever scanty literature they had in cadjan books. The early prayer books and Tamil hymns and songs imported from the Coromandel Coast by early Christians were in cadjan books, and the writer has seen a few of these old interesting books at Mylaudy in the South. The early Missionaries also largely used cadjan leaves in the schools. They studied the vernacular from the cadjan books of their Munshis. The Mission Catechists or subordinates submitted their reports and journals in *Oleys* or cadjan leaves. The writer has seen the handwriting of Mr. Ringeltaube in cadjan leaves. As already stated when Mr. Mead addressed a great meeting in the Exeter Hall, London, in 1837, he was holding in his hand the second Epistle of St. John written in Palmyra cadjan leaves by a Travancore girl. The oil painting of him in the Mission House, London, represents him as holding an iron style and cadjan books in hand.

Till recently paper was a rare commodity in Travancore, and of the early Christians only a very few
Manuscripts in paper. purchased paper and at great costs copied portions of Scriptures, hymns &c., for the use of their families. The writer is the happy possessor of one of these old Manuscript paper books. It is the Acts of the Apostles in Tamil written in a clear and legible hand. It is at least a hundred years old, and it is difficult to find whose translation it is. It

however, clearly shows that the early Travancore Christians had no printed Bible, or that they had to copy out portions of Scriptures for their study from rare copies from the other Coast.

Printed books came largely into use with the advent of modern Missions and Western knowledge and education. The publications of Christian books are more regularly and systematically carried on by organized Christian bodies than those of any other religious bodies. Though the collective Christian literature of Travancore is thus somewhat large, no attempt as yet been made to draw up a history of it.

With the meagre materials available, and collected with much difficulty, a brief account may be given here, though want of time and space forbid a more full and detailed investigation of this very interesting subject.

The Christian literature of Travancore may be classed according to the subject matter—religious or educational, prose or poetry; or according to the period, or according to the language in which the books were written, namely, Syriac, Latin, Portuguese, English, Tamil or Malayalam. A still more convenient method would be to treat them under the heads Syrian, Roman Catholic and Protestant literature, i. e. according to the Church which produced the books or to which the authors belonged and this last method would be more agreeable to the division adopted in this volume

Considering the age, traditions and pretensions of the Syrian Church, it must be said that its literature is poor and barren indeed. One of the causes of this paucity of Syrian literature, is that its clergy spent most part of their time in worldly pursuits, in bickerings, quar-

Printed books.

The classification of the Christian literature of Travancore.

Paucity of Syrian Literature.

rels, vain strifes and litigation, and never paid any attention to the serious concerns of religion. There are no materials or historical evidence among the Syrians to show to what extent learning prevailed among their ancestors. No doubt they had a considerable number of manuscripts, Syriac scriptures or portions of them, brought by foreign traders or ecclesiastics from Western Asia. The intellectual and spiritual activity of the Nestorians of the middle ages produced a variety of books, and many of them must have found their way into Malabar homes.

Of Syriac scriptures there was a considerable number, and often copies were made by local scribes.

The Syriac Scriptures.

As regards the defects of the Syrian version of the Scriptures, we read that in the copies of the Syriac Old Testament in use in this coast at the time of Menezes, the Book of Esther was wanting; also the Apocryphal Books of Tobit and Wisdom. Similarly in the New Testament the second Epistle of St. Peter, the 2nd & 3rd of St. John, Jude, and Revelation were not found. In the 8th chapter of St. John a few verses were wanting, and so was the disputed text about the three witnesses in St. John. Doxology was added to the Lord's Prayer in the 6th chapter of Mathew. But the Syriac manuscripts which Dr. Buchanan discovered in Travancore in the beginning of this century, were however, found to be more complete.

Besides Scriptures there must have been other books in use but not one worth the name has been

The Jesuit censorship on Syrian books.

handed down to us. The Syrians had no really good books till the modern Missionary enterprises began among them. The Syrians themselves argue with some plausible reason and excuse that once they possessed a variety of books and MSS. and that during the struggle with Rome,

the Jesuits carefully collected them and consigned them to the flames according to the resolutions of the Udiumperur meeting. We read however, that Archbishop Menezes ordered the Syrians to deliver up all the Nestorian and Syriac books in their possession, to the Jesuit Fathers at the Vaipucottai College, to be only 'perused and then corrected or destroyed.'

The Jesuit Missionaries however, did not entirely leave the Syrians without books. They prepared a Malayalam Catechism to be used by the people, as a guide to faith. The extraordinary literary activity of the Jesuits of this coast will be described in the next section.

One of the Syrian books condemned by Archbishop Menezes was "The Book of Lots" and another was "The Ring of Solomon."

'The Book of Lots' and 'the Ring of Solomon.'

The Book of Lots was "a small manual consulted by the Syrians of former days before they entered on any important undertaking. Its Malayalam name was "Wapusthakam." It was opened at random, and by the favourable or unfavourable character of the first passage that met the eye, future action was determined. It had certain superstitious figures drawn on it. 'The Ring of Solomon' was a spurious and pretentious work called 'Aseksa de Solomon.' It contained certain sententious sayings, some of which were of questionable morality; but had Solomon's name appended, to give them currency."

We understand that about the time the Syrians were again freeing themselves from the Jesuit control, Cadavil Alexander, perhaps in his exile or hiding place, composed 22 Syro-Chaldaic hymns 'in praise of the august Sacrament of the Eucharist.' He was

The Syro-Chaldaic Hymns of Alexander.

a native of Corolungats, and though he claimed friendship with the Jesuits, he did not favour all their doings.

A contemporary of Alexander, but one who belonged to the opposite party, was Itty Thommen. He was the chief associate and adviser of Arch-deacon Thomas in his struggles to reorganise the Syrian Church, and when he effected its separation from Rome in 1661. The stirring events of those days brought Thommen into prominence, and amongst other books that he wrote, one was a "Life of St. Paul" in native poetry. There is a tradition among the Syrians which says that Thommen collected together a little library, and that through neglect it was destroyed by white ants.

The arrival of Mar Gregorius the Patriarch from Jerusalem in 1665 at a very critical period of the Church in Malabar, gave an opportunity to the people to burst into songs in praise of him. At North Parur where Gregory laboured, died and was buried in 1672, his name is specially held in veneration. Some of the songs composed to keep the advent of Gregory in mind took the form of popular boat songs. Similarly the arrival of Mar Basilius, Gregory, and John, the three bishops who came in 1751 is also perpetuated in song. Parur the land of song again furnished the poet. The song began with the word "Cindarargum," and was for generations a very favourite boat song in Travancore. Kuruvilla or George Cathanar who composed this piece, wrote also 'the Life of Job' in elegant verse.

The Syrians have a "brief history" of their own in Malayalam. It was composed by one of their Metrans Mar Dionysius I in the 18th Cen-

*Thommen's Life of
St. Paul.*

*The Native Songs in
praise of Mar Grego-
rius and Mar Basilius.*

*'Brief History' of the
Syrians.*

tury. . It contains some legendary and fabulous stories mixed with some historical facts. It says that St. Thomas preached to the Parthian Medes and Indians. This "Brief History" was translated by the Revd. Mr. Bailey and published in the C. M. S. Report for 1818-'19.

As already mentioned the literature of the Syrian Church of Malabar is scanty, and but for the labours of the European Missionaries it would have been a perfect blank to this day. A few of the men educated in the Mission Institutions have since entered the literary field and have attained varied successes. These small beginnings are capable of further development.

Some of the more important Historical and Religious Works compiled by the Syrian Christians of the present day are, I HISTORICAL

Recent Syrian authors and books.

(1) "The History of the Malabar Syrian Christians" by Pucadiyil Joseph Ittoop, Kottayam, in the Malayalam language printed at the "Western Star" Press Cochin in 1869 A. D. (2) An essay on the Syrian Church and Community, in Malayalam, by the Revd. G. Curien, C. M. S. Press in 1872. (3) An essay on the Syrian Church and Community by the Revd. Ittiyerah Eapen, in Malayalam, C. M. S. Press, Kottayam in 1871. (4) An essay on the Syrian Church and Community by the Revd. Kuruvilla C. M. S. Press 1871. (5) A sketch of the Syrian Community, questions and answers by the Revd. Palappalbil Abraham Catanar, in Malayalam, St. Thomas Press, Cochin, 1877. (6) The nature of the Syrian Church by the Revd. Edavalikel Philipos Core episcopus, Vicar, Valiapalli, Kottayam edited by the Revd. G. B. Howard, James Parker & Co., London 1869. This publication contains remarks and criticisms unfriendly to the English Missionaries.

(7). The same book translated into Malayalam by the Revd. Edavalikel Geverghese, Catanar, Cochin, St. Thomas Press, 1879. (8) Mr. E. Geverghese's father also the vicar of Valiapalli wrote a tract against Romanism. II RELIGIOUS. (1) The articles of faith of the orthodox Syrian Church in Malabar by the Revd. Geverghese Malpan, Mar Thoma Press, Kottayam 1892. (2) "Malayalam Hymns" by M. J. Kochoo Koonju late Head Asst. in charge of the observatory Trivandram. It was printed at the C. M. S. Press at Kottayam in 1866. (3) The 34 Hymns, a poem in Malayalam. by C. J. Cochoo Coonju, Kottayam, C. M. S. Press, 1889, containing Christian lyrics from the old Testament. (4) Sermons in Malayalam by the Revd. Payanpallil David Catanar, Manorama Press, Kottayam 1892. (5) Jacobite Syrian Mathopadessapalanam by E. M. Philip Kottayam, 7 sermons about the necessity of praying to the saints and for the dead 1893. (6) Counail Mani John Kochukunju has published a metrical composition entitled "Veda Charitram" (The Story of the Bible.)

Among miscellaneous authors may be mentioned John Alexander of Paroor, Quilon, who has written several medical books. His "Vythia Neshava Sungraham" is a Malayalam work on medicine, "Balachicilsa" is a Malayalam work on the diseases of children and their cure. Another medical work of his is "Sārvaloka Tikilsanal."

The leading writer and poet among the Syrians at present is Mr. Varughese Mapillay the talented and learned Editor of the "Malayala Manorama." The following works are by Mr. Varughese Mappillay. (1) *Darpa Vitchethanam*. (Destruction of Pride.) A Malayalan "Attakathai" the story being taken from Puranas. Attakathai is a kind of metrical

drama. (2) *Empress of India*. A sketch of Queen's life in Malayalam prose written on the occasion of the Golden Jubilee. The book is dedicated to the Senior Ranee of Travancore. It has a large circulation and has been more than once prescribed as text book in Sirkar schools. Besides the above he has been instrumental in bringing out 2 popular metrical compositions of the Queen's life in Malayalam. (a) *Victoria Charithra Sangraham*. This is a metrical translation of Kerala Varma Valia Koil Tampuran's Jubilee tribute of 1887, in Sanscrit. They were translated by 11 of the famous poets in Malayalam including Mr. Varughese Mappillay who edited the book and dedicated it to His Highness the Maharaja of Travancore. (b) *Diamond Jubilee*. Life of the Queen in "the form of the most popular song of Tiruvattira Pattu so much liked by the fair sex of our country" (to quote Valia Koil Tampuran.) It was written by the most popular living poet in Malayalam Kottarathil Sankunni, and edited by Mr. Varughese Mappillay with an introduction of "Sixty years reign of Her Majesty" and dedicated to His Highness the Maharaja of Travancore. (3) *Translation of the Taming of the Shrew*. This was several times successfully put on the stage by several dramatic companies and amateurs. (4) "*Abraya Butti*" (Life of Joseph) The story is taken chiefly from the Bible. It has a great circulation. This is a Malayalam drama. The publication of this book was instrumental in cultivating a taste among Christians for the stage. As many as seven Christian dramatic companies were called into existence by the publication of this drama. (5) *A Malayalam First Book*. Besides those enumerated above, Mr. Varughese Mappillay has helped in the publication of several Malayalam books. He is the Editor of the "*Mala-*

yala Manorama’ the best conducted vernacular paper in Malayalam. The impetus that the language has received through the paper is admitted on all hands. Besides this he is the Secretary of the Basha Poshini Sabha and is the moving spirit of the Sabha of which Kerala Varma Valia Koil Tampuran is the President. As Secretary of the Sabha he had been editing a monthly Malayalam journal with great success.

At present each section of the Syrian Church possesses a printing press of its own. The Dionysian or orthodox party’s Press is called the Mar Thoma Press, and its official organ is called “The Melankara Edavaga Patrika,” a monthly journal. The official organ of the Reformed Section is called the “Malankara Sabha Tharaka,” also a monthly magazine in Malayalam.

SECTION II. THE LITERARY LABOURS OF ROMAN CATHOLIC MISSIONARIES.

The Roman Catholic Church has done invaluable service to the cause of literature in this country. Some of its Missionaries have displayed great talents, and their extensive researches and literary labours have contributed not a little to the history of this coast. They were the first to give to Europe a correct idea and knowledge of this country, and the state of things and persons here. The scraps of information and observations found in their writings are to this day of priceless value to history.

The Literary labours of the Roman Catholic Missionaries.

Of all the different orders of Missionaries who have laboured on this coast, the Jesuits stand pre-eminent. From the very time of their arrival in this country they devoted themselves

The Jesuits first to enter the field of learning in this Coast.

to learning and literature, without neglecting their legitimate evangelistic labours.

Francis Xavier found the great lack of books helpful to Missionaries, and he ordered Francis Henriquez to compose an exact Tamil Grammar according to the method of the Greek and Latin grammars.

In 1523 Fr. Vincent of St. Francis was the first to establish a Seminary at Cranganore where he taught the Scriptures to the Portuguese and Syrian youths whom he tried to draw from their Nestorian faith. The man who next engaged in teaching was Peter Luiz a native priest and an associate of Bernardinos Pereira the Jesuit. There was a pretty decent Library in this College in which the Syriac books of this coast were collected.

The first Tamil type is said to have been formed at Puniacal in 1578, and the first book printed was "Flos Sanctorum." In 1579 at Ambalacad near Cranganore Chambaloor Ignatius Aichamom a native made wooden types in Tamil, and printed a Portuguese and Tamil Vocabulary composed by a Jesuit named Anthem de Proenca.

The privilege of making the first Malayalam type was however reserved for John Gonsalvez a Spanish Lay Jesuit, who accomplished the task in 1577. The first book published was the "Rudiments of the Catholic Faith." It is supposed that this was the "Exposition of Christian Doctrines" used by Francis Xavier in his preaching tours. There is no information as regards other books that were published in this press. It is said that the Revd. John Anton Sartorius one of the early Danish Protestant Missionaries in Tranquebar in 1732, mentions of a

catechist in Pulicat who showed him the transcript of a Tamil book entitled "Christian Wanakam" or Christian worship printed in 1597 at Cochin in the College of the Mother of God for the use of the Christians on the Pearl Fishery coast. Satorius says that he also saw at Tranquebar another book called "Doctrina Christian" printed at the same college and bearing the same date, the author being a Jesuit named 'Marcos Jorge, and the Translator into Tamil another Jesuit named Anriquez.

The Seminary of Cadathorti and the Syro-Chaldan Dictionary. Paulinas records that from the Jesuit Seminary at Cadathorti, presided over by Fr. Roz the first Archbishop of Cranganore in 1610, an excellent Syro-Chaldaic Dictionary came forth and testifies to the MSS. in folio being till then (1779) preserved in the library of Mani Mathu (Emmanuel Mathew) catanar of the Church of St. Thomas at Cadathorti. In 1620 Donatius, a Dominican friar, who was well-versed in Syro-chaldaic, taught that language to many native Christians but it is not known whether he wrote any books.

Syriac and other books of Malabar printed in Rome. Many of the Syriac works composed by the Missionaries in Travancore and Cochin were taken to Rome and printed there. John Baptist Ferrarius published a Syriac Dictionary in 1622, and George Ameira a Syriac Grammar, and in 1628 Abraham Ecchelensis printed his "Introduction to the Fundamentals of the Christian Faith." There were many other books printed with the Portuguese characters in the Vernacular Tamil language for the use of the Paravars of the coast. Baldius who mentions the above facts says :—I have seen divers books printed with the Portuguese characters, in the Malabar language for the instruction of the Paravas (Lime

Burners and Fishermen) one whereof I keep by me to this day: though at the same time I must confess, that in case we should follow the same method, in printing with our characters, though in their language, it would not have the same effect they being much bigoted to the Roman clergy and the Portuguese language so that I have met with some of the Paravas who spoke as good Portuguese as they do at Lisbon."* It is however to be regretted that amidst these praiseworthy efforts to create a Native Christian Literature no attempt was made to translate the Holy Scriptures, or a portion of them into the Vernacular. La Croze says that Fr. Baretto Bishop of Cochin between 1657 and 1663 published at Rome in 1645 a work entitled "*Relatio Status, Ecclesioe Malabaricoe.*" It was written in Italian. It is rare to get a copy now.

The Jesuit and Portuguese activities in this coast in the cause of religion and learning, steadily declined with the advent and political supremacy of the Dutch who refused permission to their continuing in the country.

The Carmelites however befriended the Dutch and continued their labours though at first only clandestinely. The Carmelites grew specially in favour with the Dutch during the time of Henrick Van Rhee de who was governor of Cochin from 1669. He was a zealous student of Botany and his literary tastes led him to project a magnificent work on the subject called "*Hortus Malabaricus*" or the "*Garden of Malabar*" which he successfully accomplished and eventually published in 12 Folio Volumes at Amsterdam. It is a treatise on the

The decline of the
Jesuit Literature.

The Carmelites and
the Dutch. Van
Rhee de and the
'*Hortus Malabaricus.*'

* Whitehouse, Syrian Church. pp. 153—54.

medicinal plants and trees of Malabar. The engravings on copper were so well and accurately executed and the descriptions were so minute and correct, that even now the uncommon plants described therein could be identified by any one having a superficial acquaintance of the flora of Malabar.

In this great undertaking Van Rheede was largely assisted by one of the Carmelite monks named Fr. Matthew de St. Joseph, whom he engaged for the work in 1675. Fr. Matthew was at this time the chief adviser to the native Romo-Syrian Bishop Parambil Alexander whose presence was winked at by the Dutch. Friar Matthew in his turn called to his assistance three Brahmins and a learned Native Vythian or Physician of the Chogan caste, who furnished information relative to the medicinal properties of the plants whilst he himself undertook the description of them. In return for this valuable service, Fr. Matthew obtained from Van Rheede among other concessions for the Carmelites the freedom of Metran Parambil Alexander who was allowed to come out of his hiding place at Corolungad. Fr. Matthew was also permitted to build the church and house at Chatiat at his own expense. He was recalled to Goa, but returned to Travancore soon after. After much useful labour he died at Cochin, at the age of 90. His remains were taken to Verapoly and interred there.

In 1700 Angelo Francisco Vicar Apostolic and another Carmelite made a Grammar with a Dictionary of the Malayalam language for the use of the Missionaries to help them in the study of that language. About that time Ildephonsus of the Presentation, Carmelite, composed a Malayalam Grammar

Fr. Matthew's literary labours under Van Rheede and the concessions from the Dutch.

The works of Angelo Francisco, Ildephonsus, John Baptiste, and Florena.

and a Polyglot or Malayalam Latin-Portuguese Dictionary. And John Baptiste (Multada) Vicar Apostolic Carmelite wrote a work on the seven Koothasa or sacraments. Florence Vicar Apostolic sent the Syriac 'Thaksai and Mamootheesa' Books to the Propaganda Society at Rome where he got them printed.

A namboori convert afterwards Cattanar by name Francisco Xavier wrote his meditations, Prayer and sermon books. He died at Aarakkulapally. Kadavil Alexander Cattanar composed twenty two songs in praise of Kurubana or Mass in the Syriac language.

The Writings of Xavier and Alexander Cattanars.

Johannis Ernasidos (commonly called by the people Arnoso Moopen Padri) a Jesuit was a well known and famous author of the last century. He was an accomplished scholar in the Malayalam and Sanscrit languages. He made the "*Puthen Pana*" which was printed at Ignatius Press at Cochin, and '*Parvathams*' which were printed at St. Joseph's Press at Thoppil Puthen Purakkal Puninkunnoo Edavagay by Kurien Kuruvilla. The dictionary annexed to the above mentioned 2 works was however Kurien Kuruvillas' own production. Ernasidos' other Malayalam works are "Oommathbukkam" (Sorrows of the Mother) "The song of Genoa" "Ava Maris Stella" "Sanskrit Grammar" and Malayalam Sanscrit Portuguese Dictionary. Johannis Ernasidos died on the 20th April 1732. In estimating his writings we have only to add that what Fr. Beschi was to Tamil literature in South India, Fr. J. Ernasidos was to Malayalam in Malabar. Fr. Beschi was a great Tamil scholar and by the name of 'Veeramamuni' he is well known throughout the Coromondal Coast or Tamil country; and an

equal reputation has Fr. Johannis Ernasidos among the Malayalam Christians of the Malabar coast.

Another native author of some repute was Chako Mapillay. pillay who wrote a book called the "Nishithaparvam" and the "Song of St. Alex."

Thirty years after the death of Johannis Ernasidos, two Missionaries named Clemens of St. Jesus and Paulinus of St. Bartholomew, Carmelites came to Malabar. Clemens was much devoted to Literature. He made a "Malayalam Dictionary" "Order of Sanscrit and Malayalam characters" and "Samchebavethartham" book. After leaving Verapoly he went to Rome where he cut and engraved the Malayalam types for the Polyglot Press of the Propaganda Society. He also assisted in carrying through the Press the last named work, "Samchebavethartham" (explanation of theological terms). He returned to Travancore and died at Verapoly on the 9th November 1782.

Fr. Paulinus or Paoli of St. Bartolomew was a fit successor of Johannis Ernasidos in Travancore. He was a great genius well-versed in Malayalam and Sanscrit languages in which he wrote many books. Of all the Roman Catholic Missionaries, perhaps of all Christian Missionaries in Travancore, Fr. Paulinus stands pre-eminent as a man of learning, and as a great thinker and writer. His profound knowledge of Malabar and ancient Indian literature is seen throughout his writings. He was also one who enjoyed European fame, as a member of the Royal Academy of Science Paris. Having already given a brief sketch of his life in Part II of this volume, it remains here only to give an account of his literary labours, and an estimate of him as an author.

The extraordinary literary labours of Fr. Paulinus alias Fr. Bartolomew List of his work.

Fr. Paulinus was gifted with a powerful intellect. But his application to study and learning went far superior to his natural gifts. Two of the most famous historians of our age Cæsar Cantu and Dr. Muller make honorable mention of this Missionary. Dr. Muller amongst other things says that this German Missionary was the one that introduced the study of the Sanscrit language first into Europe. Taking chronologically (1) Father Paoli published his first Sanscrit Grammar in 1790. It was called "*Sitharubam Sen Grammaticum Samscradamicam*" like "Nigandoo" or Dictionary of Synonyms in Tamil (2) The next book that he wrote was "Centum Adagia Malabarica Cum Texta Autographo et Versione Latina" (3) In 1791 he published his "Systema Brahmanicum Lithurgiam Mythologicam et civile ex Monumentis Indicis Musa Borgiani Velitris." It is a description of the religious order of the Brahmans, their Vedas and Puranas; and this exposition he thought would better tend to the overthrow of heathenism. He says that in this he followed the plan of Origen, Tertullian, Arnobius and Lactantius. (4) Another work of importance written by him was entitled "Examen historico criticum codicum indicorum Biblio thecæ S. Congregationist de Propaganda fide 1792. This book was written under the following circumstances. Except "Sitharoopam" "Viyagarna" "India Christiana" "Travels in India" and "Order of the Brahmans" and some others which were printed at Rome, all the others, with similar productions of other Missionaries go current in manuscript forms, copies of which are in the Library of the Propaganda Society at Rome. They are labelled under the authorship of the different names. Paulinus wrote the above book which contains an enumeration and description of the MSS. with their contents in Latin

and printed it in 1792. (5) Paulinus further discovered at Rome many MS. works, gathered from India and other foreign countries, which were mostly kept in Cardinal Borgia's Library. He forthwith made a catalogue of the collection of the MSS. brought from India and printed it with short explanation. This book is entitled in Latin "*Musei Borgiani Velitris Codices Manuscripti Avenenses Pegnani Sciamie Malabarici Indostani Animadversionibus illustrate* 1793. (6) The most important legacy of Paulinus to the Christian Church is his "*India Orientalis Christiana* 1794" a Latin work giving an account of the Christians, bishops, and churches in India at the time. (7) Another work of his was "*De Veteribus Indis Dissertatio* 1795" (8) *Viaggio Alle Indie Orientali Umiliato alla S di N. S. Papa Pio VI*, 1796 (9) *Amárasinha Sectio Primade Coela extribus ineditis Codicibus Indicis* 1798 (10) *De Codicibus Indicis manuscriptis R. P. Ioannis Ernesti Hauxlidem Epistola* 1799 (11) *De Antiquitate et Affinitate Linguae Lenedicæ Sanscrdamicæ et Germanicæ Dissertatio* 1799 (12) *Monumenti Indici del museo naniano illustrati* 1799 (13) *De Latin Sermonis origine et cum orientalibus Linguis connexione Dissertatio* (14) *Vyacarana Sen locupletissima Sanscrdamicæ Linguae Institutio* 1801 a grammatical work (15) *Bibliotheca Indica refereno CCCXIII Codices Indicos MSS.* (16) *Opus Morale et manuscripta* (17) *Commentarium Super quinque praccipua attributa Dei contra Politheismum.* Among his miscellaneous writings may be mentioned his "*Travels in India*" and another history in the Italian language, "*The Koothasa book*" in Malayalam "*The Eight Days meditations*" a help in daily prayers and "*the Six attributes of God.*" Fr. Paulinus wrote altogether 24 Volumes. He never resided permanently in any onè place in

Travancore but constantly moved about. Sometimes he lived in Trevandrum at other times he lived in other coast towns and also often went to the interior of the country, sometimes among the low caste people and sometimes among the high caste people. He was a very keen observer of things. His description of low castes or Palanquin bearers, of the King of Travancore, Sivarathri festival at Poracaud, all tend to show his vast powers of observation. After labouring in Malabar for a long time, he went to Rome where he was appointed Superintendent of the Home and Foreign Carmelites and Head master of the Propaganda College at Rome and Member of the Society of Examiners of Books and Member of the Schools of Bardova Neapoli and France. He died at Rome in 1804.

Archbishop Xavier of St. Anna commonly known in Travancore as the Great Archbishop or Archbishop Xavier's writings. "Moopen," amidst his great apostolic work on this coast, found also time for literary labours. He wrote 'Lectures on sacred Scriptures.' He was a man of science, and his observations on "Astronomical Calendar" in which he has ably examined the calculations of the Brahmanical Calendar, show the depth of his scientific learning. His 'Grammar and Dictionary of the Konkani language,' is a permanent work of great usefulness to the men of Canara, though his main object was to help the Missionaries of this coast in the study of that language. At his leisure, he also wrote a "Scripture History" in the Portuguese language. His Syriac Theeksa and Mamootheesa book was printed at the Propaganda Press at Rome, and it underwent a second edition. The great conflict with the Goa Mission, gave no rest to his pen and mind. But for his writings and vigorous measures

the Carmelites would not have attained so much success in Malabar. His labours in this connexion have already been described in Part II of this volume.

The first Bishop or Vicar Apostolic of Quilon, Bishop Carlos (Charles Hyacinth), was a man of great intellectual powers, and was born in a family of mathematicians. While Bishop in Travancore, he published a book called "Philosophia ad usum Seminarie Verapolitani Ord' Carmel excale." Another book of his was his 'Lectiones in theologiæ Dogmaticæ ad Usus eiusdem Seminarie.' Besides these two works, he has left several manuscripts on Geometry and other mathematical subjects still unpublished. He was a regular contributor to the "Athenium of Teurin" and other European journals and in one of which he has published an account of the third Upper Cloth Disturbance or *தேதாள் சீலைத் தலதம்*, which was then raging in South Travancore between the Christians and the Sudras. He wrote to Cardinal Wiseman on the subject and urged him to make a representation in the British Parliament.

The literary labours of Bishop Carlos of Quilon.

Bishop Maria-Ephrim of Quilon was the author of a book entitled "De Rome en Terre Sainte et dans l'Inde" in French. Besides writing the above book he was a regular contributor to several French journals.

Whatever may have been the literary activities of the Jesuits, and their brethren of other orders in the past centuries, it is pretty certain that they were not able to maintain and develop the good work so well begun in the cause of Christian literature. The small printing establishment at Cochin &c., gradually

The early Printing Press. The Verapoly Press.

disappeared from the country, so that in the beginning of this century there was not a single press in Travancore or Cochin. As already observed, many of the books written by the Missionaries of this Coast were taken to Rome and printed there. The first Press established in Travancore in this century was the one established at Nagercoil by the L. M. S. in 1821, and the second one was the C. M. S. Press at Cottayam. The Verapoly Press was established in 1845 by Archbishop Ludovico.

The publications of the Catholic Mission Press at Verapoly are either in Malayalam or the Syriac language. The greater portion of the Malayalam works are religious works, chief among them are the following :

Recent publications
of the Verapoly R. C.
Press classified.

A. RELIGIOUS BOOKS.

- 1 Celestial Light (Moksha pragasam)
- 2 Daily adoration (Prathithena arathana)
- 3 Preparation for a good death (Nalmarana ayatham)
- 4 Novenas (Navathivasa Jepangal)
- 5 Holy Family association (Thirukkudumba Sabha Kramam)
- 6 Best Friend or Devotion to the Guardian Angels (Uthama Mitran or Kaval Malakamarudhi Vannakkamasam)
- 7 Apostolate of prayer (Namaskarathinte Prenam)
- 8 Ghostly Treasure (Gnananikshepam)
- 9 Devotion to the Immaculate Conception of B. V. Mary
- 10 History of the Malabarase Christian Church (Keralalathile Sathiyaveda Charitram)
- 11 An Abridgement of the Scriptural Exercises of S.

- Ignatius (Vogasaramsam or Mar Ignatius Pun-
yavanthe Prathithivasathe Thiyanangal)
- 62 Meditations for 8 days by St. Alphonsus Liquori
(Mar Alphonsus Punyavanti Ettu thivasathe
Thiyanangal)
- 13 Four last things (a poem) by Revd. J. Ernestus
Hauxleden S. J
- 14 Internal Penance (in verse) Atmanuthabam
- 15 Pilgrimage to Jerusalem (Owrussam Thiruyathire)
- 16 Decrees of the R. R. Vicars Apostolic of Malabar
- 17 Twelve Lives of Saints (Thirucharitra Manjari)
- 18 Fear of Death (Marana beethi,
- 19 Moral Theology (Sammarka Sasthra Samchebam)
- 20 The Servants' Guide at the Syrian Mass (Sooriyani
Kramathile Thirukaruna Sagayam)
- 21 Spiritual Lamp (An Historical & controversial Trea-
tise-Malayalathinday Gnanatheepam)
- 22 Strictures on Protestantism
- 23 Mirror of the Soul (Sugnana Tharppunam)
- 24 Life of St. Marigua (Marigna enna aludaya chari-
thram)
- 25 The Holy Mass over rule of life (Thivya pragana
geevitham)
- 26 The hidden pearl (Rathnam)
- 27 Abyss of the Divine love (Thivya Snagni Thada-
gam)
- 28 Remembrance of the Holy Angels (Sammanusuga-
lude-smarnam)
- 29 Lives of St. Rosa & St. Lidvina (St. Rosa & St.
Lidvina Yennavaruda geevithum)
- 30 Manual of Piety (Sukrutha mala)

- 31 Imitation of Christ (Kristanutharam)
- 32 Jesus Christ, Model of the Priest (Yeesomasika Pattakkarandey Thivya mathrika)
- 33 Lives of St. Philomena & St. Brigitta (Philomena Brigitta Yennavarude charitrangal)
- 34 Lives of St. George & St. Lutgarda
- 35 Historical notice of the Feast of Purification (Suthikara Thirunaulyn Vroothanda Sumcheevam)
- 36 Sermon on the Passion of Jesus Christ (Masihavude Vethanakale Kurichu Prasangam)
- 37 First Centenary of the Month of Mary (Theva Mathavinde Vanakka Masathni Onnam Sathakun)
- 38 Compendium of Dogmatic Theology (Vethasastra Saram) 700 pages
- 39 Familiar Instructions in Malayalam (Vethaprasanga Sarani)
- 40 Indulgences attached to the Rosary (Kontha namasakarathin Sikshaporuthi Viparam)
- 41 Adoration of the Holy Face (Thirumukathinde Arathena)
- 42 Confraternity of Repuration in honor of the sacred Heart of Jesus Christ (Thiru Hirthayathinuay Sthothra Manji Parihara)
- 43 Rules of the Tertiary Order of St. Francis and letter of His Holiness Leo III
- 44 Puthenpana—a poetical work of Scripture history of the New Testament by Revd. Fr. Ereneus.

B. CLASSICAL BOOKS.

Of the Classical books published by the Verapoly Press may be mentioned

- 1 Malabarese Rhetoric (Alankara Sansthra Samakshabam)
- 2 Abridged History of the Old Testament (Sathia Vetha Charitra Sumchabam Palaya Niyamum)
- 3 Do of the New Testament
(Do of the Sathia Niyamum)
- 4 Malayalam Reading Book (Malayala Pada Pusthakum)
- 5 Malayalam Grammar (Malayala Vya Kranam)
- 6 Malayalam Arithmetical Primer (Ganitha Sausthra Samchepam)
- 7 Malayalam—English Grammar (English Vyakrama Samchepam)
- 8 An English & Malayalam Lexicon 430 pages (English Malayalam Agarathi)
- 9 Malayalam—Latin Vocabulary (Malayalam Latin Agarathi)
- 10 Latin—Malayalam Vocabulary (Latin Malayalam Agarathi)

II. SYRIAC.

The following Syriac books were also published by the Verapoly Press.

- 1 Breviary of the Syro-Malabarese Rite (Sooriyani Karmathee Namaskara Pusthakam)
 - 2 Syriac Chrestomathy (Sooriyani Bhashabhyasam)
 - 3 Syriac Euchridion (Yukridon or Sooriyani Pattakkarande Kaipusthakam)
 - 4 Syriac Catechism (Vethopathasam)
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SECTION III.

THE PROTESTANT CHRISTIAN LITERATURE OF
TRAVANCORE.

Protestant Christian
Literature. The Early
Mission Presses.

The Protestant Christian Literature of Travancore originated with the establishment of the Mission Presses at Nagercoil and Cottayam. The circumstances under which the first press was brought from Tranquebar by the Revd. Mr. Mead in 1820 and established at Nagercoil, and the early attempts to teach Christian youths paper making, composing, book-binding &c., in the School of Industry just then established have already been described. About 3 years after the establishment of the Nagercoil Press, the Cottayam Press was set up by the Revd. Mr. Bailey. It is well known how he cut the first type himself from a description given in the *Encyclopædia Britannica*. In addition to the above two first presses, two other Mission Presses were also established in South Travancore later on. The Neyoor Mission Press established by Mr. Mead in 1829 vigorously worked for a period of 25 years producing an enormous quantity of Christian literature including the Scriptures, portion of Scriptures and educational books. Latterly the Neyoor Press was abolished, and was united with that of Nagercoil where they have remained ever since. A Press was also set up at Quilon by the Revd. Mr. Thompson about 1840 and workmen from Neyoor and Nagercoil worked it. After a few years the Quilon Press was also abolished and united with the Nagercoil one. The Quilon Press did not make any impression in the land and nothing is known of its productions.

Of the above four Mission Presses, the Nagercoil and Neyoor Presses devoted themselves chiefly to Tamil Christian Literature and those at Quilon and Kottayam to Malayalam Christian Literature. As regards the Malayalam Christian Literature of the Kottayam Mission it must be said that it consists mostly of translations and compilations. There are scarcely any original poetical and prose works of importance. On the other hand the South Travancore Mission has succeeded in producing a purely indigenous Tamil Christian Literature of no mean order. The Christian poets of the South have written excellent poems on Christian themes in classical style and in popular forms. It is much to be regretted that poetry and prose have much deteriorated of late and the genius of Tamil poetry is fast disappearing from the South Travancore productions.

The early publications of the Nagercoil Press were chiefly elementary school books, catechisms, prayer books, scripture lessons &c. Some of them were printed in coarse paper manufactured at the Press by the young men of the School of Industry. The first book published at Nagercoil was called ஆத்தம போதம் (Athumapotham). The Vernacular Schools established all over the country were filled with these elementary publications. The early congregations were also supplied with Tamil books on religious instruction. Ere long, tracts on a variety of other subjects chiefly those inculcating moral principles and exposing the absurdities of idolatry, were printed and widely scattered among the heathen. It has been calculated that during the first 6 years of the establishment of the Nagercoil Press about 30,000 tracts were annually printed and circulated.

The Tamil and Malayalam Christian Literatures.

The Early Publications.

To increase the usefulness of the Press, as an auxiliary to ēvangelistic work, and to scatter healthy Christian literature more widely and in a systematic manner, a Religious Tract Society was formed in 1822 by the combined efforts of the Travancore and Tinnevely Missionaries Revd. Messrs. Mead, Mault, Rhenius and Schmidt. It was called the Nagercoil and Palamcottah Religious Tract Society. By the unwearied labours of these Missionaries a large number of tracts and books were published in the Nāgercoil Press in a serial form.

Though Messrs. Mead and Mault were the chief writers of these early books they had also the invaluable help of Native writers and scholars. The one who assisted Mr. Mead was Mr. Devavarum Biddulph the learned poet and scholar. Mr. Mault's assistant at first was Mr. Moses the youngest son of Vedamanickam and then Mr. John Palmer the well-known lyrical poet. The enormous quantity of Christian literature issued from the Mission Presses for about 30 years from 1821 testifies to the literary activity of these early Missionaries and Native Christian writers. Messrs. Rhenius and Lechler of the Tinnevely Mission printed some of their own tracts in the Presses at Nagercoil and Neyoor.

It is difficult to ascertain the exact number of tracts published by the Nagercoil and Palamcottah Religious Tract Society, but the series consisted of not less than about 200 tracts. The writer has a collection of about 130 tracts of these old series, a good many of these having undergone the 2nd and

The Nagercoil and Palamcottah Tract Society.

The early writers.

The publications of the Nagercoil and Palamcottah Tract Society.

3rd editions and a few 5th and 6th editions. The Calcutta Prayer Book and Homily Society also printed some of its books at the Nagercoil Press as also the Madras Tract Society. The union between the Nagercoil and Palamcottah Tract Societies was dissolved about 1835 when Mr. Rhenius found it impossible to continue in the Tinnevely Mission. Thenceforward the Nagercoil Tract Society worked independently under Mr. Mault and the Neyoor Tract Society under Mr. Mead each continuing its own series.

The following are a few of the early tracts and books published by the Nagercoil and Palamcottah

Some of the early publications of the Nagercoil and Palamcottah Tract Society.

Religious Tract Society:—(No. 2) ஞான போதிப்பு (30 pp. 1823) No. 3 ஆத்துமபோதகம் (12 pp 1823) No. 4 மெய்மார்க்க விளக்கம் (16 pp 1823) No. 5 Colossians (24 pp 1823) No. 6 மனந்திரும்புதல் (32 pp 1823) No. 7 மலைப்பிரசங்கம் (24 pp 1824) No. 8 ஆணிமுத்து (7 pp 1824) No. 9 நற்புத்தி (20 pp 1824) No. 10 பாலபோதகம் (46 pp 1824) No. 11 பாவ நிவிர்த்தி மார்க்கம் (31 pp 1824) No. 12 Epistle to Romans (93 pp 1825) No. 13 மந்திர தந்திரம் (15 pp 1825) No. 14 பொய்யைத் தவிர்த்தல் (22 pp 1825) No. 15 துற்குணத்தை நீக்கல் (8 pp 1825) No. 17 I & II Thessalonians (32 pp 1825) No. 18 I & II Timothy, Titus and Philomon (68 pp 1825) No. 20 I & II Peter (53 pp 1826) No. 21 Galatians (32 pp 1826) No. 22 Ephesians (32 pp 1826) No. 19 பொறுமைப் போதகம் (40 pp 1825) No. 23 விவாகமுறைமை (52 pp 1827) இலக்கணச் சுருக்கம் (79 pp 1840) 35. நன்மருந்து (22 pp 1829) 42 தேவநீதி (20 pp 1842) 36. வால ஞானநெறி (8 pp 1829) 55. ஞானப்போராட்டம் (24 pp 1831) 56. தேவசீலம் (26 pp 1831) 60 பரிசோதனை 24 pp 1832 65. ஞானவுணர்வு (24 pp 1833) 73. இருப்பால் சரித்திரம் (12 pp 1834) 75. இருகயத்தைச் காத்துக் (27 pp 1834) 77 சுவீசேஷ

சாரம் 103 pp 1835 87. நிச்சயவழி (42 pp 1837) 95. வழக்கக்கண் னுடி (16 pp 1840) 97. இராபராலாவி சரித்திரம் (24 pp 1838) 103. விதியின் விதி (31 pp 1840) 110. மோசமுன்னுரைத்தல் (20 pp 1841) 112. ஞானோதயம் (24 pp 1846) 115. வனநெஞ்சர் முடிவு (28 pp 1843) 118. காயாவத்தி நிலை (24 pp 1841) 120. திருவிழாவியல் (16 pp 1844) 124. துயரற்றல் (22 pp 1844) 126. ஞானசிந்தம் (40 pp 1845) 128. இரட்சணிய மாட்சிமை (28 pp 1845) &c.

Some of the tracts and books published by the Mission-
aries at the Nagercoil Press independent of
the Tract Society Series are:—
Publications unconnected with Tract Society.
நல்லாலோசனை (36 pp 1824) செம்மார்க்கம் by the Revd.

Mr. Rhenius (124 pp 1825) இலவுகீக மார்க்கத்தை விலக்கல் (28 pp 1826), கொடுமையை நீக்கல் (16 pp 1826), நீதியையறிவித்தல் (20 pp 1826) போதகர் போதிப்பு (Baxter's Saints Rest 62 pp 1827) நானெறிவிளக்க நிருபம் (51 pp 1829) திரிபுருஷவியம் Daniel and his comrades (45 pp 1829), ஞான திருட்டாந்த போதகம் A Dream of the Judgment Day (16 pp 1830) இயேசுகிறிஸ்து இரட்சகரை நோக்கிப் பார்த்தல் (38 pp 1830) போதக சூசலம் (or Instructions to Catechists 28 pp 1830) நீதிமொழிகள் (120 pp 1830), கடவுள் வாழ்த்து Selections from குறள், திருவாய்மொழி, தேம்பாவணி, சிலவாக்கியம் and அகராதி or Dictionary (21 pp 1830), தமிழ் இலக்கண நூற்சுருக்கம் (56 pp 1830), ஆகியந்த ரட்சண்ணிய திருட்டாந்த போதகம் (16 pp 1831) வாந்திபேதிக்கு மருந்தறிவித்தல் (3 pp 1831) 'மாற்றம் மாள் காதிதம் Mrs. Mault's letter from England' 1834, 'பில்லர் டிப் காதிதம் Revd. William Miller's letter 1834, இளைஞர் சிற்றுண்டி (40 pp 1834) பொருணிலையுணர்வு (60 pp 1834) பித்தசார வினாவிடை Old Test. Stories (107 pp 1835), வேத வசுந்தர வினக்கம் (52 pp 1843) ஒரு பாநதி (14 1843) தூதருறவு

(14 pp 1843), பஸ்பெருட்சாரம் (24 pp 1845), ஞானப்பாட்டுகள் (130 pp 1841).

As already said when the Neyoor Press was established about 1830, a local Tract Society was also formed by Mr. Mead and Mr. Devavarum Biddulph was the Secretary, chief writer and translator. This Society issued its publications in a separate series, and has published over 150 tracts on a variety of subjects. The writer has a collection of over a hundred of these tracts.

Some of the early tracts and books of the Neyoor Tract Society are the following:— 1. தெய்வீகத்தைக் குறித்து 8 pp 1831; கடைசி நியாயத்தீர்ப்பு நாளைக்குறித்து 4 pp 1831; 2 வேத சரித்திரசாரம் 56 pp II Ed. 1834; 3 நல்லறிவின சாரம் 24 pp 2nd Ed. 1835, 6th Ed. 1846; உத்தம விசுவாசமுள்ளவர்களுடைய தன்மையைக் குறித்து 12 pp 1831; அன்பின் மாதிரிகை 29 pp 1831; 6. சத்திய வேதசாரம் 70 pp 1832; மன இரம்மியத்தைக் குறித்துக் காட்டியது 5 pp 1844; 7. இளஞர் போதகம் 12 pp 1832; 8. இரட்சணிய தீபம் 21 pp 1832; 9. துன்ப நிவிர்த்தி 12 pp 1832; 10. ஆரோக்கிய மார்க்கம் 11 pp 1833; 11 ஓய்வு நாளைக்குறித்துக் காட்டியது 12 pp 1833; 12. நிருபம் 12 pp 1833; 13. சம்பாஷணை Conversation between a Pandaram and a Catechist 64 pp 1834; 14. திவ்விய வேலையிற் கவ்வை யெழுப்புதல் 30 pp 1834; 15. சுவீசுவ போதகம் 36 pp 1834; 16. மனந் திரும்புதல் 26 pp 1835; 17. பிரசங்கச் சுருக்கம் 12 pp 1835; 18. ஆதிச்சரித்திர விளக்கம் I Part & II Part 73 pp 1835. II Ed. 1842; 19. பிரசங்க குறிப்பு 12 pp 1835; 20. குருசங்கத்தார் வினாவிடை 48 pp 1835; 21. ஆத்தம போதகம் 8 pp 1835; 22. ஞானப்பாட்டுகள் 27 Hymns 24 pp 1835; 23. பாப்புமார்க்க விளக்கம் 26 pp 1844; 24. மோட்சவாசலை காட்டுகிற பிரசங்கம் 16

pp 1845; 25. ஞானஸ்நான விளக்கம் 12 pp 1846; 26. இராப் போசன விளக்கம் 16 pp 1846; 35. நல் ஆலோசனை 18 pp 1846; 49. இந்துமத பங்கம் 20 pp 1844; 50. கிருபை பிரசாதம் 16 pp 1844; 51. கைவல்லிய போதனை 12 pp 1844; 52. தேசாந் திர முடிவு 18 pp 1843; 53. இருதய விசாரிப்பு 4 pp 1844; 55. தேவநேச விளக்கம் 10 pp 1845; 56. புதிய இருதயம் 8 pp 1845; 57. வேத வினாவிடை 50 pp 1845; 59. பிரசங்கம் 11 pp 1845; 60. ஆத்தம மீட்பு 18 pp 1846; 61. வேத வினாவிடை 44 pp 1846; 62. ராமாயணத் தவறு 6 pp 1846; 63. வருஷப்பிறப்புத் தியானம் 6 pp 1846; 64. இரண்டு அஸ்திபாரங்களைக் காட்டிய உவமை 8 pp 1846; 65. நன்மைசெய்ய எழுப்புதல் 7 pp 1846; 66. பிரசங்க குறிப்பு 4 pp 1846; 67. ஜெபமாலை 12 pp 1846; 68. நல்மரணம் 8 pp 1846; 69. மதுபானக்கேடு 7 pp 1846; 70. சத்திய வேதசாரம் 36 pp 1847; 71. பாவ விஷம் நீக்கல் 8 pp 1847; தீவினை அகற்றல் 8 pp 1847; 73. ஞான ஒழி 16 pp 1847.

Among the miscellaneous publications of the Neyoor Press may be mentioned, History of the Old Testament 'வேத சரித்திரம் பழைய ஏற்பாடு' by the Revd. Mr. Lechler 528 pp 1839 and its continuation 'History of the New Testament வேத சரித்திரம் புதிய ஏற்பாடு' (1841). 'வேதசாஸ்திரம்' or Lectures on Theology by the Revd Edmond Crisp Principal of the Bangalore Seminary in 4 Volumes. Vol. I was published at Neyoor in 1837 and Vol. III in 1844, Vol. IV in 1847. A second edition of the first 2 Vols. was printed at Neyoor in 1844. Vol. I 238 pp Vol. II pp 328. Vol. III 321 pp Vol. IV 242 pp. These lectures were first prepared for the Native Teachers in the Combaconam Mission and are very helpful to Catechists and preachers. 'Rhenius' 'Body of Divinity' (630 pp 1838). 'The Commentary on the Gospels' by the Revd. C. Mead 1847

'Greek-Tamil' grammar, 'Meditations தியானம் Prayer Morning and Evening.' 'இருபை பிரசாதம்' and 'கைவல்லிய போதனை.'

About the time of the retirement of Messrs. Mead and Mault from the Mission the Nagercoil and Neyoor Religious Tract Societies were united under the common title "The south Travancore Tract and Book Society." Under the new title it began to work in 1853. The union lasts still, and up to 1877 it has published 876,358 monthly Magazines, 190,700 tracts 31500 Catechisms, 15,500 Books 4,995,900 Hand bills and 740,000 Magazines for children making a total of 6,849,961 publications.

The Revision of the Tamil Bible.
The Travancore Missionaries have always taken an active interest in the revision of the Tamil and Malayalam Bibles. When Mr. Rhenius was engaged in the revision of the Tamil version of Fabricius between the years 1822 and 1828, Messrs. Mead and Mault rendered him invaluable help. Mr. Mead had not only assisted him in the translation work, but conducted the printing work at Neyoor under his immediate supervision and added marginal notes and references. Thus a large number of copies of the new Testament, and the Gospels and the Epistles printed at Neyoor and Nagercoil, were circulated throughout the Presidency. Somehow Rhenius' version was not so much liked by the native Christians in general as the Fabricius' version. This may be partly due to Mr. Rhenius occasionally using words apparently explanatory of the original and not keeping strict to the original.

When the Revd. Dr. Bower commenced the standard version of the New Testament in 1858, the Revd. Mr. Ebenezer Lewis of Travancore jointly worked with Revd. Messrs.

Tracy, Caldwell, Sargeant, and Kolhoff and rendered considerable help in the revision of the Gospels, though afterwards he was obliged to go home owing to ill-health. His place was taken up by the Revd. Mr. Baylis of Neyoor who was one of the revisors of the Standard old Testament commenced in 1864.

The following classified list of Tamil books will give an idea of the miscellaneous publications of the South Travancore Mission.

BOOKS FOR PUBLIC AND PRIVATE WORSHIP.

The Neyoor Tract Society published a small collection of 27 "Tamil Hymns" in 1835. A volume (12 mo 138 pp) containing 140 'Tamil hymns' was printed at Nagercoil in 1841, for the Nagercoil and Palamcottah Tract Society. Another 'Tamil Hymn Book' (18mo 288 pp) containing 205 hymns in English metres and 25 in Tamil verses was published in 1855 for the South Travancore Tract Society. A new edition with about 440 hymns was edited by the Revd. Mr. Baylis in 1865. Tamil Lyric Book a large edition and another abridged edition 'Tune Book' Sixteen hymns Sixteen Lyrics 'Tamil Marriage Service Book,' Malayalam Marriage Service Book.

PRACTICAL THEOLOGY.

Macduff's 'Faithful Promises' prepared by Revd. F. Baylis 16 mo 66 pp 2nd Edition, Nagercoil 1859. 'Contemplations on the Gospels' appointed to be read on Sundays and the chief festivals throughout the year. Part I 112 mo 489 pp Nagercoil Press, 1835, published and edited by the Revd. A. F. Caemmerer. 'The Desert Flower வனதாமரை' Edited by Revd. F. Baylis, an account of Bala Sundari Tagore a female convert in Bengal 18mo pp 50, Neyoor Press.' 'Tyng's Chris-

tian Titles'—Edited by the Revd. E. Lewis. 'Addresses on the titles given to Christians' 12mo 280 pp Palamcottah 1869, C. M. S. 'The True Happiness' by the Revd. C. Mead 1830. 'On Marriage' by Revd. C. Mault 1835 'Divine Knowledge' by Revd. C. Mault 1833. 'Bunyan's Holy War', (Translated by the Revd. S. Winfred) was printed at Neyoor for the Tinnevely Tamil Book Society 12mo 278 pp 1844. 'Neff's conversations on Sin and Salvation' 12mo 112 pp Neyoor 1848. revised and published by the Madras R. T. S. 18mo 114 pp in 1863. 'Come to Jesus, திவ்விய அழைப்பு,' translated from the work of Newman Hall by Revd. J. A. Regel in 1840. Another translation by Revd. Baylis, 18mo 103 pp 2nd Ed. 1857 South Travancore T. S. 'Paranjothi and Kirubai'—a translation of Phulmani and Karuna by Mrs. Mullens, edited by F. Baylis 1858, and presented to Tamil Christian females by ladies in the Madras Presidency. 'Mind of Jesus,' 'Saint's Rest, ஞானமுசிப்பாறுதல்', 'Pilgrim's Progress பரதேசியின் மோட்ச பிரயாணம்' 'Christian Doctrines,' 'Fear not', 'The Spiritual Fountain', 'Morning Watches', 'The Good Way', 'Todd's Lectures to Children', 'Sinners' Friend', 'Prayer', 'Dawn of Wisdom', 'The Triumph of Virtue'.

EXEGETICAL AND DOCTRINAL THEOLOGY EXPOSITION OF SCRIPTURE.

'Commentary on the Gospels' in Tamil by the Revd. C. Mead Neyoor Press 1847 only the early portions printed. 'Commentary on the Epistle to the Hebrews' by the Revd. J. O. Whitehouse 12mo 168 pp Nagercoil 1854, 8 as. 'Commentary on the Epistles to Timothy and Titus' by the Revd. Mr. Muller 12mo. 161 pp published at Nagercoil in 1844. 'Scripture Passages வேதவசனக் கொத்து' 12mo 72 pp Nagercoil 1849. 'Scripture Texts Arranged வேதப்பொருள்' Square

18mo 197 pp Neyoor 149. 'Scripture Text Book வேதப்பொருட் கண்ணாடி' pp 476 Nagercoil 1858. Published by South India Christian School Book Society.

'Lectures on Theology', by the Revd. E. Crisp, composed after the plan of Dr. Bognes manuscript Lectures, 4 Vols. Neyoor 1836-1837 already referred to; 'Body of Divinity', by the Revd. C. Rhenius chiefly abridged from Ricket and Dwight 1st. Ed. 12mo 630 pp Neyoor T. S. 1838, revised Edition Madras Tract Society 1841 & 1852. 'The Bible the best Teacher,' வேத வினாவிலை. translated from the English, Part I 12mo 50 pp Neyoor 1845 Part II 12mo 72 pp Nagercoil 1849 'வேத சரித்திர கால சங்கதி விளக்கம்' abridged from Townsend 12mo 178 pp Nagercoil 1851. 'Catechism of Scripture History வேத சார வினாவிலை' 6th Edition 87 pp Nagercoil 1853. 'அப்போஸ்தலர் சரித்திரம் History of the Apostles,' by the Revd. W. Miller 12mo 209 pp Nagercoil 1837. 'Footsteps of St. Paul' (Dr. Macduff's) by the Revd. Baylis. 'Bible Teaching.' 'The Parables of Christ.' 'The Miracles of Christ,' Notes on Galatians 'கிறிஸ்தியானம், Life of Christ' by John Palmer. 'The Miracles of Christ Versified by Revd. Vethacan.' 'Metrical Indices to New Testament.' 'The New Testament History.' 'Scripture Proofs.' 'Chronology of the Old and New Testaments.' 'Honesty is the best Policy.' 'On Adultery.' 'Advice to Women.' 'Evils of Drunkenness.' 'Temperance Tracts' by Revd. C. Masillamani.

CHRISTIAN MINISTRY.

'உதவிக்காரர் நடக்கவேண்டிய முறைமை' Nagercoil 18 pp 1827, 'பேதக சுசீலம்' Instruction to Catechists 28 pp 1830; 'Preachers Mannal;' 'Homiletics; பிரசங்க இலக்கணம், or the composition of Sermons partly based on Porter's Lectures on Preaching 12mo 96 pp 1865.' 'Whateley's Introductory Les-

sons on the Evidences of Christianity' 12mo 156 pp 1863.
'Bible Teaching.' Mr. Lewis' Sermons. 'Scripture Text Book.'

CONTROVERSIAL.

'விக்ரகாராதனைக் கண்டனை Idolatry Condemned,' by Mr. Devaram Biddulph published at Nagercoil. 'Aarat Festival', 'The Remarriage of Widows', 'சத்திய சபை விளக்கச் சதகம்' or 'Romanism' by Revd. C. Masillamani 1878; பிராமணத்துவ நிராகரணம் Metrical Address to Bramins by Revd. C. Masillamani 1867; 'Idolatry Condemned;' 'Muhamadanism;' 'Idolatry Child's Play;' 'Remarriage of Widows;' 'Murajepam' 'On Caste;' 'Destruction of Superstition;' 'The only Intercessor;' 'Pilgrimage to Sacred Places;' 'Heathen Festivals;' 'On Siva' and 'On Vishnu' by Revd. C. Masillamani.

BIOGRAPHICAL AND HISTORICAL.

'Life of Oberlin;' 'Pailey the Potter;' 'The Pioneer Missionary Labours of the Revd. C. Mead' by the Revd. S. Zachariah (1875) 'Dr. Thomson's Life;' 'Elegy on Leitch;' 'Jenny Hickling from the English by Revd. C. Mead 1830. 'Triumph of the Gospel' being an abridgment of William's Missionary Enterprises. 'Missionary Tracts' 'Story of the L. M. S. in Tamil 1898.'

SCIENCE, GRAMMAR &c.

'Tattuva Nul Surukam தத்துவ நூல் சுருக்கம்' 12mo 156 pp Nagercoil (out of print). 'Astronomy, Natural History' &c, in questions and answers. 'Natural Philosophy'. 'Siruvar Kalvi Thunai சிறுவர் கல்வித் துணை' 12mo 82 pp Nagercoil, Catechism of General Knowledge. 'Euclid in Tamil.' 'Natural History, Wild Animals வனவிலங்கியல்' Nagercoil (out of print). 'Domestic Animals. ஊர்திரி விலங்கியல்' 12mo 65 pp Nagercoil 1836 (out of print). 'Fishes மீச்சவியல்' 12mo

24 pp Nagercoil (out of print). 'Planters' Monitor'. by A. Joseph Munshi 'Medical Science'. 'Health how to preserve it' சுகம் பேணுமுறை' 12mo 62 pp Nagercoil 1864: A lecture delivered by Dr. Lowe at Trivandram. 'Physician's Vade Mecum'. 'Bazaar Medicines'. 'Malayalam Medicines'. 'Chemistry'. 'Medical advice to Coolies'. 'Nanul'. 'Vrittam' by Mr. Biddulph. 'Mr. Mateers' Lectures on Flowers'. 'Elementary Grammars'. 'Illakananuru Surukkam' 12mo 42 pp Nagercoil 1853. 'Catechism of Tamil Grammar' Part I Orthography 12mo 42 pp Nagercoil. 'Tamil Grammer' by Rhenius. Notes on English Grammar'.

GEOGRAPHY.

'Pumisastra Surykkam' 32mo 36 pp Nagercoil.

Do. 12mo 218 pp do. 'Hindu Traveller இந்து தேசாந்திரி' 32mo 29 pp Neyoor 1848. This book was entirely printed on paper manufactured at Neyoor. 'An imaginary journey round India' originally published in Jaffna. 'Geography of Travancore' by the Revd. T. Foulkes Chaplain.

RELIGIOUS INSTRUCTION.

DOCTRINAL CATECHISM.

'Elementary Catechism' 18mo 20 pp Neyoor 1855. 'Assembly's Catechism'. 'Historical Catechism'. 'Scripture Names' 12mo 8 pp Neyoor 1851. 'Scripture Extract Stories', 'Veda Sastra Padangal வேத சாஸ்திர பாடங்கள்' 16mo 81 pp 'Scripture Stories.' 'The Bible Catechisms Part I & II Watts'. 'திருவருளுரை Divine Promises' by M. Paul 1868.

PERIODICALS

The oldest existing Tamil periodicals in Travancore are the 'Missionary Gleaner சிவிசேஷப் பிரபு விளக்கம்' printed at Nagercoil began in 1841. 'Desopakari தேசோபகாரி' (Friend

of the country) designed to reach if possible the Hindus, was commenced in 1861 by the Christian Vernacular Ed. Society. It was at first edited by the Revd. F. Baylis Neyoor.

In 1863 'the South Travancore Christian Messenger செவ் செவ் தூதிகை' was commenced at Nagercoil. It contains short pointed articles somewhat in the style of the British Messenger. A quaterly Magazine for the young 'Pala Tipikai' 'Children's Lamp' was commenced at Nagercoil about 1840, and was continued for a number of years. The last number in possession of the compiler was printed in 1852. 'Mission School Magazine'. Quarterly 'Matharpothini' and 'Temperance Herald.'

Before concluding the foregoing description of the Tamil Christian literature of Travancore it would be well to give a brief account of the labours of the leading Christian poets of the country, and quote a few specimens of their poems as a tribute to the memory of those servants of God who devoted their poetical talents in the service of their Lord and Master and to the edification of the Churches. The propagation of Christian truths in this land was their chief aim and towards this end they used their best powers. The leading Tamil Christian poets were Messrs. Devaram Biddulph, John Palmer, Revd. A. Vethacan and Revd. C. Masillamani, and it is remarkable that they were also the chief prose-writers of their time.

By this we do not mean that there were no poets earlier than the time of the above poets. Some of the early converts of Travancore were well versed in Tamil Poetry and their knowledge of Hindu classics gave them a desire to introduce into the Church similar literature on Christian themes. It will be remembered that when

The Tamil Christian
Poets of Travancore.

The early poets.

the First Convert came from Tanjore, the early Tamil lyrics and hymns followed him to Mylaudy. Apart from this fact, it is well known that Sivagurunathen or Masillamani who accompanied him on pilgrimage was learned in Tamil poetry and astrology, and that he turned his versifying talents to good account by composing poems on Christian subjects occasionally, and some of his stray verses are still extant, though it is much to be regretted that no collection has ever been made of the productions of this talented poet. It is said that once a Catechist from Tanjore paid a visit to this poet at Mylaudy, and with a view to sound his poetic feat asked him to favour him with a stanza of a particular metre which should begin with the word 'ஐயா' 'Iyah' and end with the word 'திரிகின்றனே' 'thirikintane' The poet at once sang improptu the following verse to the admiration of all present :—

“ஐயா எனக்கு அலகையினால் வந்த அரும்பவத்தை
பொய்யா உலகினில் பேணிவைத்தேனதைப் போக்கடிக்க
மெய்யான சத்திய வேதமறிவிக்கும் மெய்ப்பிரானின்
தெய்வாலையும் திருச்சபையாவும் திரிகின்றனே”

Pakianathan was another of the junior poets of Mylaudy, but his poems have not attained any success and very little is known of them now.

The most prominent of the Tamil Christian poets of Travancore is Mr. Devaram Biddulph. His style is classic throughout. Possessing the fullest power over the language he has versified Christian morals in a strong and vivid manner. His verses are majestic and eloquent, and at once show the fervour of his heart, and the depth of his learning and piety. Mr. Devaram Biddulph was born at Mylady in the year 1802. His father Sivanan or Gnanabranam and his mother Gnanayee were landed

Devaram Biddulph
and his poems.

proprietors in the South. When Sivanaan embraced the Christian religion newly brought to his village by his elder brother Vedamanickam, he brought up his children in Christian ways. Devaram was the only son of his father. He and his parents were baptised together by Mr. Ringeltaube, and he was one of the 40 first baptised by Mr. Ringeltaube in 1806. Mr. Ringeltaube used to offer money prizes for boys who repeated the greatest number of Scripture verses and Devavaram always carried off the highest sums. While young he showed religious and pious habits and was much liked by the Revd. Mr. Knill and others. When Mr. Mead established the Nagercoil Seminary in 1819 he took Devaram as one of the first batch of students, and after giving him some training sent him up to Tanjore, Combaconum and Madras, the centres of education then to complete his English and Tamil studies. At Combaconam, and other places he studied Tamil to perfection. He also studied Sanscrit, Music, and astrology under an able teacher. His knowledge of Sanscrit made his addresses particularly attractive to the educated Hindus as he interspersed his addresses with quotations from Sanscrit works. After his return from Madras he became Mr. Mead's assistant and under that Missionary he improved his literary talents and commenced writing prose and poetry and attained his mark as a Christian poet. Mr. Mead's Munshi Thiruvambalathinnamutham Pillay had also rendered much help to the young poet in his early attempts. Mr. Devaram attained such elegance and perfection in writing poems, that the South Indian Tamil poets conferred on him the title 'தொழுநி' 'Dom Muni'. His poems can be placed almost on a level with Thiruvalluvar's. Mr. Devavaram's Shen Tamil was perfect and was the delight of many. Even his

ordinary letters were excellent Shen Tamil compositions paying careful attention to the விதாரம் and சந்தி rules of Grammar. He himself regretted very much that he got into this style of Shen Tamil writing and wished for a more popular style.

He was a man of prayer. At Neyoor he used to daily retire to a rock in the west of the village and there spend his time in meditation and prayer. It seems that once Messrs. John Palmer, Nathaniel Chettyar and Devaram went to see the newly discovered sanitarium of உலக்கருவி Ulakkaruvi and the waterfall connected with it on Ashambu Hills. At the top of the Hill they proposed to have a prayer meeting but as none of them had brought a Bible with them they were perplexed. Mr. Devaram questioned his brethren "which was the Bible for the old patriarchs and saints before the written Scriptures were received. Are not these hills, rivers, trees and the grand scenery around us the written Book of nature of which the Psalmist praises?" So saying he repeated a Psalm and delivered an excellent discourse which astonished his hearers and showed his learning and deep piety. As John Bunyan was called 'Bishop' by the people, so the South Travancore Christians generally called Devaram 'ஐயா' or 'Father.' His labours as a Christian evangelist are well known in Travancore, but it is in the field of Christian literature that he shines most. After his retirement from the Mission he settled at Trevandram with Mr. Mead and rendered him invaluable help in all his philanthropic labours. For several years he was in charge of the Native Congregation of Christ Church, and his Sunday Tamil Sermons were the attraction of many in those days. He also continued his literary labours to the end of his life. Owing

to the death of his sons and other family afflictions, some of his important manuscripts were left unfinished. He died at Trevandram on the 28th of December 1874 and was interred in the Christ Church Cemetry. The following are some of his chief poetical works* viz.— I ‘வேதவிதிக்குறள்’ or the Christian Kural. II ‘திருட்டாந்த மாலை’. III ‘சிந்துகவி மாலை’. IV ‘செம்மொழி மாவிகை’. V ‘சங்கீத வாரணம்’. VI ‘நல்லறிவின் சாரம்’.] A brief account of them with extracts therefrom will now be given in order.

I ‘வேதவிதிக்குறள்’ ‘*Vedavithikural*’ or The Christian Kural. In this important work Scriptural truths and precepts have been versified by the learned Poet in exact imitation and style of the well known Tamil classic ‘Kural’ by Tiruvalluvar. The style is

Vedavithikural.

* The other Christian poets themselves seem to have had the highest admiration of Mr. Devaram, and Mr. John Palmer in his autobiographical notes thus records his estimation of him:—“தேவவரம் தேசிகருடைய திட்டபுட்பமான சாயித்தியத்தைப் பற்றி நான் விவரித்துக் காட்டத்தேவையில்லை. அவரையும் அவர் பாடல்களையும் அறிந்தவர்களுக்கு அது பிரத்தியட்சந்தானே” |Again Revd. A. Vethacan himself a poet of some reputation writes:—“ஐயர் தாமே நெய்யூர் தேவவரம் உபதேசியாரின் தென்மொழிப் பாண்டித் துவத்தையும், அசடற்ற தேவபக்தியையும், தேவபணிவிடையில் ஊக்கத்தையும் நன்குமகித்து கண்யப்படுத்தி, அவர்மேல் கணவைத்திருந்தார்; அதை ஜனங்களும் நன்குமகித்து அவருடைய நல்ல காலத்துக்கு காத்திருந்தார்கள். அவர் குருப்பட்டம் அடையாதிருந்தும் அந்த சலாக்கியத்துக்குத் தூரமானவரல்ல என்பது யாவருக்கும் தெரிந்த காரியம். அவருடைய கல்வித்திறமையினிமித்தம் வித்துவான்களும் அவர் சிநேகிதரில் பலரும் அவரை “தோமுனியார்” என்று அழைத்து வந்தார்கள்.” (Vide Mr. Vedacan’s Life of Revd. Devadasen p 80.)

excellent and chaste and the poem can be made a text book in Colleges and Schools. Christian preachers would do well to learn it by heart, as occasional quotations from it would give certain amount of elegance to their addresses and sermons.

As specimens the following six verses may be subjoined:

கடவுள் வாழ்த்து.

Col. 1: 16, 18.

- 1 “உரைக்குஞ் சொற்கெல்லா மொலிமுதலியேசு
முருக்கான் யாவிற்கு முதல்”

Meaning in prose—உச்சரித்துக் கூறுஞ் சகல வார்த்தைகளுக்கும் ஒசை (யானது) ஆகி (யாயிருக்கிறதுபோலத் தம்மில் விசுவாசமுள்ள எந்தப் பாவியையும்) அழி (க்கும்படி கருத்துவை) யாதவராகிய இயேசு (என்னுங் கடவுள்) எல்லாவற்றிற்கும் ஆகி (யாம்).

Genesis 38: 8—11.

- 38 “தற்பெருமை தேடிய சீத்தையன் பிறர்முடலை
யற்பமுந் தேடாமலழிவான்”

Meaning in prose—தனது சொந்த மேன்மையை (மாத்திரம் பிரயாசப்பட்டுத் தேடுகிற அற்பனாவன் மற்றவர்கள் மகிமையை ச்சற்றுவது தேடாமல், (பரோபகாரஞ் செய்ய முயலாதவனாக்)க் கெட்டுப்போவான்.

Genesis 39: 7—20.

- 39 இன்னற்கிணங்கா விலிங்கிகட் கின்னுவியற்றல்
புன்னரர் பொதுக்காரளி”

Meaning in prose—தீமை (மென்னப்பட்ட யாதொன்று) க்கு (ம்மனப்பூரணமாய்) உடன் படாத தேவபக்தர்களுக்குத் துன்பம் செய்தல் துட்டர்களுடைய சாதாரண துற்குணமாம்.

Genesis 40: 12—22.

- 40 “சீரியர் தாழ்ந்துந் தெருட்சி தாழாமலவா
சீரோங்கச் செய்யுந் திணையில்”

Meaning in prose—(வல்லமையுள்ள துட்டர்கள் செய்யுங்கொடுமைக்கு) மெய்யறிவுடையோர் கீழ்ப்பட்டாலும் (அவர்களிடத்திலுள்ள) அறிவானது (ஒருக்காலும்) கீழ்ப்பட்டாமல் (தனக்குடையவர்களாகிய) அவர்களிடத்திலுள்ள நன்மை (இந்தப்) பூமியில் (எவ்விதத்திலும்) அதிகப்படப் பண்ணிக்கொண்டேயிருக்கும்.

Genesis 50: 15—22.

50 இன்னற்கிதம் புரிந்தினரார் துயர நீக்குவித்த
னன்னெறி நின்மிக்கோர் நடை

Meaning in prose—(பகைஞர் தங்களுக்குத் தீமை செய்தால் அந்தத்) தீமைக்கு (வதிலாக) நன்மை செய்து (தங்களுக்குப் பொல்லாங்கு செய்யும்) பகைஞர்க்குண்டாகுங் கிலேசமும் அகலப்பண்ணுவது சன்மார்க்கத்தை வழுவாத தேவபக்தியுள்ள பெரியோர்களுடைய வழக்கமாம்.

Psalms 119: 105.

64 ஆதித்தனழியாவல் கெடவெல்லிடல்
வேத விதி குறளே;

II “திருட்டாந்த மாலை” ‘*Thiruttanthamalai*’ or Christian morals illustrated by Scriptural examples.

‘*Thiruttanthamalai*.’

This excellent Christian classical work resembles the Hindu poem ‘மூதுரை’ ‘*Moothurai*’ of Ouvai. Like the Vedavithikural the poem is so excellent and chaste in style and diction that it could be made like *Moothurai* a text book in schools. Each stanza consists of four lines of which the first two convey a Christian moral or teaching, and the last two lines cite an example from the Bible. Then the verse is explained in prose and at its close the lesson or precept is given in a small conplet. The 22nd and 25th stanzas may be quoted here as fair specimens.

பக்த்தரைச் சார்சல்—Fellowship with the godly.

Psalms 45: 10.

22 “தீயாரோடேயுலக செல்வராய் வாழ்வதிலுந்
தூயபத்தரோடுறு சோகஞ்சுகமா—மீயிவருப்
பத்தன் மோசேயுமந்தப் பான்மையாகப் பார்வோன்
மெத்தையுஞ் சிற்றில்லாய் விட்டான்”

Meaning in prose—பொல்லாதவர்களுடன் கூடி (இந்தப்) பூமிக் குரிய ஐசுவரியமுள்ளவர்களாய்ச் சீவிக்கிறதைப் பார்க்கிலும் பரிசுத்த (மாய்நடக்கும்படி பிரயாசப்படுகிற தேவ) அன்பரோடேபடும் மிகுதியான துன்பமே நன்மையாம். அப்படியே (இவ்வுலக) மேன்மையை விரும்பாதிருந்த (தேவ) அன்பன் மோசே (தேவ தொண்டர்களாகிய தன் சனத்தாருடனே துன்பப்படும்படி தான் வாசம்பண்ணிக்கொண்டிருந்த) பார்வோன் (என்னும் இராசனுடைய) மேன்மாளிகையையும் (ஓர்) குடிசைப்போல் (அற்பமானதாயெண்ணி வெறுத்துத்) தள்ளினான்.

Heb. 11: 24--28.

ஆதலால்

“பொல்லாரை நீங்கி
நல்லாரைத் தாங்கு”

துன்மார்க்கரை (விட்டு) நீங்கிச் சன்மார்க்கருடன் தரித்திரு.

மேஜ்ஞான மூலம்—The basis of true Wisdom.

Daniel 2: 20.

25 “கல்வி மிகக்கற்றுங் கடவுளருளில்லருக்குப்
புல்லறிவாஞ் சாலோமோன் புங்கவனார்—நல்குணர்வ
தொன்றையே கேட்டானாயர் மகிமை செல்வமது
மன்று பெற்றுக் கொண்டனனரோ”

Meaning in prose—வித்தையை அதிகமாய்ப் படித்தாலும் தேவ கிருபையை அடையாதவர்களுக்கு (அவர்கள் கற்றகல்வியெல்லாம்) அறியாமையா (ய்ப்போகு)ம். மேலும் மெய்யறிவானது எவ்வகை நூல்களினாலும் கல்விமான்களாலும் உண்டாகாமல் தேவ கிருபையால் உண்டாகும். ஆகையால் பூர்வீகத்தில் சாலமோன் (இராசனும்) கடவுளருளிய (மெய்) அறிவொன்றையே (அவரை நோக்கி

ப்பிரார்த்தித்துக்) கேட்டதால் (அந்த அறிவை மாத்திரமல்ல) மேலான மாட்சிமையையும் (மிகுதியான) ஐசுவரியத்தையும் (கண்டு) அடைந்துகொண்டான்.

I Kings 3: 4—14.

ஆதலால்

“அறிவினுக் குயிரஃ

திறையவனருளே” —என்றறிக

கல்விக்குச் சீவன் கடவுளின் கிருபையே.

III “சீந்துகவி மாலே” — “*Sinthukavimalai*” or ‘The Garland of Christian Lyrics.’

இராகம் மத்தியமாபதி.

ஆதிதாளம்.

பல்லவி.

நித்திய வாழ்வை நீயடைந்திடவே

புத்தியோடிரு மனமே,

அனுபல்வவி.

சத்திய வேதமெனும் முத்திவழி நடந்து

சாவிற் சேடநவை யாவையுங் கடந்து—நித்திய.

சரணங்கள்

- 1 மண்ணையும் நாடி விண்ணையுந் தேடி
வருவது சரியோ பாராசை விட்டோடி
எண்ணக்கூடாத சுத்தருடன் முடிசூடி
என்றும் சுகிக்கும் மோட்சமீய மன்றாடி—நித்திய.
- 2 அண்டர்கட்கிறையை தொண்டர்க் பொறையை
அட்டதிக்குக்குள்ளமை யாவர்க்கும் மறையை
அண்டிக்கொண்டேச மூலமாகவுன் குறையை
அறிவித்தொழுகி மோட்ச மார்க்கத்தின் முறையே—
- 3 நாவலர் மதியே பாவலர் சுதியே
நவசங்கத்தார்க்கு மெட்டாச் சுடர்மிகு பதியே
ஆவலாய்த்தேவ வரமளித்தென் னற்கதியே
அடியனை யாட்கொள்ளென்றை யடைந்துயர் வதியே—

IV “சேம்மொழி மாலிகை” ‘*Semmolimalikai*’ or ‘The Garland of Good Words.’ This is written in imitation of Ouvai’s ஆத்திருடி ‘*Athisudi*,’ suited for beginners in schools and contains short pithy moral Christian precepts alphabetically arranged. The following are a few lines from Part I :—

“அமலனை வணங்கு”

“ஆலயம் விரும்பு”

“இருதயக் காவல்செய்”

“ஈனச் செயலொழி”

“உள்ளத்தைச் சோதி”

“ஊர்த்துவக் களிப்படை”

“எகிப்பத்தவா வொழி”

“ஏனைநற் கனிபுகி”

“ஐம்பொறித் தீங்ககல்”

“ஒழுக்கத் துயர்படை”

“ஒய்வு நாளைசரி”

“ஒளதாரியம் பயில்”

“கல்வாரிக் கேகு”

“காணுநிற் பங்கடை”

“கிறிஸ் துவினுறுதி கொள்”

“கீழ்க்கதித் துயருணர்”

“குணப்படத் தீவிரி”

“கூசாமல் வேதஞ்சொல்”

“கெடுமதி யகற்று”

“கேட்டின் பட்டணமகல்”

“கையிறுக்கத் தவிர்”

“கொலைகை வடந்து”

“கொளருயைக் களை”

“கொளலிகர்த் கொடை”

V “சங்கீத வாபணம்” ‘*Sankeethavaranam*’ or The Psalms of David versified in Tamil metres. The following few lines in the begining of Part I may be taken as specimens.

கலிவேண்பர்.

I Psalm—1ம் சங்கீதம்.

- 1 துன்மார்க்கர் ஆலோசனை தொடராமற் கொடிய
கன்மிகள் செல்மார்க்கம் கருதாமல்—புன்மைப்
பரிகாசர் உட்காரும் பாங்கருட்காராமல்
- 2 பிரியமாய் அல்பகல் பிரானீ—அரியமறை
- 3 தன்னைச் சிந்திப்போன் சவுபாக்கியனாகி
நன்னீர்க் காலோரம் நடப்பட்டுப்—பண்ணம்
உதிராதினிய கனி ஓர்குறைவு மின்றித்
ததியிலளிக்குந் தருவொப்பான்—துதவி அவன்
- 4 சிசய்வதெல்லாம் சித்தியாம்—தியரற்றன்றே கால்தூக்
கெய்து பதருக்கிணையாவர்—கையர்தாம்
- 5 சீதியுள்ளோர் கூட்டம் நியாயத்தின்பின்—கணும்ஓர்
- 6 போதுநிலலரா நீதியுள்ளோர் போய்வழியை—ஆகிபனார்
நன்றாய் அறிந்துவப்பர் நாசமாம்—தியரதர்
(இன்றே சீர் கொள்வதிதம்.)

VI “நல்லறிவின் சாரம்” ‘*Nallarivinsaram*’ or ‘Watt’s First Catechism in Tamil lyrics.’ The following are the first five verses :—

தாய் மகள் சல்லாபம்,

- 1 உனைச்சிருட்டித்தோ ரெவர்சொல்
மனத்திருட்டியாற் றெரிந்தென் மகளே?—உம்பு
உகமுமற்ற வையுஞ் சிட்டித்த
மகிபனே யென்னையுஞ் சிட்டித்தார் தாயே.
- 2 நீ பிறத்த நாண்முதல்
ருபரென்ன வருளுகிரார் மகளே—அவர்

கிளி பகலாயிடரகற்றி

அசனமுடையருளுகிரார் தாயே.

3 இஞ்சு நன்மை செய்பரனு

வந்திடவென் செயவேண்டும் மகளே?—அவர்

இயல்பறிந்தென் கடமையெனக்

குயில் பணியான் செயவேண்டும் தாயே.

4 செப்பு பணியியத

தற்பரனே சருளின ரென்மகளே?—அவர்

கிருவசன மெனவிளம்பும்

அரியமறை யருளின ரென் தாயே.

5 அரியமறை யகிருணனைத்

தெரிவிப்ப தெங்ஙன மெனது மகளே?—சத்தியம்

அன்பறிவு நீதிசத்தம்

வன்பருப முடையரென்மென் தாயே.

With a view to complete Beschi's சதுரகராதி Dictionary we wrote a வினையகராதி Dictionary of verbs and left the MSS unfinished.

Besides writing the above poems and other miscellaneous pieces Mr. Devaram Biddulph has written the following prose works:

VII “வேத அகராதி” Bible Dictionary.

VIII “பெயரகராதி” Dictionary of nouns enlarged.

IX “சதுரகராதி” enlarged.

X “வினையகராதி or பஞ்சகராதி” or the 5th Dictionary or Dictionary of roots and verbs (left unfinished.)

Mr. John Palmer the lyric Poet was the eldest son of Mr. Gnanapragasam Thesikar (John Palmer) of Mylady for a long time the Superintendent of the Mission Fields. He was born at Mylady on the 15th

John Palmer and his poems.

of November 1812 and was baptised by the Revd. Mr. Ringeltaube. He joined Mr. Mead's Seminary at the time of the establishment in 1819 and latterly went to Madras and other places to complete his studies. In 1828 when Mr. Addis joined the Mission he was sent by Mr. Mault to teach him Tamil. Mr. Palmer married Perinbamammal on the 5th of July 1830. When Mr. Addis was sent to start the Coimbatore Mission, Mr. Palmer accompanied him there and helped him in various ways in the initial Mission work there. After a year's service, owing to his wife's illness, he returned to Nagercoil where he became Mr. Mault's native assistant. Besides clerical duties, he was entrusted with the Tract Society publications. In this capacity he made translations and revised MSS and read proofs. Though Mr. Palmer began writing poetry when he was at Coimbatore, yet his poetical genius seems to have fully developed only after his return to Nagercoil in 1832. In his early attempts to compose poems, he was helped by Mr. Thiruvambalathinnamutham Pillay the learned Munshi of Mr. Mead and latterly of Mr. Mault. This renowned Munshi made him thoroughly acquainted with the rules of Tamil Prosody and Rhetoric. Though engaged in literary work, Mr. Palmer's leisure moments were spent in evangelistic work in the neighbouring villages. It is said that one evening when he was preaching in the adjoining village of Krishnancoil, the Poosari or priest who had a hot religious debate with him, angrily said "you have reviled our gods as brass and stones, and if our god is a true god you will be made to feel it this night." The poet returned home, but strangely, in the self same night, he had a dream or vision in which a devil dancer in fearful costume stood before him and said "Are you not the man who abused our idols &c," The

poet suddenly woke up and remembered the evening's incident, and as he was meditating his lips lisped forth the poem beginning with the following lines :—

பல்லவி.

“ஞானவாயித முன்னுபேய நீஉன்னால்
ஆனதைப் பாரேன்”

அனுபல்லவி.

தினம் பாவச்சுமையை யெற்றி
எனில் மேவு நற்குணமாற்றி—உரத்
தாள எத்தனம் பார்த்து நினைபான்
மாளச் செய்யவே—

சாணங்கள்.

பேசுநர் எந்நன்காக வந்தனரே அறியாயோ—மேசு
தாசுநர் உன் உயம் வீணெனத் தான் குறிப்பாயா—பின்னும்
ஆசிரியனாக துணிந்து பல வேஷமாய்க் களணித்து—எனை
மோசப் படுத்தினா வருகிறாய் மொக்கை கொடுவியே—ஞான.

The vision disappeared, and before day-break the poet finished this beautiful poem on spiritual welfare, and it is one of the most popular lyrics sung in our churches.

After the retirement of Mr. Mault from the Mission, owing to unkind treatment received from others, Mr. Palmer left the Mission and entered Revd. Mr. Mead's service at Trevandram. Mr. Mead employed him in the Chaplaincy School, Govt. Press, and in various other places. Mr. Palmer's wife Perinbam Ammal died on the 9th February 1859 and the poet's resigning himself to God's will is beautifully expressed in another popular lyric, from which we quote a few lines

பல்லவி.

நெஞ்சுநெடு நாளந்தேற—உறுதிடன்
தந்தான் கருணை நீ+வே!

அனுபல்லவி.

எந்த வேளையிலும் துணையென
உத்தன் முன்னுற வந்தபாதகர்
நந்தவிடாதரு டந்தருகுந்திரு
எந்தையேகளின் னிணையடிசரணம்
சரணங்கள்.

கொல்லவும் பிராணனீயவும்
அளவிலா வல்லமை சிறந்தகோவே!
நல்லுறவரில் இல்லெனச்சிலர்
தொல்லுலகதின் எல்லை தாண்டினர்
புல்லறிவால தில்லல்லுற்றெனினி
சொல்லின் றுணையலா துவேறிலையே--நொந்.

2 பூதலத்தில் யான்வசிக்கும் காலமெலாம்
ஏதுகுறை மேவினாலும்
போதுமென்றுரை சாதுளத்தோடு
மாதவமதே யூதியம்மென
கீதிரெறி வழுவா தொழுகிடயான்
பாதுகாப்புனது பாரமே சரணம்--நொந்.

Mr. Palmer died* on the 2nd April 1883, at the age of 71, and was interred at the Christ Church Cemetery Trevandram.

* Hearing of his death Revd. Mr. Masillamani himself another poet very feelingly wrote as follows:—திருச்சபையுள்ளமட்டும் அவா கீர்த்தி மங்காமல் பிரகாசித்துக்கொண்டிருக்கும், கிறிஸ்தவ சபைக ளுக்குள்ளும் குடும்பங்களிலும் அவருடைய கீர்த்தனை தொனிக்கப் படாத நாள் கிடையாது அபூர்வம். அவர் மரித்தும் பேசுகிறார் கிறிஸ்தவ ஓய்வுநாட்களிலும் திருநாட்களிலும், விவாகோற்சவங் களிலும், ஜெனரேற்சவங்களிலும் சபை அனைத்தும் மங்களப்படு க்தவர் அவருடைய கீர்த்தனங்களே அவர் சபைக்காக வைத்துவிட்

Mr. Palmer's style is plain. He confines himself to Scriptural thoughts, and uses appropriate epithets suited to the language and habit of thought of Tamil Christians who are delighted with his simple and elegant Lyrics. Mr. Balm has remarked that what Dr. Watts, who aimed to sing for children by the very simplicity and beauty of his style was in England so Mr. Palmer was in the South Indian Church. In this respect he bears a contrast to Mr. Devaram Biddulph whose poems are elevated and classical in style and suited for a better class of readers.

Mr. Palmer's chief poetical works are his 'ஞானபதக் கீர்த்தனம்' 'Christian Lyrics,' 'இறிஸ்தாயனம்' 'Life of Christ,' 'மேசியா விலாசம்' 'Life of Christ in lyrics,' 'சத்தியவேத சரித்திர கீர்த்தனை' Bible History in lyrics, 'பேரானந்த ருர்மி' 'Heavenly Delight. A brief description of these poems and specimens therefrom are subjoined :—

I ஜானபத கீர்த்தனம் (Christian Lyrics) written in the style and metre of the Hindu poems 'முத்துத்தாண்டவர் பதம் கீர்த்தனம்' 'ஸ்ரீ பரான்

மெப்போன சம்பாத்தியம், "இன்றியமையாதியாவருமகிழ் மேற்கொள மலரும் மலராகிய" இந்த மகானுடைய நாவும் வாழ் அவருடைய உடலையும் அழிவு பட்டிக்கும்படி நேரிட்டதே? ஐயோ, தமிழ் நாட்டுச் சபையே! இவரைப் போன்ற ஒரு சுவீசைச் சுவிராயர் இனியார் உனக்குக் கிடைக்கப்போகிறார்? இவருடைய ஒரே நாவும் வாழ் தனது மீட்பரை மகிமை படுத்துவதை பொறுக்க மனமில்லாமல் இவ்வளவு சிவ்ரோமாய் அவரை அழிவுக்குள் ஒப்புவித்த மரணமே! ஆயிரம் பதினாயிரங்களான நாவுகளாய் அவருடைய மதுர கீர்த்தனைகளைத் தெர்னிக்கப்பண்ணுகிற கேட்கைகளை அழிக்க உன் ஞானமோ? —Extract from Letter dated 4th April 1883.

குச தாசர் முரி விஷ்ணு தாசன கஜேம். In the lyrics the Christian poet thus wrestles with God.

இராகம்/கேதாரம்.

ஆதித்யம்.

பல்லவி.

இன்னுமிரங்காயோ என்றன் கோனே-அடி

யேன் விடைபெறாமல் விலகேனே (Chorus)

பொன்னுலகத்தின் மகிமைதன்னை மறந்திள் ளிலத்தில்
மன்னுயிரை மீட்கவந்த மனுவேலரசே யனுதின முனையுற.

- 1 அய்யா வெளியேனைக் கண்பாரே-யுனை
யல்லாமல் துணையெனக் கிங்காரே
உய்யா தெளியெனழிய-உற்ற பாவத்தைக் கெடலைக்க
மெய்யா யுத்தர வாதியான-மேசிபா உனதனைப்பாரணம்.
- 2 புக்கு மெனைத்தள்ள மனந்தானே-சுர்மா
போவென்ற லெங்கேனும் நான் போவேனே
மிக்க பாரமுற்றமுந்த-வோரெல்லாரும் வாருமென்ற
தக்கவுரை தானினைத் து-தாங்கு வாயென்றனை யுறுதயரற.
- 3 தற்பரா வுனைவிட்டெங்கே போவேன்-எனை
தாபரிக்க யாருமில்லைக் காவேன்
துப்புரவதாய் மன்றமும்-தொண்டருந் துருநரசா [ன்புரி
செப்பும் யோவானின் கவிக்கு-சேற்றலாய் நீசெவிகொடுத்தரு

II கிறிஸ்துபணம் A poetical Life of Christ written in the form of the Hindu Tamil Epics 'Ramayana'

'Christayanaam.'

'Naidatham' and Beschi's 'தேம்பாவணி. It

is divided into four parts I பாலகாண்டம் (Birth) II கிரியா
காண்டம் (Ministry) III அவஸ்தா காண்டம் (Passion) IV ஆரோ
கண காண்டம் (Ascension). The whole book consists of 842
stanzas.

Elizabeth's address to Mary is thus verified in the 15th stanza.

போற்றியே மாதருள் நீ புண்ணியவதி உன் கர்ப்பத்
தோற்றமும் ஆசீர்வாதத்தோற்றமே ஆகா! என்ன
பேற்றினால் என்றேவன்னை பிரசன மானதென்முன்
தேற்றமாய்ப் பரனுனக்குச் செட்டிரை லயிக்குமென்றான்.

The Sermon on the Mount and the Christian beatitude begin in the following verses.

அகத்துளா துலர் அங்கடைவார்கதி
சுகத்துளாவர் துயர்படுவோர் பொறை
தொகுத்த சாந்தர்சு தந்தரிப்பார் புவி
திகைத் திடாரவர் சீருறு செல்வரே. (122)
நீதிவாஞ்சையி னோர்நிறை வாகுவர்
மாதையுளர் மன்னிடுவார் தயை
நீதில் தூய்நெஞ்சர் தேவனைக் கண்பரே
ஆதலால் வரும்மிகு செல்வரே. (123)
சாந்திசெய்பவர் தற்பரன் மக்களே
ஆர்ந்திதம் புரிந்தல்லுற் றோர்பரம்
சேர்ந்திருப்பர்ஜெ யத்தட னுசையின்
கூர்ந்தன்னோ ரனு கூலநற் செல்வரே. (124)

III மேசியா விலாசம் 'Messiahvilasam' or The Life of Christ in lyrics. This is written in imitation of the style of the Hindu works 'ராம நாடகம்' or Life of Rama and Sri Maha Bharata vilasam 'மகா பாரத விலாசம்.' Like 'கிறிஸ்தாயனம்' it is divided into four 'காண்டம்' or Parts embracing the particular periods of Life.

The following verses are taken from the lyric describing the slaughter of infants under two years of age by King Herod

"சினத்தே வலுகேசரி போலவன்
சேற்றமாயதி வீற்றமாகவே

மனத்தே தெனுமீர் மிலாதிரு
 வாட்டை கீழுறு மாக்கள் யாவையும்
 மடிய முடியபடு கொடிய வதைபுரியக்
 கடுக முறுகிரண வீரரையேவ்”
 “எழுந்தாரே ஊர் பெதுலேகம்
 அகத்தும் மேல்வனை தலத்தும் வீரர்கள்
 நுழைந்தாரே வீடுகடோறும்
 துனித்து சாவிட வதிர்ச்சி மேவிட
 உரிய வினந்தமர் மறுக விளைஞ்ஞரை
 அரிவர் கறிச்சுரைக் காய்கள் போலவே”
 “மறைப்பார் சிலமாதர். சிரூர்களை
 அறைக்குளும் மறை முறிக்குளஞ் சிலர்
 விறைப்பார் அதிவீரர் முனே எதி
 ருரைக்கவே பரி தபிக்கவே அவர்
 முறுகி மகவுகளைத் தறிபட வுரமுடன்
 தெறுகுவர் நதியெனச் செம்புன லோட”
 “தொடர்ந்தே ஓர் சேயும் விடாதவர்
 தொகுப்புடன் மக் வனைத்துமே விழப்
 படர்ந்தே கூர்வாள்களி னுலுயிர்
 பதைத்திடக் குரலறுத்து வீசினர்
 மடிய மதலைகளி னுரியவனை கணனி
 இடுகிடென வழுதொப்பாரி கூற”

IV “சத்தியவேத சரித்திர கீர்த்தனை” or “Bible History in

‘Battayavedacharitra
 Keerthanai.’

lyrics.” This has been written in the same
 style and metres as “Messiah vilasam.”

The following is one of the verses of a lyric describing
 the great ‘Deluge’

“காடதின்மேல் சலம் நணுவெருதல் கண்டு
 நாட்டு மிகுகமெல்லாம் வாட்டமுற் ததிர்கொண்டு

சாடிப் பலவிடத்தும் ஒடிஒடி விறு
 தாவில் முயன்று மிகச்சலித்துத் தவித்தங்குறு
 தாவரமற்று அமிழ்ந்திறக்க
 நீவிரமுற்று தரையின மிசை
 சலமினும் எழும்பிடத் தாழ்விடங்களிலுற்ற
 சருவ ஊர்வனவும் தான்மடிந் திடமற்ற
 மலைகெடிகளில்த் தங்கி வாழும் மிருகமெல்லாம்
 மருண்டு துடிதுடித்து திரண்டு வனங்களெல்லாம்
 வக்கிரமாக ஒடிச்சாடி

திக்குமுக்காக மடிந்துவிழ
 சாலவளர்ந் தோங்கும் தருக்களும் முட்டிட
 சலம் அங்கெழுந் துயர்ந்தமலைகளும் எட்டிட
 மேலுலாவு படகிசால மெல்லாம் ஒன்றி
 வீற்றிருக்க ஏதும் ஆற்றல் பற்றுதல் இன்றி
 விண்ணுறத்தாவி மறிந்துபேழைக்
 கண்ணுறமேவி முட்டிப்புரண்டு
 சடைத்துக் கண்ணுறும் எந்தஇடத்தும் பறந்துசாவி
 சாரும் ஓரிரையும் நேரிடாது கவி
 துடித்துப் பதைத்துச்சிற கடித்து விழுந்துசாக
 தொடுக்கச் சருவநாசம் முடிக்கப் பிரவாகமாக”
 (Chorus) வந்ததுபாரீர் மாபிரளயம்
 வந்தது பாரீர்

V “போர்னந்ததும்மி” ‘Perananthakummi’ or ‘The Hea-
 venly Delight. The 53rd and 55th verses
 are :—

‘Perananthakummi’
 and ‘Nallarivinsara-
 kavi.

“அங்கிரவில்லை விளக்கொளியோ மற்ற
 றுதித்தனின் சுடரோ வேண்டாம்
 தங்கமுறும் பரன்சோதிப் பிரகாசமாய்த்
 தலங்கி நிற்பரே ஞானப்பெண்ணே”

“பூச்சி துருவரியாததுங் கள்ளர்
புகுந்து கொள்ளை புரியாததுமாம்
சூட்சமுள்ள நல்ல பொக்கிஷ முண்டென்றும்
சுதந்தரிக்கலாம் ஞானப்பெண்ணே.

IV “நல்லறிவின் சாக்கவி” Watt’s First Catechism in lyrics

The first four verses are these :—

- 1 உண்ணைப்படைத்தவர் இன்னவராமென் றுரைத்திடாய்? வாணும்
இன்னிலமும் யாவும்பண்ணின மெய்த்திரியேகனே.
- 2 அன்னபரன் உணக்கிநாள் வரையு மென் செய்கிறார்? ஆடை
அன்னமோடெல்லா மீந்தெந்நேரமும் ரட்சைசெய்கிறார்.
- 3 இத்தனைநன்மைசெய் கர்த்தருக்கென்செய்ய வேண்முகீ?-அவர்
சித்தமறிந்தவர்க் குற்றபணிசெய்ய வேண்முகியான்.
- 4 சித்தப்படிசெய்யக் கர்த்தரென் கட்டளை யிட்டனர்?-பரி
சுத்தவசனமாஞ் சத்தியவேத நூலிட்டனர்.

Revd. A. Vethacan belonged to the Neyoor District, and

Revd. Vethacan and
his poems.

was born in May 1832. He was one of the
brilliant products of the Nagercoil Semi-

nary. He studied at that Institution at the time of Revd. Mr. Whitehouse and became one of the teachers. Latterly, owing to some misunderstandings with the Missionaries, he severed his connection with the L. M. S. and joined the S. P. G. Colambo under the Bishop of Ceylon. In Ceylon he had a distinguished career. His first literary efforts while in Travancore, were his ‘வேதமொழி நூற்றிருபது’ ‘Vethamoli Nootirupathu’ and ‘நல்லுரை நாற்பது’ ‘Nalloorai Natpathu’ which were written as substitutes for the Hindu treatises ‘Moothurai’ and ‘Attisoodi.’ He next wrote a Catechism of Tamil Grammar and a poem called ‘அதிசயகுமீ’ ‘Attisayacummi’ on miracles. Mr. Vethacan’s fame however chiefly rests with his ‘ஆகிநந்தா வன பிரபயம்’ ‘Athivanthavana Piralayam’ and ‘ஆகிநந்தா

வன மீட்சி 'Athinanthavana Meedchy' in which the pith and essence of 'Milton's Paradise Lost' and 'Paradise Regained' have been respectively rendered into Tamil dramatic metres 'in the simplicity of language and adapted to the taste of the commonalty.' Of prose works the only one of importance is his 'Life of Pastor Devadason.' After a most useful career Mr. Vethacan died in Ceylon on the 19th April 1892.

Mr. Vethacan's 'ஆதிநந்தாவனப் பிரளயம்' 'Athinanthavana Piralayam' or Compendium of Milton's 'Paradise Lost' was first published at Nagercoil in 1862 and it underwent a second edition in 1867 pp 118. It is written in lyric poetry in the form of a drama, some of the connecting scenes being in prose. It consists of 6 parts and the following 3 verses are taken from Part I.

Athinanthavana Piralayam or 'Paradise Lost.'

THE BEWAILING OF THE DEVILS IN HELL.

நாகில் பேய்கள் புலம்பி அபையமிதேல்.

விருத்தம்.

பெருமையினால் நலமிழந்து நரகில் வீழ்ந்த
பேய்க்கணங்கள் தாமிருந்த மேர்ட்ச வாழ்வின்,
அருமையையும் தீக்கிடங்கின் கொதிப்புங் கண்டு
அடிவயிற்றி விடிவிழுந்த வயனம் போலே,
கருமையுறு மேகமெல்லாந் திரண்டெ ழும்பி
கதறிமட மடமடன குமுறு மாப்போல்,
ஒருமைகொண்ட அடடாஹ! கதியாச் சென்றே
உல்தெல்லாம் கேட்கஅவர் அலறி னாகேர.

தரு.

இதிகா தணித்தெழுந்தோம்!—இறையவனே
பெரித்தோம் விதிமறந்து,

சதிக்கோ தலையெடுத்தோம்,—உள்ளமகிமை
தனையும் பறிக்காடுத்தோம்.

2 சொகுசாய் மகிழ்ந்திருந்தோம்!—மோட்சலோகத்தில்
தொலையாப் பவுசகண்டோம்,
வெகுபாடுகள் நிறைந்த,—நரகம்தில்
விறகாய்ச் சமைந்துவிட்டோம்.

3 மணியோ மரகதமோ!—தங்கரத்தின
வயிரத் தோளியழகோ!
துணியா யிலங்குகின்ற,—மோட்சத்தைவிட்டு
அய்யோ நரகில்வந்தோம்.

5 பசியோ பயமோஇல்லை!—சீவவிருட்சப்
பழமே பொசித்துவந்தோம்!
பசியால் அயருகின்றோம்!—நெருப்பே அன்றி
பசிக்கோர் பொருளிலையே.

7 உயர்வோம் என்றிருந்தோம்,—தேவமகிமை
உறுவோம் எனநினைந்தோம்,
அயர்வாய் எழிமையுற்று,—உள்ளமகிமை
அதம்போய் வெறுமையுற்றோம்.

The 'ஆதிநந்தாவன மீட்சி' 'Athinanthavana Meedchy' or
'Paradise Regained' in Tamil Odes, is a
'Athinanthavana Meedchy' or 'Paradise
Regained.' translation, as the author says, 'almost
verbatim, of Milton's grand poem pre-
sented in its native purity, though in a foreigner's pail.'
It was first published at the C. K. S. Press Madras in 1868
pp 89. It is written in lyric and in the form of a drama, and
is divided into four *kantams* or parts. The following lyric is
taken from Part I.

JESUS RECOGNISING SATAN IN THE FORM OF AN OLD MAN.

கிழவனை இயேசு அறிந்து வேளியிட்டது.

விடுத்தம்.

முன்னமே சதியை ஆய்ந்து முகஸ்துதி புடனே சாத்தான்
சொன்னதைக் கிறிஸ்துநாதன் துல்லிப மனதிற் கொண்டார்.
அன்னதால் கிழவன் வேஷத் தந்தர மயலே நோக்கி,
என்னவாய்த் துணிந்தாய் பேயே எத்தனே யெனச் சொன்னாரே.

பல்லவி.

என்ன புத்தி நினைந்தாயடா! பழைய பாம்பே!

ஈது வேஷம் புனைந்தாயடா!

அனுபல்லவி.

உன்னுடைய வேஷமெல்லாம்

உள்ளிலும் புறம்புஞ்சென்று

நின்னையறிவேனே நீயென்

தன்னையும் அறிவதுபோல்—என்ன புத்தி

சாணங்கள்*

- 1 அப்பத்தின் வலியில்தானோ? மனுஷியர்கள்
செபத்திற் றரித்தல்வனோ?
தற்பரன் புகலுவானோ? யாதொருவார்த்தை
நிற்பதுயிர் அத்தில்வீனோ?
முப்பத்தைந்தாண் டோடேயைந்து
முந்தகால் முனனோர்க்குவந்து,
ஒப்பத்தில் மன்னுவைத்தந்து
ஒம்பின நிசமறிந்து—என்ன புத்தி

III 'Chinnathangam' or the Little 'Sister'

'Chinnathangam' or
The 'Little Sister.'

is another poem published by Mr. Vetha-
can in 1864. It has 250 verses on a variety

of subjects, and the following four verses are from the
fourth section.

ON CERTAINTY OF DEATH.

‘சாவு நியதி’

- 40 பல்லோர்புகழ் பலபொருள் கீர்த்தியுடன்
எல்லாம் இருக்கையிலே, தங்கம்
இழவு வருமேயடி.
- 41 ஆடிருக்க மாடிருக்க ஆளடிமையாவிருக்க
கூடுவிட் டியிர்போக, தங்கம்
கூட்ட இழவுவரும்.
- 44 உண்டுண்டுண்டுண்டு உல்லாசம் கொள்ளுகையில்
தொண்டொண்டொண் டென்றபறை, தங்கம்
சூழத் தொனிக்ருமடி.
- 45 கல்வென்றலறிக் கதறி அழுதாலும்
சில்வென்றெழும்புமடி, தங்கம்
சேவன் நில்லாதேயடி.

Rev. C. Masilla-
mani and his poetical
and prose works.

Rev. C. Masillamani was born at Mylaudy in October 1833 and was the grandson of the First Protestant Convert Vedamanickam. He was baptized by the Revd. Mr. Mault on the 25th May 1851. He was educated at the Nagercoil Seminary 1844—52 under the Revd. Mr. Whitehouse. He preached his first sermon at Punvakulam in Feb. 1852 from Romans 8: 9. He was in charge of Uyaravile, Mylaudy &c, 1852—57, and was an Itinerant Evangelist 1857-60 Inspector of Schools and Evangelist 1869-66. He married Miss. Esther Fanny Paramandam on the 29th March 1855. He was one of the first four Pastors ordained by the Revd. Dr. Mullens on the 13th Feb. 1866, and was the Pastor of Dennispuram from 1866-1886. For the amelioration of the condition of the poor people under him, he devised various means and worked successfully. His sympathy for the poor was unbounded. It



THE REVD. C. MASILLAMANI.

is said that one day his mother took to him a pair of gold ear-rings and asked him to wear them as other Mission Agents then wore such ornaments. "Mother" said he "hitherto when the poor came for help I often said 'silver and gold have I none,' hereafter, if any needy man comes, I shall straightway give away your ear-rings." At this the mother was angry and took away the ear-rings.

About 1863 he organized a revival meeting at Nagercoil in which his address moved the hearts of the people to such an extent that women parted with their jewels, men brought their cows and other properties as offerings to God; and the foundations for the self support of the church were laid. He was one of the Founders of the S. T. Temperance Society, and the Widows Fund, and was the Secretary for several years. From the beginning of his ecclesiastical career, Mr. Masillamani never confined his knowledge and belief to the narrow limits of popular and dogmatic theology. He was an ardent student of the Bible and searched its treasures for himself, which led him to accept many truths which his brethren in the Mission were unwilling to examine or accept. He was a Millenarian and a Life and Advent believer. In common with the Revd. Dr. Leask, Revd. Edward White, Revd. Constable and other English theologians, and H. L. Hastings, Stockman, Pettingell and other American Divines, he maintained that Life in Christ was Life Everlasting, and that there can be no immortality except in and through Christ.

In 1870 he lost his wife and in 1872 he married again Miss. Jacobed Fanny Paramandam sister of his deceased wife. The failure of his coffee estate launched him into difficulties. Other family afflictions and trials were patiently borne. His

feelings on these occasions have found vent in some of his most beautiful meditational poems.

Owing to misunderstandings with the Mission, in June 1886, he resigned his connection with the Travancore Mission, and settled at Madras as the Agent of the Scriptural Publication Society, Yarmouth, Maine, U. S. A. After 12 years of most active life in Madras, owing to ill health, he paid a visit to Travancore, the scene of his former labours. On the 24th of July, he preached in the L. M. S. Church at Trevandrum to a large congregation, on the Second Coming of Our Lord and His Personal Reign on Earth, from 2 Thess. 2: 1, the last sermon he preached on his favourite subject. On his way back to Madras he had a sudden attack of apoplexy and died at Nagercoil on the morning of Wednesday the 10th of August 1898, and was interred in the L. M. S. Cemetery on the following morning.

It is Mr. Masillamani's literary career in Travancore and chiefly his labours as a Christian poet that we have to consider here now. He was a voluminous writer of prose and poetry. He wrote 316 Tamil tracts on various subjects, the total number of copies being 1,737,000. Most of them are on Christian subjects, some of them are controversial exposing Hinduism, Brahminism, Caste, Romanism &c, (for as a controversialist he had few equals), and some on general topics. He has written 59 original poetical works, most of them being on Christian themes. Mr. Masillamani's fame chiefly rests with his meditational poems. His 'சிலுவைத்தியானம் or Thoughts on Calvary' published at Nagercoil in 1868 has undergone several editions. His 'தேவாரப்பெட்டி Devarapetty or Basket of Praise' and 'கிறிஸ்துவே சமஸ்தமும் Christ all in all' and 'ஞானவீர தடாகம் Nectar of Life' 'கிறிஸ்துவே நமக்க

டைக்கலம் Chirst our Refuge' are favourites with the Tamil Christians; they are sung daily by Christians in their family worship. 'திருச்சிலுவை யந்தாதி Thiruchiluvei Yanthathi' is another excellent meditational poem. It is similar to 'சிலுவைத் தியானம்' but in different metres. 'கிறிஸ்தானு பூதி 'Christanubhooti' is also a meditational poem of a higher order. Some of his other popular meditational poems are 'கித்தியா கித்தியம் Time and Eternity' 'ஞானமிர்தச் சுனை The Fountain of Scriptural Nectar' 'ஞானக் கல்கஞ்சியம் The Store of Spiritual Bread' 'அடைக்கலக் கோட்டை The Fort of Refuge' 'அடைக்கலக் குன்றம் The Hill of Refuge' 'ஜீவா மிர்தாகரம்' 'ஆத்திம கிவேதனம்' 'ஞானநந்தம்' 'நேற்றாவு The Consolation' 'கதிவேறிலையே No other Refuge' 'இரட்சணிய நாதர் பதிகம்' 'குருவணக்கம்' 'மேய்ப்பணில். சேம் The Psalm of Shepherd' and 'குருவணக்கம்.' 'விசுவாசப் பாம்பாட்டி Visuvasa-pambatti' is a peculiar treatise. In it the Indian Snake-charmer is made to sing the praises of the Christian faith to the dance of his pet snake, and the chorus begins

ஆடுபாம்பே எழுந்தாடு பாம்பே—கிறிஸ்தண்ணலார்
பாடுகினைத் தாடாய் பாம்பே.

'Ulpava Manjari உற்பவ மஞ்சரி' is a theological disquisition on creation in poetry. Part I describes the origin of the Universe, Part II the creation of man, Part III the origin of life or how God breathed the breath of life into his nosirils, and Part IV how man became a living soul!

As above remarked Mr. Masillamani's favourite subjects were the Second Advent, Millenium, and the final future; and on these, he has written a number of poems, and the following are a few of them. 'நெரிஸ்துவின் பிரச்சுன்னக்குந்தி or The, Approaching Advent' contains 105 stanzas 14 pp 1886. சத்

தயுத பேரம் or The Seven Ages of the World' in 53 stanzas of 8 lines each 12 pp 1886. 'இரிஸ் துலே மூவுலகாளி Christ the Sovereign of the three Worlds' in 12 எழுதில் சுழிதெமலகிரிய விருத்தம் of 16 lines each. 'இரிஸ் துலின் ராஜ்யம் The Kingdom of Christ' 'யுகாந்தத் தீபச்சிந்து A vision of the ending age'

Another subject in which Mr. Masillamani took a deep interest was, Temperance. In advocating its cause, he has composed a number of poems, chief among which are his 'மதுபா எனக்கண்டனைக் குழி Drunkenness Condemned' 65 stanzas, Nagercoil 1870. In this poem he describes the horrors of the vice of drunkenness, and illustrates it by citing a number of anecdotes. 'மதுகொண்டான் காதை or The Drunkard's Story' is another of his temperance poems. It contains 123 stanzas and was printed at Nagercoil in 1871. Scene I contains the Drunkard's Mother's advice to him. Scene II describes how he slighted the mother's word and took to drinking. Scene III contains the Drunkard's wife's lamentations at his not coming home. Scene IV describes his arrival at home at midnight. Scene V the Drunkard's mother sends him to the market. Scene VI, The Drunkard slighted the mother's word and drinks. Scene VII, On his way home the drunkard falls into a pit helplessly, laments and dies. Scene VIII, Hearing of the drunkard's death the mother beavails. Of his controversial poems, the oldest one is his 'நிராமணத்துவ நிராகரணம்' or a Metrical Address to Brahmins which was printed at Nagercoil, in 1867. In his 'கம்மாஸப் பட்டர் Kam-mala Bhatta' which was also printed at Nagercoil in 1881 (pp 48 containing 183 stanzas) he has proved that idolatry is the invention of smiths. His மெஞ்ஞாஸப் பட்டர் Meygnana Bhatta' consisting of 804 stanzas was printed at Madras. In

this he proves the declension of caste differences and asserts the excellence of the Christian caste.

The above brief sketch of Mr. Masillamani's literary labours would be incomplete if we did not make a passing allusion to his prose writings which are as numerous as his poetical works. From July 1882 for a number of years he edited a Monthly Journal called 'The Tamil Bible Banner சத்திய வேதக்கொடி'. In January 1884 he commenced 'The Tamil Quarterly Journal of Prophecy and Mission Advocate தீர்க்க தரிசன வர்த்தமானி.' He threw his whole heart and soul into its publication. Each number generally contained on an average between 60 and 75 pages, and had his original poems sermons, miscellaneous articles, and translations chiefly on prophetic subjects. 'The Tamil Prophetic Monthly தீர்க்க தரிசன சுப்பிர தீபிகை' was another Journal edited by him from January 1889. It was devoted to the exposition of subjects connected with the Second Advent or the Soon Coming of our Lord; 'The Tamil Christian இதிஸ்தவன்' was commenced by Mr. Masillamani in January 1890 after the pattern of Mr. H. L. Hastings's popular American Journal 'Christian.' It consisted of four other Journals called 'இதிஸ்தவன்' 'ஆகத்தப்ரகாசிகை' 'ஜனமருள் திக்காரம்', 'சுராபானக் குடாரி.' It was an unsectarian Journal and the first article in it was 'The Christian—what is he? Of his larger prose works may be mentioned his 'சத்திய பிரகாசிகை Sattya Prakasika or The Light of Truth' (Demy 12mo 622 pages published in 1892). In it the theories of the traditional hell and the soul, the mortality of man, the unconsciousness of the dead, and the destruction of the wicked have been more particularly elucidated; and likewise the nature of man, the penalty of the law, the nature of the sacrifice of Christ,

the nature of future rewards and punishments, the resurrection of the dead, the eternal life obtainable only through Christ, the gospel of the kingdom and its location and various other matters have been investigated. It is a very important and valuable work for all Bible students, especially ministers and teachers. 'இயேசு வருகிறார் Jesus is Coming' is another book published by Mr. Masillamani in 1889. It contains 200 pages, and is a free translation of his from the original English of Mr. W. E. Blackstone's popular book of the same name. The above two books also contain some of Mr. Maillamani's original poems.

'சிலுவைத் தியானம்' 'Siluvaithiyanam' or '*Thoughts on Calvary*' was originally published in Travancore about 1866 and contained 40 verses. It was so popular that it underwent several editions during the poet's lifetime. In many Christian homes it is used in family worship. The following few verses may be taken as specimens of this excellent meditational poem.

'Siluvaithiyanam' or
'Thoughts on Calvary.'

- 2 அண்டர்களி னற்புதமாம் சிலுவையே நல்
அன்பர்களின் விற்பனமாம் சிலுவையே மெய்த்
தொண்டர்களின் கற்பனையாம் சிலுவையே என்
துன்பவினைக ளாகற்றும் சிலுவையே இம்
மண்டலத்திற் குயிரருளும் சிலுவையே என்
மகிமையுயிர்ச் செல்வமென நம்பிவந்து
தெண்டனிட்டுக் கவிசாற்றி வீழ்ந்தேன், என்னைச்
சேர்மேவுஞ் சிலுவைகதி சேரீர் தேவே. . .
- 3 அன்னையரும் புலம்பியழ் எருசலேமின்
அகன்றதெரு மாதரெல்லாம் அலறிக்கூவ,
உன்னதமும் புலம்ப கதிரோன் புலம்ப,
உயர்மலைகள் புலம்பிட கல்லைதகள் கூவ,

இன்னிலமும் புலம்ப இகலோர் புலம்ப,
என திதயம் முணராததேனோ, கல்லோ!
சென்னிதனில் உலகின்பவம் சுமந்து தீர்த்தீர்
சீர்மேவுஞ் சிலுவைகதி சேரீர் தேவே.

4 அண்டரும் கல்வாரிமலை அதிசயத்தை
ஆவலுடன் பார்க்க, கந்தைதாழும் நோக்க
விண்டலத்தின் சோதியெல்லாம் வியர்ந்து பார்க்க,
மேதினி சராசரங்கள் காட்சிபார்க்க,
மண்டலத் தோரிகழ்ந்து நிற்க, மரத்தில் தொங்கி,
மாபெரிய ரட்சணியம் முடித்த நாதா,
தெண்டமெனக் காயிறுத்தாய்க் கடனும் தீர்த்தாய்
சீர்மேவுஞ் சிலுவைகதி சேரீர் தேவே.

12 அண்ணையில்லை தந்தையில்லை யாருமில்லை,
அடுத்தவரும் தொடுத்தவரும் பகைவரானார்,
முன்னாகந்து புகழ்ந்தவரு மெகிரியானார்,
மோசமக்க னுறவுகள் வீணெனலோ கண்டேன்,
மன்னவனே, நீயுமென்னை யிந்தவேளை
மறுத்திடில் பின்னரிடத்தி லேகுவினான்,
சின்னஞ் சிறியானிலை னென்றகற்றிடாமல்,
சீர்மேவுஞ் சிலுவைகதி சேரீர் தேவே.

17 அந்தமிருந் திருக்காயச் தடைந்தசாயம்
அணிந்தவிரு திருவாடிபென் தலைமேற் கொண்டு,
நிந்தைமிரு முலகோர்கள் புரிந்த பொல்லா
நிஷ்டரேப் பாடனைத் தும் மனதிலுன்னி,
சந்தமிகும் திருச்சிலுவைத் தியானம் பாடும்
தாசன் மாரீசில்லாமணியின் கவி சென்றெங்கும்
நிந்தைமிகப் பாடும் சபையோர்கள் வாழச்
சீர்மேவுஞ் சிலுவைகதி சேரீர் தேவே.

7 அரசர் துரைமக்கள் செய்த தீர்ப்பினாலே
அடிதலத்திற் கேகிய செம்மறியைப்போலே

ருநகசுனை உடலமுந்தச் சுமந்துகொண்டு,
கொலைக்களத்துக் கேகி வுன் தடத்தைநோக்கி,
திருமுடிச்சைக்கண்ணிகவாஞ்சை கொண்டு,
ஜெருசலேமின் செருநோறும் திரிந்தென் ஏழை,
திரிசிலுவை மீதிலுண்ணைக் கண்டேன், கண்டேன்,
சீர்மேவுஞ் சிலுவைகதி சேரீர் தேவே.

- 8 அலகை சிரமுடைப்பதுவுஞ் சிலுவையாலே,
அகந்தை நினைவுழிப்பதுவுஞ் சிலுவையாலே,
பலமயல்களகற்றுலதும் சிலுவையாலே,
பவக்கடலைத் தாண்டுவதும் சிலுவையாலே,
உலகிலுயி ரோங்குவதும் சிலுவையாலே,
உன்னதத்தில் வாழ்வதவுஞ் சிலுவையாலே,
சிலுவையன்றி செயமுறில்லைக் கிரீடமில்லை,
சீர்மேவுஞ் சிலுவைகதி சேரீர் தேவே.

‘தேவாரப்பெட்டி’ ‘Devarapetti’ or ‘*The Casket of Praise*’

‘Devarapetti or Cas-
ket of Praise.’

another meditational poem passed through
many editions during the poets lifetime.

It consists of 140 stanzas arranged for daily worship for a week, 10 stanzas are devoted for the morning worship, and 10 for the evening. The following few verses are taken from this poem.

- 5 தந்தை தாயிழந்தபோதுதடவுடனென்னையும் செர்த்தாய்,
மைந்தரும் மாதர்தானும் மறச்சென்னை விஞ்ஞாபிதென்,
சொந்தமென்றடைய வேறு துணையண்டோ வுனையெயன்றி,
எந்தையா இணையல்லாத ரட்சகா யேசுநாதா.
- 6 சாவெதிர்த் செனக்கென்செய்யும், சடமெதிர்த் செனக்கென்
தியெதிர்த் செனக்கென் செய்யும், செகமெதிர்த் [செய்யும்,
செனக்கென் செய்யும்,
பேயெதிர்த் செனக்கென் செய்யும், பணியெதிர்த் செனக்கென்
பயும்பின் னருளுண்டன்றோ, ரட்சகா யேசுநாதா. [செய்யும்,

- 7 கடவுமோகோஷ்டம் சேரும் கடவுமோ துலங்கக்காணேன், படவுமோ வுடைந்ததோடும் படர்திரை யெழும்புதெங்கும், அடியிற்கற் பாரோர்பக்கம், அடர்சொரி மணலோர்பக்கம், இடைதிசை காட்டிச்சேர்ப்பாய், ரட்சகா யேசுநாதா.
- 8 மன்னவா கிறிஸ்தே எந்தன் மன தினிற் கிசைந்தவஸ்தே, தன்னிகரில்லா வுன்றன் தையயினால் தேடிக்கண்டேன், பின்னிடவகற்றி விட்டால், பேதைநான் புகுவதெங்கோ! இன்னுமோர் கதியைக்காணேன், ரட்சகா கிறிஸ்துநாதா.
- 10 தாமரைக்குறவு தண்ணீர், தழல்சுடர்க்குறவோ எண்ணெய், பூமலர்க்குறவு வெய்யோன், புலவர்க்குறவு கல்வி, சாமுடர்க்குறவு சேவன், தவிப்பொடு களிப்புற்றாலும், ஏழியர்க்குறவு நீயே ரட்சகா கிறிஸ்துநாதா.
- 11 கனம்புகழ் சிலரினாட்டம், கவ்வினால் சிலரினாட்டம், கனகம்மண் சிலரினாட்டம், கண்ணின்பஞ் சிலரினாட்டம், மனைமக்கள் சிலரினாட்டம், மனத்துயர் வாழ்வற்றாலும், எனதகநாட்டம் நீயே, ரட்சகா கிறிஸ்துநாதா.
- 12 மன்னுறும் வாழ்வினாலும், மனத்துறும் கவலையாலும், கண்ணுறும் காட்சியாலும், கருகும்பகலும் பேய்கள், பண்ணியமயல்களாலும், பாவிநானுலகமீது, எண்ணமுற்றலைவதேனோ? ரட்சகா தேவமைந்தர்.
- 13 தேசங்கள் பலவுஞ்சுற்றிச் செல்வங்கள் திமளாய்த்தேடி, ஆசைகள் பலதில்சிக்கி, அலைந்தொரு கதியுங்காணேன், நீசனுக்குனையே யன்றி, நிசநிலை யெதுவும் உண்டோ? ஏசுநாளையும் மீட்டாய், ரட்சகா தேவமைந்தா.
- 14 சீர்தரும்வாழ்க்கை பொய்யே, செல்வமுஞ் சுகமும் பொய்யே, பாருறும் இன்பம் பொய்யே, பாவையர் மயலும் பொய்யே, சார்சிலா மேன்மை பொய்யே, சகலமும் பொய்யே யுந்தன், ஈர்பதம் மெய்யே என்றேன், ரட்சகா தேவமைந்தா.
- 15 வாக்கினால் மனத்தால் கையால் வளர்பவம் மிகுதிசெய்தேன், போக்கவும் என்னுலாமோ? புனிதனே யுன்னுலன்றி,

காக்கவேகாத்து நித்திய கதிக்கேனைச் சேர்ப்பாயென்றே;
ஏக்கமுற் றுணையடைந்தேன், ரட்சகா தேவமைந்தா.

- 16 உலகமோர் பக்கமெந்தன் உடனுமோர் பக்கம் பொல்லா
அலகையோர் பக்கம் நின்றென் அகத்தினுக் கினிமைகாட்டி,
பலநினைவாலே கண்ணி படமயல் மூட்டுதையோ!

இலகியத்தில் வந்தாள், ரட்சகா தேவமைந்தா.

- 18 சிங்கமும் புலியுமன்கே சினந்தெழும் யானை சர்ப்பம்
தங்கிய வனத்தினுடே தனித்த வேர் அகதியானேன்;
அங்கமோ நடுங்குதென்றன் ஆவியுங் கலங்குதுள்ளே,
இங்கெனக் கிரங்கிக் காப்பாய் ரட்சகா தவிதின் மைந்தா.

- 19 நேரிந்நுயர்கள்கோடி நினைவெழும் மயல்கள்கோடி;
போரிடும் பகைஞர் கோடி புகலினி யுனையே யன்றி,
ஆரிடஞ் சோவேனையா ஆபத்திற்குதவி யுந்தன்,
ஏரடிக்கபய மென்றேன் ரட்சகா தவிதின் மைந்தா.

- 20 உண்டதை மீண்டும் உண்டே உடுத்ததை உடுத்தே பின்னும்,
கண்டதைக் கண்டேநெஞ்சம் களித்ததில் களித்தே யீங்கு,
கொண்டதைக்கொண்டக்ல்லா ல்குணமுளதொன்றும்காணேன்
என்முனைக் கேகினுலும் ரட்சகா சமஸ்த நாதா.

- 21 சுடர்தனை மலரென்றெண்ணிச் சுற்றிவந் துயிரைமாய்க்கும்,
மடசிறகினங்கள் போலென் மனம் இன்பமாயை தன்னில்,
தொடர்வதைக் கண்டிரங்கித் துணைநின்றென் புலனைக்கட்டி,
இடர் வரு முன்னே கப்பாய் ரட்சகா சமஸ்த நாதா.

- 24 எங்குனைத்தேடிப்போவேன் இயா துயான்செய்யேன் சொல்வே
என்குறையார்க்குச் சொல்வேன் எப்போதுன் சமுகம்காண்பே
பொங்கியபாவத்தாலே புவிதனில் அலைந்துசொர்ந்தேன், [ன்?
இங்குநதன்பால் நொந்தேன் ரட்சகா சமஸ்த நாதா.

- 25 உடுப்பதோ வுனது நீதி உண்பதோ வுனதுமேனி;
குடிப்பதோ வுனதுசெந்நீர் கொள்வதோ வுனதுசிறதை;
படிப்பதோ வுனது மேன்மை புகர்வதோ வுனதுநாமம்;
எடுப்பதன் சிலுவை யென்றேன் இரங்குவாய் கருணை நாதா

- 36 ஆவியைக் கலங்கவைத்தாய் அலைந்தெனைத் திரியவைத்தாய்,
பாவியென் நிகழவைத்தாய் பலரென்னைப் பழிக்கவைத்தாய்,
சாவதைச் சுமந்தெந்நேரம் சஞ்சலப்படவும் வைத்தாய்,
திமைகளகலவிப்போ தினமுணர்ந்தறிவாய் நெஞ்சே.
- 40 மட்டில்லாப் பரமவாழ்வின் மகத்துவத் துரிமைதந்தான்,
எட்டொணு வுலகமெல்ல மிலங்கு வின்மகிமை தந்தான்,
திட்டமாயமலர்போற்றும் சேனைக்குள் வரிசை தந்தான்,
கட்டியர் கிறிஸ்துநாதன் கதியெனத் தொழுவாய் நெஞ்சே.

‘ஆத்தும நிவேதனம்’ ‘Atmanivethanam’ or ‘Dedication of the Soul to Christ’ is another meditational poem much liked by the people. The following few specimen verses will give an idea of the work.

- 3 பட்டணத்திலே பெரிய பாவினான் என் னெஞ்சினால்,
பகரும்வாக்கினால் கிரியையாலும் செய்பவங்களும்,
அட்டபாதகங்களும் துரோகங்களும் எத்தனை!
தூஷணங்க ளெத்தனை யென் துந்நடக்கையெத்தனை!
கெட்டகின்றீர் யெத்தனை துர்க்கீர்த்தி நாற்ற மெத்தனை!
கேடுபாடு எத்தனை என் கேவலங்க ளெத்தனை!
அட்டதிக்கிலு மெனைப்போல் யாரும் பாவியில்லை என்
ஆவிசென்றிடம் முன்னென்னை ஆளும் யேசு சுவாமியே.
- 4 ஓடியாவியோரும் போதென் கூடுபாடையேறியே,
ஊரகத்தகன்று இடுகாடகத்தமையுமே,
மூடும்போது மக்கள்மாதர் கூடச்சென்றிடுவரோ!
மூச்சொடுங்கும் முன்னெவந்து ஆட்சிபங்கிடுவரே,
வீடுவாசல் தேடுபொருள் நாடு நகர் செல்லுமே,
வேஷமாறி யோர் நொடியில் நாச மாய்சையாராகுமே,
ஆடிபூவின் மீது கொஞ்ச நாளிருந்து ஆண்டழிந்
தாவிசென்றிடம் முன்னென்னை ஆளும்யேசு சுவாமியே.
- 5 பக்கம்நின்று மக்கள்மாதர் பரதபித்து அலறவும்,
பண்டிதர் அவதிசொல்லிப் பயத்தை மூட்டி லிலகவும்

துக்கத்தாற்றுந் ஞாவோர்வந்து துயரில் சேற்றல்சொல்லவும்,
சுற்றத்தாரும் வழியனுப்பித் தூரமாய் மறைகையில்,
புக்கவென்றனக்கொரு புகலுமில்லை யப்பனே,
புசிப்பொடுங்கிக் குடிப்படங்கிப் புவிமறக்கும் வேளையில்,
அக்கபக்க மற்ற பாவிக்காதரவு நீயல்லே?

ஆவிசென்றிடும் முன்னென்னை ஆளும் யேசு சுவாமியே.

- 6 மண்ணினுட்டம் மனையினுட்டம் மாயலோக நாட்டமும்,
மக்கள் நாட்டம் மாதர் நாட்டம் மனவுல்லாச நாட்டமும்,
பெண்ணினுட்டம் பொன்னினுட்டம் பெத்தரிக்க நாட்டமும்,
பெருமைநாட்டம் குலத்தினுட்டம் பெரிய கீர்த்திநாட்டமும்,
கண்ணினுட்டம் ஐம்பொறியின் கணக்கில்லாத நாட்டமும்,
கல்விநாட்டம் காமநாட்டம் காசிடேயும் நாட்டமும்,
அண்ணலேயுன் னன்பின் நாட்டத்தாலே யழிந்தொழியவே,
ஆவிசென்றிடும் முன்னென்னை ஆளும் யேசு சுவாமியே.

- 9 கற்பனையெல்லாமறுத்த கள்ளன் பொய்யன் காமியான்,
கன்மசென்ம ரோகத்தாலென் கருத்தழிந்த பாதகன்,
தப்பித்த தமிழ்ந்துவாடிச் சஞ்சலப்படுகின்றேன்,
சாற்றுதற்கரிய சமாதானத்தையும் இழந்தவன்,
எழ்படியென்றாலும் பிள்ளை நானெனது தந்தை,
எந்தன்னீதி கந்தையுந்தன் நீதியென் சமஸ்தமே.
அப்பனே யுனைவிட்டிங்கும் அங்கும் நானலைவதேன்?
ஆவிசென்றிடும் முன்னென்னை ஆளும் யேசு சுவாமியே.

- 11 இரணையாளர் பேய்களும் இரவையாளும் பேய்களும்,
இதங்கள்பேசி தந்திரஞ்செய் தெனைக்கெடுக்கும் பேய்களும்,
மருணையாளும் பேய்களும் மனக்கையாளும் பேய்களும்,
வன்னரகத் தீக்குள்ளாக்க வஞ்சனைசெய் பேய்களும்,
பொருணையாளும் பேய்களும் புலையையாளும் பேய்களும்,
புத்தியைக்கெடுக்கெனது புலன்களை யாளாமலே,
அருளினுலெனை நடக்கியந்மட்டுந் காத்தேயென்
ஆவிசென்றிடும் முன்னென்னை ஆளும் யேசு சுவாமியே.

‘ஜீவாமிர்தாகரம்’ ‘Jeevamirthagaram’ or *The Mine of Nectar of Life.* This poem was written

by the poet in 1880 when he was in the midst of great affliction and on the 30th of November of that year when he was somewhat relieved of his troubles he finished it. In each verse throughout the poem he calls to mind the sufferings of Christ and then appeals to him for protection. The following are a few verses taken as specimens of the poem.

2 கார்திரள்மறையாக் கடலினில்முழ்கா-
கடையிலாதொளிர் பரஞ்சுடரே,
காவின் கண்ணடைந்து ஆத் துமப்பாடு
களைப்பட்டு முடித்தவத்தருணம்,
போர்த்திரளீட்டி தழுகத்திபந்தம்,
புல்லர்களோடு இனத்தேட,
போற்றியூதாசுரபீ வாழ்கவென்று
புகன்றுனை முத்தமிட்டளித்தான்;
சேர்த்திரள் பிடித்து கயிற்றினாலுனநீர்
திருக்கரங்களை வரைந்திறுக்கி,
சென்றன்னாவிடத்தில் கொண்டுபோய் நிறுத்த,
தீயனங்குனைத் துணிந்தடித்தான்,
எர்த்திரளுனையிச் சூர்த்திரள் பிடித்தான்,
இப்படியுனை யெனக்களித்தாய்,
இந்தவுன்பாடுகளை நினைந்தெனைகாத்
திராஞ்ஞவாய் போகநாயகனை

3 உஅத்தனே, யுனைச்சாய் பாவின் முன் நிறுத்த,
அங்கிரு சட்டிகளுன் மேல்,
அபத்தங்கள் பிதற்றக்குருக்களின் கூட்டம்
அகந்சையாயுனை யங்குநடத்தி,
சுத்தவுன் முகத்தி லுமிழ்ந்துனை யறைந்து.

துட்டர்முகக் காடுன்க்கிட்டு,
 துஷணப்பகடி பரியாசம்நிந்தை
 சொல்லியேசி யுணைபார்த்து,
 கர்த்தனே, யுன்னையடித்த தாரவனைக்
 காட்டுமென் றிகழ்ச்சியும் பகர்ந்தே,
 களரியில்நிறுத்தி கிறிஸ்துவோ, நீயென்
 களுக்கதை மொழிந்திடுவென்றார்;
 இத்தனை துயர்களடைந் தெனக்காக
 ஈடுசெலுத்தவு மிலையோ?
 இந்தவுன்பாடுகளை நினைந்தென்காத்
 திரங்குவாய் யேசுநாயகனே.

- 6 சருவவல்லவனே, சமஸ்தமும் படைத்துத்
 தாங்கிய வுன்னதபரனே,
 தறுகணர்ரோமர் பிடித்துணைக்கட்டி
 தரைதனில் கிடத்தியுண் காலில்,
 கரவிலாக்கரத்தி லுணைநிறைந்த
 கயறுகளா லிழுத்திசைத்து,
 கழுமரத்தோடு கிடாவியே இறுக்கி
 கஸ்தியோடினுங் கஸ்திகூட்டி,
 மருவலர்செய்த வேதனையனைத்தும்
 மனத்தினில் நினைக்கவும் மறுக்கம்,
 மறுவிலர்வுனது பரிசுத்தகாயம்
 வாதைகளவஸ்தைக ளெல்லாம்,
 இரவிலும்பகலு மெனதிருதயத்தில்
 இருந்ததை நடத்தவும் அருள்வாய்;
 இந்தவுன்பாடுகளை நினைந்தென்காத்
 திரங்குவாய் யேசுநாயகனே.
- 7 நீடுகிறையே, ஞானபண்டிதனே,
 நித்தியபரனே, என்ருருவே,
 நின்சிறுசாதி யடிவரைநீசர்

நிரப்பியவடுக்களின் நோவும்,
 பாடுறுனிதயத் துலகத்தின்பாவப்
 பாரத்தைத்தாங்கிய நோவும்,
 பமேரத்தாணியாலுறும் நோவும்
 பகடிகள்கேட்டிடும் நோவும்,
 ஆடுகள் மீதுனன்பினால் சகித்த
 அத்தனைநோக்கி யென்பிதாவே
 அறிந்திடாதிவர்கள் செயலினைமன்னித்
 த்நூருகவென் றுரைத்தனையே,
 ஈடென துளத்தின் நோவெல்லாம் தடைத்து,
 என்பிழையாவையும் பொறுத்து,
 இந்தவுன்பாடுகளை நினைந்தெனைக்காத்
 திரங்குவாய் யேசுநாயகனே.

- 8 செழுமலர்நிழலே, செல்வஞ்ஞகாவே,
 திகழ்ச்சியோன் குமாரியின் கோவே,
 சேர்வைகள் சேர்ந்துன் னுடையில் சீட்டிட்டு
 திருடர்கள் நடுவிலேயுன்னை,
 இழிமரத்ததைந்து நகைக்கவுன் பக்கம்
 இரத்திகெள்வனை நோக்கி,
 என்னுடனன்று பாதிச்சிநுப்பாய்
 என்றவற் குரைக்கவுமில்லையோ?
 அழிவுலகில் யானுதித்தநாள்முதலா
 காமியம் திரள்புரிபாவி,
 அழல் நரகத்திற்கிரையுறா டெனையுன்
 ஆவியினால் தினங்காத்து,
 எழிலுறு பரமராச்சியப்பங்கு
 எனக்கும் தந்தருளுவாய் ஐயா;
 இந்தவுன்பாடுகளை நினைந்தெனைக்காத்
 திரங்குவாய் யேசுநாயகனே.

- 11 அன்பினற்கயிறே, அறத்தின் மெய்ப்பளிங்கே,

ஆவியின் ஐக்கியகட்டை,
 அடம்புரியுதா அந்நியர் ஒன்றாய்
 - அகங்கரித் திசைந் துனைப் பிடித்து,
 என்புடல் துடிக்க வாரினால் முள்ளால்
 ஈட்டியா லாணிகளானும்,
 இட்டகாயங்கள்சால் நிகாபரம்ப,
 எழும்பிய வுதிரத்தினாலென்,
 தன்புறுமிதயக் கறையறக் கழுவித்
 தலங்குமுன் சாயலெழுதி,
 தயரறுத் தலக மயலழித் தயர்ந்த
 சுகந்தபேரின்பத்தை யளித்து,
 இன்புறன் விழியாலெனை வழிநடத்தி,
 எனதுள மிலங்க ஈவருளி,
 இந்தவுன் பாடுகளை நினைந்தெனைக்காத்
 திரங்குவாய் யேசுநாயகனை.

- 13 காசினிதனிலிம் மட்டெனகிருந்த
 காணியெப்பொருளுந் தக்கடித்தேன்,
 கையினி லொருகாசுமிலை யுறவிவார்
 களுமெனக் கெதிரிகளானார்,
 மாசில்லாமணியென் வறுமைகண்மலக
 மனிதரும் முகமறைத் தகன்றார்,
 மக்களும்மனையும் படு தயரத்தின்
 மறுக்கமும் பார்த்திடமறுக்கம்,
 மேசியாசரணம், ஒருவனே சரணம்,
 விமலனே யுனதடிசரணம்,
 வேறொருகிலையுன் சரணலாவில்லை,
 விழுந்துனதடைக்கல மடைந்தேன்,
 ஈசலெனெனைக்காப்பதற் குனக்கரிதோ?
 உணையும் மீட்கவேயடைந்த,
 இந்தவுன் பாடுகளை நினைந்தெனைக்காத்

- திரங்குவாய் யேசுநாயகனே,
 16 பருதியுமுன்னு துயர்கண்டுபுலம்ப
 பாருலகதிர்ந்தயர்ந்தலற,
 பகலிருள்படர்ந்து சிருட்டிகள் புலம்ப,
 பருவதம்பிளந்தங்குபுலம்ப,
 கருதினோர்மார்பி லடித்துடன் புலம்ப
 கல்லறைகளும் திறந்தலற,
 காட்சியாலயத்தின் திரைகிழிந்தலற
 கண்டகிபதியும் மெய்பகர,
 ஒருவன்தன் ஈட்டி கொண்டினைக்குத்தி
 உதிரம்நீர் விலாவினின்றோட,
 உடனேகண்டொருவன் சாட்சியும்பகர
 உற்றிதேலாம் கண்டுமெனது,
 இருதயமுருகியுணர்ந்தனதன்பில்
 இலங்கிடாதிருப்பதேன்கல்லோ!
 இந்தவுன்பாடுகளை நினைந்தெனைக்காத்
 திரங்குவாய் யேசுநாயகனே.

‘திருச்சிலுவை யந்தாதி’ ‘Thiruchiluvaiyandathi’ is another meditational poem as popular as the other poems above mentioned and the following three verses are taken from it as

‘Thiruchiluvaiyanda-
 the ‘or ‘Thoughts on
 Calvary.’

fair specimens.

- 1 மலைவாயில் வினையாடு முகில் லோகவுறவே,
 மயலாடு மடமாதருருவாடு மலரே,
 அலைவாயிலுறவாடு நுரைமாயுதிருவே,
 அகல்காரிலைசவாடு மினல்மாய விளமை,
 உலைவாயின் பொறிபோல வுலகாளுமுயிரே,
 உயர்க்கண லெளிவாருமுயர்வோரின் பெருமை,
 கொலைவாயில் குருசேறிமடி சீவகுருவே,
 குறையாது நெடுசீவனடியேனுக்கருளே.

- 2 அடிதோறெனையுள்ள வகலாது தினமே
அமராடி வருதிய வெதிராளியவரே,
நொடிதோறும் வலைவீசி மனமீது மயலே
துழைதிய பெலனோடு நரகாதியினமே,
கடியேறு கடுவாய்கள் புலிபோலவரவே,
கதியேது குருசேறி படுகாய நிலையே,
மடிவாகி துயராடு வெணயாளுபதியே,
மறவாது மொருநாளு முனைபாஸ் மனமே.
- 3 மனமீறி பலமாய் மொருணாடிவழியே,
மயல்மீறி படலோகவலு தீமைகளிலே
சினமீறி கடுவாய்போல் வருபெய்கள் கணமே,
செகமீது புரிசோதனையிலே விழவே,
தினமீறிவரு நாய்களுரமாரி விடவே,
திரமாக குருசேறி படுகோரமதினல்,
எனைமீறியுனதாவி யருளோடுன் வழியே
எனையாளும் திரிலோக துகிலு பதியே.

TIME AND ETERNITY.

நித்தியா நித்தியம்.

ஆதிபானே! ஆருயிரே! அன்டே! இன்பே! அருணதியே!
சோதிக்குருவே! எனதரசே! சுருதிமறையினுறை பொருளே!
நீதிவழியே! நிலைவரமே சிலைய நெறியே! நிறைகடலே
ஏதுமறியேன் கவிக்கிரங்கி இறைவா எனக்கன்றிரங்குவையே.
கண்டதனைத்தும் அசித்தியமாம் காட்சிக்கீராய் மறைந்துவிடும்
கொண்டதனைத்தும் எவரென்று கூடிப்பகர்வர் யானறியேன்
அண்டருலகே நித்தியமாம் அழியாச்செல்வம் அதுஒன்றே
எண்டிக்கெங்கும் இணையிலா இறைவா எனக்கன்றிரங்குவையே.
மக்கள் மனையாள் உடன்பிறந்தார் மற்ற உறவோரன்பர்களும்
துக்கத்துடனே வெணையனுப்பி தூரவிலகும் தருணமதில்
பட்கம் நின்றுபரிவாக பாவிபதறாய் எனைத்தேற்றி
இக்கட்டினிலெனையாற்றும் இறைவா எனக்கன்றிரங்குவையே!

சாவின் அகியாழநதியில் தனித்தே யிறங்கும் நேரமதில்
பவஇருளு மெனையெங்கும் பசாசின் திரளுமெனைத்தொடுக்கு
ஆவியுனிலே யெய்தெங்குதற்கு ஐயா நீயென் துணைநின்று
எவும் ஜீவநம்பிக்கைதந் திறைவா எனக்கன் நிரங்குலையே,
ஆராரிருந்தேன் வாழ்விருந்தேன் ஆனைசேனை யரசிருந்தேன்
ஊராரிருந்தேன் உறவிருந்தேன் உயிர்போம் போதென்னெனெ

[வரும்

வாராஇதுமெய்யென வறிந்துன் வளாபொற்பதத்திற் கபயமென்

[நேன்

வராவினைகளைத்தம் பொறுத்திறைவா எனக்கன் நிரங்குலையே,
தந்தைதாயார் சார்ந்தோரும் தரணிமன்னர் அமெச்சர்களும்
முந்தச்சென்றங் கடைந்திருக்குப் முறையாய்னும் அடைவேனே
சொந்தம் நீயல்லால் நம்பும் துணைகெடுதெதுவு மெனக்குண்டோ
எந்தை எனக்குணருள் தந்தாண்டிழைவா எனக்கன் நிரங்குலையே,
சாமத்தோரி யினங்களாழ சாவின்மணிகள் தொனிப்பதற்கும்
காமப்பய்கள் களிப்பதற்கும் காகக்கடைக கதறுதற்கும்
ஆமிச்சமை யல்லாதென் ஆசைக்கினிதா யுனைப்போற்ற
நமச்சமைய மீதுசகுமோ இறைவா எனக்கன் நிரங்குலையே,

CHRIST OUR REFUGE.

கிறிஸ்துவே நமக்கடைக்கலம்.

1 நீயே, யெனக்குநிலை, நீயே, எனக்குக்கதி,

நீயே, யெனக்குதவியாம்,

நீயே, யெனக்குத்துணை, நீயே, யெனக்குநெறி

நீயே, யெனக்குதவியாம்,

நீயே, யெனக்குசிரம், நீயே, யெனக்குகிரம்

நீயே, யெனக்குரிமைபாம்,

நீயே, யெனைக்கணையும், நீயே, யல்லாதெனையும்

நரடேன் கிறிஸ்தரசனே.

3 வானோ துதிக்கும் பொருளானோனுனக்குமொரு

வானோ வெனது துதிகள்,

நானொரகதி தினம் நாடோடும் சிறியன்
 நாய்போலையும் மனத்தன்
 ஏனே இவனொருவனாரோ வெனவெனநீ
 எண்ணுதுன முருகியே,
 கோனாய்களுக் கிடையில் மானாய் மறுதெனயாட்
 கொள்ளும் கிறிஸ்தரசன்.

HILL OF REFUGE.

அடைக்கலக் தூற்றம்.

விருத்தம்.

- 3 உலகோர்க்கினிய உயரோய் நீ!
 உயிருக்கினிய உரைவோய் நீ!
 கலைஞோர்க்கினிய கல்வி நீ!
 கல்விக்கினிய புண்மை நீ!
 புலவோர்க்கினிய புலனும் நீ!
 புலனுக்கினிய பொருளும் நீ!
 மலையும் நெஞ்சின் திடனும் நீ!
 மன்னு! எனக்குனடைக்கலமே.
- 4 அளவுக்கடங்கா பெரும்மலை நீ!
 அமிமம்மறைபா தொளிர்மலை நீ!
 வளமுற்றோங்கும் செழுமலை நீ!
 மாறாவனாதி நிலைமலை நீ!
 தளங்கண்டடையா உயர்மலை நீ!
 சார்ந்தோர்க்குறுதி யுறுமலை நீ!
 களவர்க்கிணங்கா மலை நீ!
 கர்த்தா எனக்குனடைக்கலமே.
- 6 புகழ்ந்தோர் முன்னாள் போற்றினின்றார்
 புகைந்தாரகன்றார் புறங்காட்டி,
 இகழ்ந்தார் இன்சொல் தூற்றியென்மேல்
 எறிந்தார் வசைகள் அவஸ்தைகண்டு,
 மகிழ்ந்தார், நகைத்தார் தலைதுலுக்கி

மறைந்தாரிப்போதெனை நீயும்
நிகழ்ந்தாவினியார்? கிறிஸ்தரசே!
நிலையே! எனக்குனடைக்கலமே.

- 8 அன்னை தந்தையரை யிழந்தேன்,
அருமை இனங்கள் ஜனமிழந்தேன்,
பொன்னும் கிலமும் தேடுகிரள்
பொருளுமிழந்தோர் கதியானேன்
என்ன இழந்தும் எனக்குன்பேர்,
இருந்தால் எல்லாம் நிறைவென்றேன்,
இன்னும் கிருபை புரிந்தெனையாள்
இறையே! எனக்குனடைக்கலமே.

THE KINGDOM OF CHRIST.

கிறிஸ்துவின் ராஜ்யம்.

- 5 அன்று முதலென்று முள்ள முற்பிதாக்கன்யாரும்
ஆவலுடனே யாசித்திருந்த திந்த ராட்சியம்,
என்றுந் தீர்க்கரப்போஸ்தலர் பரிசுத்தர்கள் சடைகள்
இரத்தச்சாட்சிகளும் விரும்பியிருந்த திந்தராட்சியம்,
கன்றும் ஓனாயும் புலியும் காளையிவையொன்றாய்
களித்துற வாடும்நீதியும் சமாதான மோங்கும்
பொன்றுதலில்லாத வான ராட்சியத்திலம்மே,
புதியவெருசாலே மெங்கள் ராஜநகரம்மே.
- 15 ஆண்டவனார் மனுடவுருவெடுத்தது மிப்புவினே
அப்புதங்கள் செய்துபதேசித்த திந்தப்புவினே
வேண்டுபாடுபட்டுச் சீவன்விட்டதிந்தப் புவினே
மீட்டுவுயிர்த்தெழுந்து காட்சிதந்த திந்தப்புவினே
மாண்டவர்க்கும் சீவனுள்ளவர்க்கும் தீர்ப்புச்செய்ய
மகிமையுடன் வந்தரசு புரிவது மிப்புவினே
நீண்டவானத்தரசு மிந்தப் புவியில் தானம்மே
கிலைமை எருசாலே மெங்கள் ராஜநகரம்மே.

VANITY OF HUMAN PRIDE.

மனுஷ அகங்கார மாயை.

விருத்தம்.

- 1 விண்ணில் பறக்கும் முகில், வானில் விழுந்திக்கொள்ளின் வெ .
தண்ணீரோட்டத் தெழுங்குமிழி சாகுமனுடருயிரிங்கே [ட்டு,
மண்ணிலாடிக் குழிக்கேகி, மறையுஞ்சீவன் சதமென்று
எண்ணும் மனுடர்க் ககங்காரம் ஏனோ எனது மடநெஞ்சே.
- 4 கன்னத்தழகும் விழியழகும், காணும் புருவம் முகத்தழகும்,
மின்னலொத்த விளமடங்கை மேனி மினுக்கில் மயங்கினைஞர்,
அன்னரொருப்போலே மண்ணி டைந்தாரழிவிற்கிரையானார்,
என்னமனுடருடல் பெருமை யெல்லாமகலும் மடநெஞ்சே.
- 5 செங்கோல் பிடித்த திருக்காரமும் திகழும் கிரீடந்தரிசிரகும்,
துங்கமிலங்கும் குருமுகமும், துய்யநாவும் கண்புருவம்,
பொங்கும் அறிஞருயர்மூளை, பொன்றா மிகுவீரிய நெஞ்சம்
தங்கிமறையும் சங்குழியில் சனித்தங்குழியு மடநெஞ்சே.
- 8 உதிரும்பூப்போல் களைப்பாலும், ஒழியும் உலக சனக்கூட்டம்,
எதிரிலவர்க ளிடந்தோன்றும் இனத்திலின்னும் புற்பூண்டு,
பிதிரின்வழியே திரள்கூட்டம் பிறந்திங்கிறந்து மறையுமே,
முதிர்முன்கேட்ட கதையின்னும் மொழிவது வகினியல்நெஞ்சே.

- 12 மாண்டார், மாண்டார், மாண்டனார்கள், வந்தோமவர்கள் தான
[த்தில்

நன்மெடிந்தோர் துஞ்சுகின்ற இடத்தின்மேலே உலாவுகின்றோம்,
ஆண்ட அவர்கள் குடியிருப்பை அரண்பநமக்கு ஆக்குகின்றோம்,
மாண்டோர்கண்ட காட்சிகளே வழியில் கண்டோம் நாம்நெஞ்சே.

THE CONSOLATION.

தேற்றரவு.

- 1 மாருதமடித்து அழலுயிர்ப் பெழுந்து,
வளரிளங்காலேக் காற்றகன்று,
கார்முகில் நிழலும் கடக்கவே சீறும்
கதிரவன் வெய்லுறைத் தெறிக்க,

- வாரியின் கோஷ்டம் மாலையின் சுதந்த
வளமிகும் மதியை யழிக்கும்.
- 2 கருக்கு மாருதத்தின் முழக்கங் கேட்டெழுந்த
களிப்பது அதினிருட்கல்ல,
நெருங்கிய ஒவ்வொர் நிகாஷ்டமும்னுமிந்
நிலத்துறும் கலகத்தை விளக்கும்,
அருங்கிய கிருஷ்டியிடும் பெருமூச்சு
அமல திரும்புவதிலைய
பெருச்ச முற்றிடு முபாதியும் நோவும்
டெலன் குறைந்தகன்றிடு முடிவே.

As already stated the favourite subjects of Mr. Masillamani were 'Life' and 'Advent' particularly the latter, and on these he has written a number of poems. 'இறிஸ்துவின் பிரசன்னக்கும்மி' or 'the Approaching Advent' consists of 105 verses. The conversation on the Mount of Olives (Mat. 24-3.), the signs of the times, the sudden and glorious coming of the Lord, the gospel message and the looking forward and the day break in the East and such topics are described with the usual zeal of an Adventist. The following few verses may serve as specimens of the above advent song.

IT SHALL BE PREACHED.

அது பிரசங்கிக்கப்படும்.

- 45 வெளுக்குதே காலையுதயமடி—விடி
வெள்ளிபிரபை விட்டிலங்குதடி,
கிழக்கில் வெளிச்சம் கண்டெழுங்களடி—பகல்
கிட்டின துறக்கம் விடுங்களடி.
- 46 சாமக்காரரிடும் சத்தமடி—குறி
சபையிலெங்கெக்கும் கேட்குதடி
தாமதியாது பகலுமடி—இனி.

சாற்றுவிர் நற்செய்தி பாயேயரே.

பாருடன் விண்ணும் பொருதிய போரும்

பரம்பிய பகலுடனகல,

74 தூரதேசம் சென்ற ராசனடி—இவர்

தோன்றுவரிங் கரசாட்சி பெற்று,

ஆரியரோதி சீருயர்நாதனை

அழைத்துக் கும்மியடியுமடி—மனம்

உழைத்துக் கும்மியடியுமடி.

89 சீரியாவினத்தி பூத்ததடி—நல்ல

திராட்ச்செடிகளும் காய்க்குசடி

பாருயர் ஆரியர் சீரியர்பாடிய

பரத்தில்க் கும்மியடியுமடி—நினம்

கனித்துக் கும்மியடியுமடி.

90 ஆரூங்கல சமுழுற்றியாச்சு—அந்த

ஐப்பிராத்து நதிவற்றியாச்சு,

ஈரூகமாறாக நேராகக்காதலர்

இங்குறக் கும்மியடியுமடி—நாமும்

அங்குறக் கும்மியடியுமடி.

95 சாலேம் பெண்கள் எழுந்திடுங்காள்—திவு

தரிசினின் பெண்கள் சேர்ந்திடுங்காள்,

காலையின் தாரகை சாலவேகாணுது

கதித்துக் கும்மியடியுமடி—மனம்

துதித்து கும்மியடியுமடி.

‘சத்தயுக பேகம்’ or ‘The Seven ages of the World’ is an-

Satthayugam.

other Advent poem. It gives a description

of the different ages or epochs of the World

and an account of the Millenium. The following are a few of the verses taken therefrom.

3 சத்தியல்ல நாதமல்ல விற்துவமல்ல—அந்த

சதாசிவனல்ல மகேசுரனுமல்ல,

- பித்தனல்ல முத்தனல்ல பிரமனல்ல—மூல
 பிரமம் பொரித்த ஆதிமுட்டையுமல்ல,
 புத்தனல்ல முக்குணத்தின் பொருத்தமல்ல—பஞ்ச
 பூதங்களுமல்ல ஆதியாமையுமல்ல,
 நித்தியமா யென்றும் நின்ற தற்பரனார்தான்—இந்த
 நீலகம் யாவும் சிட்டி செய்தனரம்மே.
- 21 சுந்தர ஆரூயுகமே கடைசிச்சாலம்—பின்னும்
 சுவிசேஷயுகமென்றும் சொல்லப்படுமே,
 வந்திடும் குறிகளெல்லாம் சொல்லக்கேளம்மை—தேவ
 மைந்தருக்குக் கோடி துன்பம் நேரிடுமம்மே,
 அந்தகாரமான திசையென்கெங்குமம்மே—கிறிஸ்
 தாதித்தன் ஒளிபரந்து வீசமேயம்மே,
 தந்திரம்பிசாசட மடங்குமேயம்மே—அது
 தளம்பிக்கொடுமைபல செய்யுமே யம்மே.
- 34 முக்கிய சுகஸ்திராண்டாளுகை யேழாம்—யுகம்
 முன்னவர் உரைத்ததெல்லாம் முடியும்யுகம்,
 மிக்கமேசியாவும் பரிசுத்தர்களுமே—இந்த
 மேதினியிலே சுகித்து ஆண்டிடுமயுகம்,
 அக்கிரமப் பேய்க்கணங்களழியும் யுகம்—நல்ல
 ஆதிபரதீசின் செல்வம் மீண்டிடுமயுகம்,
 தக்க எருசலேம் புகழோங்கிடுமயுகம்—இந்தத்
 தாரணியோ ரெல்லாமதில் செய்யுகமம்மே.
- 47 மாரிகாலம் சென்று மழைவிட்டுத் தீர்ந்ததே—வளர்
 டிலர்கள் புவியில்தோற்றி வாதம் வீசுதே,
 பூரிப்பாகக் குருவிகள் சேர்ந்து கூவுதே—காட்டுப்
 புறவினுட சத்தம் தேசத்தெங்கும் கேட்குதே,
 சீரியாவின் பட்ட அத்தி துளிர்ந்தோங்குதே—திராட்சச்
 செடிகள் பூத்தெங்கும் கனிகாய்க்குதே யம்மே,
 பாரிலேயுன் மீட்படுத்து வந்ததே யம்மே—விண்ணைப்
 பார்த்து நீ அனுதினமும் காத்திருவம்மே.

- 51 ஆட்டுக்குட்டியானவரின் மணநாளம்மே—அன்று
அல்லேலுயா தேவனுக்கென்றேற்றுவோம்மே,
மீட்டுக்கொண்ட புதுப்பாட்டுப் பட்டுவோம்மே—மிகு
மேன்மைபெற்று தூதர் சபைசேருவோம்மே
கேட்டின்மக்க ளுழிந்தைக் காணுவோம்மே—பாவக்
கேடும்பேயின் குதும் மாளவாழுவோம்மே,
கூட்டும் பத்தரோடு விண்ணில் கூடுவோம்மே—மன்னைக்
கும்பிட்டுக் கும்பிட்டுக் கொண்டுவோம்மே.

Chorus—தொற்றமுடிவா தெல்லாம் சொல்லக்கேளம்மே—சீயோன்
சுந்தரியே சிந்தையுடன் வந்துகேளம்மே.

Besides the numerous poems on the above subject com-
posed in pure Tamil metres, Mr. Masila-
mani has also composed a few hymns in
English style and metres, and the following
hymn may be taken as a specimen.

Specimen of Advent
Hymns in English
metres.

COME QUICKLY COME.
வாரும், சீக்கிரமாய் வாரும்.

Rev. 22: 20.

- 1 சாபியாரின் வாஞ்சை வாரும்,
சந்தோஷ நாள் கொண்டு வாரும்,
உன்னை நம்பும் நேசர் யாரும்,
உய்ய இங்குடனே வாரும்.
- 2 வாரும், சபை வாஞ்சை கண்டு,
வாடியழுங் கண்ணீர் நின்ற,
நீடிய சந்தோஷங்கொண்டு,
நிலைக்கவே வாரும் இன்று.
- 3 உன்வரவின் சத்தங் கேட்டோம்
தீபம் துலங்க நேர் கொண்டோம்,
வாரும் வேற்றெதையும் நாடோம்
வாரும் லோக இன்பம் தேடோம்.

- 4 காலே வெள்ளியும் விடிந்து
காணுதிதோ தோற்றம் வந்து,
வாரும் எம்மில் நீர் மகிழ்ந்து,
வாக்குத்தத்தம் கொண்டு தந்து.

The following twelve verses are taken from a beautiful poem entitled,

ABRAHAM OFFERING UP HIS SON.

ஆபிரகாம் தன் மகனை பலியிடப்போனது.

- 10 புத்தி கலங்கிடவே பொங்கிய நெஞ்சத்தில்
பத்தின் பதற்றங்கொள் பாசத்தா லுன்ன லுற்றான்,
- 11 ஐயோ, என்னொசை அருமையொரே எமந்தன்,
வையம் விண்ணாடாள வாக்குத்தத்தத்தின் செய்,
- 12 முன்னிறைவன் தந்த மு 'ற்பெறுவானீவு,
என்ன நான் தந்தை எனது கையால் என் மகனை,
- 13 கொல்லவோ? நாளை குடற் பூச்சி என்பரம
நல்லபிதா கற்பனையை நான் நரக விட்டிடவோ?
- 14 பின்னிட்டு தேவனுட் பேச்சைக் கடந்திடவோ?
முன்னிடுகி தேவசித்தம் முற்றும் முடித்திடவோ?
- 15 கர்த்தர் எனக்குக் கருணையாய் நளித்து,
உத்தமமாய்ச் சொன்ன படி உண்மையாய்ச் செய்யாரோ?
- 16 என்னருமைமைந்தன் இறந்தாலவனையே
இன்னு முயிர்த்தெழுப்ப இயலாதோ தேவனுக்கு?
- 17 என்னுரைத்து வந்தங்கு ஈசாக்கைத் தானேக்கி,
என்றன் மகனை, பேர்ய், இக்கணமேபாத்திரத்தில்
- 18 தண்ணீரும் சாக்குக்குள் சாமான்களும் நிரப்பு,
அண்ணற்கு மோரியாவிலான பலிக்கென்றான்.
- 19 அன்னை கேட்டங்கங்கலாய்த்தாள் தன்னுள்ளத்தில்
உன்னியே நெஞ்சமுடைந்திப் போதேனிந்த,
- 20 காட்டுக்குள் நம்மருமை கண்மணியை நீர் நடத்தி,
கூட்டியே செல்வானேன்? கூடாதோ? பின்னென்றாள்.

- 21 பத்தனம் ஆபிரகாம் பாரியவட்குத்தரமாய்ப்
பத்தினியே, இங்கு நமைப்பாது காத்தோதும்:

The following verses are taken from among those inter-
persed in the book 'Jesus is Coming'
'Waiting for the mor-
ning.'
'இயேசு வருகிறார்.'

WAITING FOR THE MORNING.

மாலைக்காகக் காத்திருத்தல்.

Rev. 19: 7.

- 1 மன்னர்கள்வாழும் மாளிகைவறியோர்
வசித்திடுங்குடிசைக ளெதிலும்
உன்னியஇதயத் தழுத்தியகவலை
ஒக்கவுமற்வவ ரிலையே,
இன்னல்கள் கண்ணீர் துயரத்திலமிழ்ந்தும்
இகத்தினுக் குறொருமுடிவும்,
மன்னவன்கிறிஸ்து வருமுன்னே தீங்கும்
மாறிடா திந்நிலமீதே.
- 2 வேனற்காலத்தின் புட்போலென்னுவி
விடுதலையெட்டயு மக்கலை
நானுனையுனது சுயசொருபத்தந்
நாளிலேகண்டு, என்கோவே,
வானுயர்மகிமை மாசின்மைசுத்த
மனதிலுமுனக் கொப்பமிருப்பேன்,
மானுவேவரத்தமே, தேவஅன்பே,
வாழ்கவிண் கிருபைகள்தினமே.
- 3 உள்ளத்திலெனது வாஞ்சையையறியும்
உன்னதமீட்பரே, வருக;
வள்ளலே, நெடுநாளாகியு மினுமுன்
வரவுதாமிப்பது மேனோ?
தெள்ளியகண்களெதிர் பார்ப்பினுஞ்சோர்ந்
திப்படிப்பூப்பதுமுண்டோ?

துள்ளியவிதயம் கவலையாலிவ்விதம்

சோர்ந்தசெப்போதாவதுண்டோ?

The following are extracts from some of his more popular Temperance Songs. கலிப்பா.

- 1 கொடுத்தேனென்னுடைமை யெல்லாம் கூளிகளுக்கேதினமும்
படைத்தேனென் பாட்டனார் பட்சமுடன் வைத்தசெல்லாம்
அடுத்தேயுன் நாலியையும் அறுத்தெனக்குத் தாவெனவே
படுத்தாத பாடுசெய்து பங்கமது கொண்டதுவே.
- 4 வெள்ளை கறுத்தக் குதிரையென்றீர்-நல்ல
வேடிக்கைக்காரக்குதிரையென்றீர்
கள்ளை வெறிக்கக் குடித்தவரைக் குரங்
காகவும் ஆட்டுமே தங்கையரே.
- 17 கொஞ்சம் குடித்தால் வெறியாகும்-அதில்
கூடக்குடித்தால் பிணமாகும்
பஞ்சைத் தரிக்க வழியாகும்-பெண்கள்
பழித்துச் சிரிக்க வியாஈகுமே.
- 20 தேடின சக்கரம் நாலடியே-களளில்
செலவானது ரண்டடியே
கூடிய வெற்றிலை பாக்கு பொடிக்கும் நீர்
கொடுத்தது ஒன்றடி தங்கையரே.
- 21 மிஞ்சின தொன்றையும் வீட்டில் கொடுத்ததில்
வேண்டிய சோறு கறியாக்கு
கொஞ்சமும் சீர்கள் குறையாம லென்று
கோபித்து சொன்னதென் தங்கையரே.
- 22 சாதம் போடென்றடித்தீரே-பாணை
சட்டியைத் துண்டாயுடைத்தீரே
தீதாய் முட்டி நீர் மோதியடித்தாக்கால்
சேதம் ஆருக்கடி தங்கையரே.
- 25 மாதப் பிறப்படா தென்னா-எந்தன்
வயிற்றைப் பாரடா தென்னா

- மோதிக்கடக்காரன் வந்து நெருக்கையில்
முகத்தைப் பாரடா தென்னாறு.
- 32 வெறிமயக்கத்தால் புத்தி கெட்டு-நல்ல
வீரன் ஓர் நாயைத்தன் பிள்ளை என்று
நெறிதவறியிணைத்தானே நக்கன்
நேராய் கடித்ததே தங்கையரே.
- 40 ஆயூர்ச் சநகை வீதியிலே அரு
ளப்பன் வெறித்துச் சூடந்தானே
நாய்கள் வந்து உடலைத்தின் க அவன்
நாறிக்கழிந்தானே தங்கையரே.
- 44 சுண்ணப்பன் ஒரு வேதக்காரன் அவன்
காணாமல்ப் போனானே மூன்று நாளாய்
தண்ணீரில் வீழ்ந்து மிதந்தானடி அவன்
சாராயம் குடித்து வருகையிலே.
- 45 முட்டாளல்ல பலவேசம் அவன்
முழுக்கணக்கும் படித்தவன்தான்
கெட்டான் சாராயம் முன் குடித்து தலை
மீழாய்த்தண்ணீர்க்குள்தான் விழுந்தே.
- 57 வேங்கை கடுவாய்க்கும் அஞ்ச வேண்டாம்-சர்ப்ப
விஷக்கடிகட்கும் அஞ்ச வேண்டாம்
திங்கைத்தரும் மதுபானத்துக் கஞ்சினால்
திங்கற்று வாழலாம் தங்கையரே.
- 60 சாராயக்கடை மாபாவக்கடை
சாபங்கள் கோபங்கள் விற்கும் கடை
பேராசைக்கடை பேயாடுங்கடை
பேர் வேண்டாமடி தங்கையரே.

‘மதுக்கொண்டான் காதை or The Drunkard’s Story’ is a very instructive temperance poem Part I contains the drunkard’s mother’s advice to his son. Part II describes how the drunkard set at nought

the mother's advice and took to drink. Part III contains the lamentations of the drunkard's wife who is anxious for her husband not returning home from his work. Part IV describes the drunkard's returning home at mid-night. Part V The drunkard's mother sends her son to the market. Part VI The drunkard gets drunk while at the market. Part VII The drunkard on his way home falls into a pit, bewails and dies there without help. Part VIII contains the mother's lamentations on hearing her son's death.

The following verses are taken from Part III containing the drunkard's wife lamentations on seeing her husband not returning home in the usual evening hour.

- 36 மாலைப்பொழுதாச்சே மனதேக்க லமையிருளே
காலையில் வீடுவிட்ட காதலனைக் காணேனே.
- 37 கத்தியும் கையில்கொண்டு காடுவெட்டப்போனானே
இத்தவரை வந்துசேர இவ்விடத்தில் காணேனே.
- 38 பானைதலையில்சொண்டு பண்ணைக்குப்போனானே
நானும் வரக்காணேனே நடுச்சாமமாகியும்.
- 39 மண்வெட்டிகொண்டு வயலுக்குப் போனானே
மின் வெட்டும் காரிருளில் வீடுவரக் காணேனே.
- 40 ஆற்றில் விழுந்தானே அலைழியாய்ப் போனானே
சேற்றில் விழுந்தானே திரும்பிவரக்காணேனே.
- 41 கள்ளுக்குப்போனானே காட்டுவழிசென்றானே
வெள்ளைமேற் கொள்ளுமுன்னே வீடுவந்து சேரானே
- 42 சண்டைக்கு நின்றானே தான் சிறையில்பட்டானே
மண்டையுடைத்தானே வரவின்னும் காணேனே.
- 43 மனையாள் உன் வாசலிலே மக்கள் செருவீதியிலே
உனைத்தேடி காலைற ஓ! சிரசே எங்குசென்றாய்.

- 44 கண்டன் விழுந்தவிழ்ந்த கயற்றால் விழ்ந்தானே
குண்டித் விழுந்தானே குளத்திலேயானறிமேன்.
- 45 ஓரிகாள்! நாய்காள்! நீர், ஊர்த்தப்பிணக்கழுக்காள்
காரியமாய்த்தேடும் காதலனைக் கண்டிரோ.
- 46 காதலனோடேயிசைந்து கள்ளுண்கட்போன மக்காள்
பேதை அன்பனும்மைவிட்டு பிரிந்தவிடம் சொல்லீரோ.
- 47 தேடாத தேட்டமெல்லாம் தேடிவந்த தேட்டாளா,
கூடாத தோழரோடுகூடிக்கெட்டாய் என்றழைதான்.

Mr. Masillamani's controversial poems are many and the following few verses are taken from his
Bramanathwa Nirakaram. 'பிராமணத்துவ நிராகரணம் or Metrical address to Brahmins,

- 35 சிறப்பினாலும் ஒழுக்கத்தாலும் சீர் பெருகும் ஞானத்தாலும்
குறித்திடும் மெய் வாய்மையாலும் குலத்தின் மேன்மையால்
[வதல்லால்
பிறப்பினாலும் மேன்மையுண்டோ பேதையரே யென்று மு
[ன்றோர்
உறைப்புடனே கூறிவைத்த உண்மையை யறிந்திலீரோ.
- 55 துட்டரிட்ட சட்ட திட்டம் சுட்டு பட்டர் சுட்டு நிட்டை
மெட்டு பொட்டு திட்டை சட்டாய் வெட்டி ஒட்டை தட்டி
[விட்டு
வட்டமிட்ட அட்டதிக்கும் மட்டுங் கெட்டி சிட்டர்கொட்ட
கெட்ட துட்டர் முட்டமிக்க கெட்டி கிஞ்சன் கிட்டவாரா.

The following few verses are taken from 'கம்மாளப்பட்டர்
'Kammala Bhatta'. or 'Kammala Bhatta or Idols, the invention
of Smiths,' and they give a fair idea of the
argument of the poem,

Chorus—கம்மாளப்பட்டர் நானே வீஸ்கொடு
கம்மாளப்பட்டர் நானே.

இம்மாதிரத்தணிந்த எல்லாம் படைத்தழிக்கும்
சவ்வாசெனைப்போலொரு சமர்த்தனுலகிலுண்டோ

சுரணங்கள்

- 1 விக்கிரைச் செம்புபொன்னை வெள்ளிபஞ்ச லோகங்களை
அக்கினிக்குகையிலிட்டு அடுப்பிலுருக்கி வார்த்து
தக்க ஆண்பெண்ணுருவாக தான் பலபல விதமாய்
விக்கிரகங்களைப் பண்ணி வேடிக்கையாய்த் தொழ்செய்த.
- 3 காட்டினில் மரத்தை வெட்டி கண்டதுண்டமாகச்செத்தி
தீட்டிய வுளியினாலே சித்திரங்கள் வெட்டிச்சேர்த்து
பூட்டிய நம் தேவனுக்குப் போற்றிய தோர் தேரிதென்று
நாட்டியே தேசத்தாரெல்லாம் நையவேயிருக்கச்செய்த
- 15 பிரமனுக்கு அன்னத்தைடம் பித்தனுக்குக் காணையையும்,
அரிதனக்குக் கருடனையும் அறுமுகற்கு மயிலதையும்
சுரி முகற்கு எலியையும் முன் காரிக்கொரு நாயதையும்
உரிய வாகனங்களாக உண்டு செய்தேற்படுத்தி வைத்த.
- 22 ஒவெழுத்தைச் செய்தவனார் ஊவெழுத்தைச்செய்தவனார்
ஆவெழுத்தைச் செய்தவனார் ஐம்பத் தோரட்சரங்களை
மேவும் பஞ்சாட்சரங்களுமெட்டெழுத்தும் செய்தவனார்
காயத்திரி செய்தவனார் கம்மாளன் நாளல்லவோ,
- 29 காந்தி மதிக காரம் தாலிக்காய் நிறுத்து களஞ்சி நூறு
நேர்ந்தபொன் தந்தார திலெண்ணேர்னைக்காய் : த்தெடுத்து
தேர்ந்தமலை செய்தம்மையின் திருநகைப் பொன் டீண்டு
[வெள்ளி
மீர்ந்த குறைக்கிட்டுச் சங்க்மெனி நகைசெய்தளித்தேன்
- 34 தாதன் சிவன் சுப்பையனும் சங்கரனும் நானும் கூடி
பூதலிங்கர் கோவிற வாசற் பூட்டைத் தகர்த்துத் துப்புருந்து
காதணி கழுத்தணிகள் கண்ட திரவியமெல்லாம்
நாதன் பார்த்துக்கொண்டிருக்க நாங்கள் வாரிக்கொண்
[டோடினோம்,

- 61 பாண்மய ராஜன் செய்ச்ளித்த பதகம் பொன்னிராயிரம்
மீண்டும்சேரனிட்ட சந்திர பிறையிராயிரம் பொன்னே
மாண்டசோழனிட்டவயிரமலை ஐயாயிரம் பொன்னும்
பூண்டநகைகள் புகைச்சோம் பூதங்கட்கும் தெரியாமல்,
71 சாலம்பார மரத்தால் நான் சமைப்பித்த தேரோடாரால்
மேலத்தெரு வீதியிலே மிக்கச் சாமி அம்மையம் போய்
நாலுநாள் பட்டணியாக நானும் மங்கை பிள்ளைகளும்
கோலமாயுதித்துண்டு குலாவியே வழாக்கொண்டோடும்.
143 தான தான தான தானத் தனக்கொன்று மொபயில்லாத
ஞானத்தச்சுஞர் வகுத்த நல்லகத்திருந்து கொண்டு
வான்பரங்க் குருச்செய்ய வல்லவெனென் நெண்ணைக்காட்
[ம]

நானான மதி கேடனென்னிலும் வேருருமுண்டோ.

In 'Mengnana Bhatta or மெய்ஞ்ஞானப்பட்டர்' the excel-
lence of the Christian caste is set forth in
Mengnana Bhatta a popular form. The Christian asserts his
privileges and status thus:—

Chorus—மெய்ஞ்ஞானப்பட்டா நானே—சாதிகளில்
மேலானசாதி நானே.

அனுபல்வவி.

- அஞ்ஞானப்பட்டர்களின் அகந்தைதலையழிக்க
இஞ்ஞாலமீதிலேமெய் யேகனருளாலெழுந்த.
2 நித்தியன் மகத்துவத்தின் சத்தியன் பரத்துவத்தின்
மத்தியன் குருத்துவத்தின் உத்தமன் உருத்தரித்து,
இத்தரைக் குதித்துசித்தி பத்தியும் பரத்தின் பத்தின்
முத்தியும் திறந்துவைத்த துத்திபன் மரபிலுற்ற.
3 காட்சியும் கடந்தபர மரீட்சியுமறிந்தலகை
ஆட்சியும் அநற்றியவன் பூச்சையும் கழற்றிவிட்டு,
சூட்சியாயுலகறிய சாட்சியும் பகர்ந்துஞானத்
தீட்சையு மடைந்துன்னத மூச்சையும் சுவாசிக்கின்ற.

- 27 ஆகிமுற் றிகாசகனெல்லாம் அன்றிருந்த தெங்கள் குலம்,
தாதவரும் மன்னவரும் வாழ்ந்திருந்த தெங்கள் குலம்
பூதலத்தில் தேவசுதன் புகழ்ந்தெடுத்த தெங்கள் குலம்,
சாகியில் கிறிஸ்தவாகள் சாதிக்குமேற் சாதியுண்டோ?
- 35 சத்துருக்களெவருக்கும் சாகுமட்டும் நன்மை செய்வோம்
பத்தியற்ற துட்டரையும் பாங்குடன் பரிந்தழைப்போம்,
புத்தியற்ற பேதையாக்கும் போதினெபகர்ந் துரைப்போம்
எத்தனை பிழைகள் செய்தும் அத்தனையெலாம் டொறுப்
[போம்.
- 37 சங்கரன் உணிகர்குலம் சக்கிரி பிரமகுலம்,
பங்கய நரசர்குலம் டாரியொரு குத்திரனும்,
சங்கரச்சாகி யிமையொர் சாதியிப்படி யிருக்க,
துங்கமுறுந் தெய்வகுலத் துற்றசேவ மைந்தனை.
- 46 புத்தியு முணர்வுமற்று மெத்தவும் பவத்தில்செத்து,
உத்தம ஒழுக்கங்கெட்டு குற்றங்களை பல துட்பட்டு,
சத்தியத்தை மீமெதிர்த்துச் சற்பனையசாய் நடக்கும்
பத்தியற்ற துட்டரைமெய்ப் பட்டரென்பதெந்த நீதம்!
- 60 சூரியனை நிற்கப்பண்ணும் சுழல்காற்றையும் அடக்கும்,
வாரியை யுறையப்பண்ணும் மலையைப் பிளக்கப்பண்ணும்
மாரியையும் வருஷிக்கும் வல்லுந்புதங்கள் செய்யும்,
காரிய மந்திரமெல்லாம் கற்றுக்கைக்குள் ளாக்கிக்கொ
[ண்ட.
- 68 அட்டதிசை கட்டுமர சாளுகையு மெங்கட்குண்டு,
திட்டமுடன் நீதிரியாயம் செய்யவதி காரமுண்டு,
மட்டில்லா மகிமையுண்டு மாறாச்சுதந் தரமுண்டு,
பட்டத்திற் சூரியசெனகோல் பரிசெல்லா மெங்கட்குண்டு.
- 71 தேவமகிமை விளங்கும் சீயோன்மலை யெங்கட்குண்டு,
ஜீவனும் சுக்ரும்தரும் ஜீவநதி யெங்கட்குண்டு,
நாகவர்கள் பாடுகின்ற நாகநக ரெங்கட்குண்டு,
ஜீவவிருட்சத்தில் பங்கும் சீர்கிறப்பு மெங்கட்குண்டு.

73 பஞ்சின விழைத்ததல்ல பாவையர்கள் நூற்றதல்ல,
வஞ்சகர் திரித்ததல்ல வண்டர் தரிப்பதும்ல்ல,
தஞ்சமாம் பரமஜோதி தான்பகர்ந்த மெய்மறையின்
செஞ்சொலாம் விண்ணுலைநெஞ்சில் சிறக்கத் தரித்திரு
[க்கும்]

100 சத்திரியர் வையியரீம் ஜாதிகள் வேரற்றுப்போனார்,
சத்தியமற்றந்தண்ணரும் தாழ்த்தொழில்கள் செய்யலானார்,
வித்தைகற்ற சூத்திரர்கள் மேன்மையில் விளங்குகின்றார்
புத்தியற்ற ஜாதிக்கட்டின் பூச்சியங்களைக் குலைக்கும்.

The following two stanzas are out of the one hundred which
form the text of the poem called 'சத்திய
சபை விளக்கச் சதகம்' Sattiasabaivilakka-
sathagam.'

THE REDEEMER'S GLORY.

ஆதித்தன் தனிலுறும் ஒளிபோலும் எள்ளில் நெய்
அமைந்திடும் வாறுபோலும்,
அக்கினிக்குள் ளனல் போலுமே பூவினுள்
ஆகும் வாசனையைப்போலும்,
ஒதுதற்கரிதான பரத்தினுள் பரன் ஒங்கும்
ஒப்பில்லா மனுட வடிவாய்,
உலகமீதுற்றரிய வேதமுறை விளக்கியே
உன்னதக்கிரியை முடித்து,
பாதகர்களால் மிக வேதனைகள் தாங்கிய
பவியாகத் தமதுயிரையும்
பாவிகட்காக விட்டுயிர்த்து விண்ணேகியே
பரம மெய்ஞ்ஞான ஒளியை
போதகமதாய்த் தரும் கருணையானந்த நதி
பொற்புமிகு சற்குரு இவரின்
புண்ணியமல்லால் நீச ரீடேறப் போறதொரு
போதுமில்லை பரியோர்களே.

CHRIST IS ALL IN ALL,

பசித்தவர்க்கப்பமிவர், வறியவரின் செல்வமிவர்,
 பாவிகளின் நேசரிவரே;
 பயத்தவர்க்குறுதியிவர், படையிலே ஜெயமுமிவர்,
 படும்பிணியில் பண்டிதரிவரே;
 நிசமான கடியுமிவர், துன்பத்திலின் பமிவர்,
 நிகரில்லாச் சீவனரிவரே;
 நீதிபரிசுத்தமிவர், மீட்பு மெய்ஞ்ஞானமிவர்,
 நிலையான டாக்யமிவரே;
 அசைவற்றமலையுமிவர், அடரிருளில் ஒளியுமிவர்,
 அடைக்கலம் படைக்கலமிவரே;
 அரிய சஞ்சீவியிவர், ஆபத்துக்குதவியிவர்,
 ஆன்ம உபகாரியிவரே;
 திசை பிசகில்லெக்குமிவர், கப்பலில் நங்கூரமிவர்,
 திரைகடலின் கரையுமிவரே;
 சேனாதிபதியுமிவர், சமஸ்தமிவர், இவர்க்குநிகர்
 செகத்துண்டோ? பெரியோர்களே.

In the last verse of 'இறிஸ்துவே மூவுலகாள்' or 'Christ the Sovereign of the Three Worlds' the poet thus expresses the desire of his life, and

Christuvi Moovula-
kali.

his only hope.

12 அந்தரங்களதிர சுரரணியணியாய்த்துதிமுழங்க,
 ஆகாயதிசைகள் முழங்க,
 ஆனந்தமீட்பின் தொனியாலே சர்வசிஷ்டிகளும்,
 ஆர்ப்பரிக்குந் துதிகள் முழங்க,
 சந்ததமும் சவிசேஷசபைமாதா களிப்புடனே
 சங்கீதம்பாடி முழங்க,
 சகலகவி வாணர்களும் ஞானிகளும் உன்மகிமை
 சாற்றிய கீதங்கள் முழங்க,
 வந்துனது திருச்சமுகங்கண்டு யருந்ததி முழங்க

மாசில்லாமணி யாணுமே,
 மறுவில்லா நாவினுலுன் மகிமைபாடிகவி
 மாலையுனக்கென்றுஞ்சூழ,
 சிந்தைமலர் சொரிந்து புகழேத்தவென சேசுவே,
 சிறியனெனக் கருள் புரிசுவாய்,
 சேனைசுரர் சூழமுக்கிலேறி யலகாளவரும்
 திரியுலக சுயாதிபதியே.

Among the minor Tamil Christian poets of Travancore may be mentioned the names of C. Joseph teacher of Punnuiyadiyoor, author of 'கற்பலகாரன் மாலை' or 'Virtue Triumphant' being the story of Joseph in dramatic metres. P. C. Joseph has written 'செல்லததம்பி பாடல் Pet Brother' and a few lyrics. A. Joseph Munshi of Nagercoil has written 'Coffee Plantation Songs', and Tamil Readers and grammars in prose. A. Joseph teacher of Neyoor has left us a number of lyrics some included in the Tract Society collection. D. Palmer (Postmaster) brother of the well known poet, Gnanapragasam, and G. James of the Medical Mission Neyoor, and Vedamanickam teacher of Nagercoil have also written some miscellaneous stray poems.

The Malayalam Christian Literature of the Protestant Church in Travancore, though not so rich or varied as the Tamil Christian Literature, yet possesses its own modest list of books, enough to show the activity of the Missionaries. The Cottayam C. M. S. is the only one which has supplied the want of Malayalam Christian books. We have already described how the Parent Society sent a Printing Press to Cottayam, and how when it arrived on the 18th of October 1821, the Syrian Metropolitan was delighted and expressed his gratitude to the friends at home, as he sat gazing

The Malayalam Christian Literature beginning with the establishment of the Cottayam C. M. S. Press.

upon the novel machinery never seen by him till then. Though the Directors were careful enough to send English types, along with the Press, it took a long time before Malayalam types could be made in the country. The Revd. Mr. Bailey worked in this direction, and after much patience and toil, he succeeded in producing Malayalam types within a few years, and used them in connection with his great translation work:

Apart from their regular evangelistic labours, the chief attention of the early C. M. S. Missionaries The printing of the Malayalam Scripture. was always directed to the translation of the Scriptures into Malayalam. As already mentioned portions of Scriptures were during the time of Dr. Buchanan, translated by some Syrian Cattanars and printed. Chaplain Mr. Spring also translated some portions of the Scripture. But the regular systematic translation of the whole Bible was only accomplished by the Revd B. Bailey. He had the assistance of Munshis and Cattanars, but he was the chief translator and reviser. It was first printed at Cottayam in 1829, and was reprinted afterwards. Not satisfied with Bailey's translation, the Madras Bible Society undertook to revise the Bible, and the revision is still going on. The Malayalam Revision Committee at first consisted of Revd. Messrs. Diez and Knobloch of the Basel Mission Malabar, Revd. S. Mateer of the L. M. S., Revd. Philipos Malpan of Irur on the part of the Syrians, and Revd. Messrs. Koshi, Kuruvilla, Moddox, and W. J. Richards of the C. M. S. Some of these members have since died and their places taken by representatives from their respective Missions.

Three other important works accomplished by the Revd. Mr. Bailey are his Malayalam translation of Some of the other important Malayalam books. the English Common Prayer Book, now used in Churches, his 'Malayalam—Eng-

lish Dictionary' published at Cottayam in 1846 and dedicated to H. H. the Maha Rajah, and his 'English—Malayalam Dictionary' published in 1849 and also dedicated to His Highness. These books were followed by the Revd. Mr. Peet's Grammar of the Malayalam Language another standard work. It was also dedicated to His Highness the Maha Rajah and passed through more than one edition. Of important original theological works there is scarcely any. The mass of vernacular books on the subject are mere translations done by educated natives under the supervision of European Missionaries. One of the valuable books is Revd. George Mathan's translation of Butler's Analogy. Other notable translators of English theological works are Revd. K. Koshi and Revd. Oommen Mammen. Of historical books also there are scarcely any except perhaps the well known Prize Essays on the 'Syrian Church.' Of controversial writings, nothing is so well known as Muusiff Mr. Baker Fenn's 'Ajanakutharam or an Axe for Heathenism.'

The greater portion of the Malayalam lyrics were composed and brought into use for public service, only in the latter half of the present century. To the revival of 1873 we owe most of the stirring popular lyrics or hymns, "the religious fervour and devotion of the times finding vent in hymns as it did in the days of Paul's Cross and Bishop Latimer." The Revd. Justus Joseph, C. M. S. of Kaneet the great revivalist, published a collection of Christian lyrics chiefly meant for the use of the Advent Church of the '1881 Party' of which he was the leader. Most of the songs were his own compositions. There are some choice and beautiful lyrics in this collection set to excellent tunes. The book was called "Christadmia Geethangal."

Malayalam lyrics
and hymns.

With the permission of the Church it was printed by Johnnan Catechist of Kayencolam at the Calicut 'Minerva Press' in 1880. Mr. Moses Walsalam of the L. M. S. has rendered some of the Tamil lyrics into Malayalam and has also composed a few original ones. Revd. Mr. Mateer made a selection of "Malayalam Christian Lyrics and Hymns" suitable for public worship and edited them for the Madras Religious Tract Society.

In December 1828 Mr. Norton sent a printed circular-
 "To the Europeans residing in Travancore and Malabar," describing the necessity of publishing sound and pure tracts as preparing the way "for communicating tract knowledge by which darkness and ignorance are dispelled and saving light is imparted to the mind and earnestly soliciting the aid of the above community in the said districts." It was well responded to by all the gentlemen. The Religious Tract Society in London liberally voted a supply of paper and promised further assistance. When more pecuniary aid for printing tracts was greatly needed the Christian public willingly gave every help. The Institution was denominated the 'Malayalam Religious Tract Association'. The tracts printed and issued by them "consisted of pure truth flowing from the Sacred Fountain of the Bible; and when not expressed in the words of Scripture, they were drawn up on the evangelical principles of the Reformation in which Luther, Calvin and Cranmer agreed." No tract was issued until four competent members of the Association approved of it. All subscribing $\frac{1}{4}$ Rupee per month were members. The committee of twelve consisted of Missionaries of Cottayam, Cochin, Quilon, Allepy and persons selected from the Native Congregations. Reports were

The Malayalam Religious Tract Association Dec. 1828

printed and sent to England and correspondence was maintained with the Parent Society in London. Revd. Norton was its first Secretary,

The first meeting was held at Cottayam on the 25th Sept 1829 when the Revd. Messrs. Norton, Bailey, Baker, Ridsdale, Doran and Thompson were present and formed the first committee with Mr. Doran as its Secretary and Treasurer they met quarterly, issued circulars and sent out healthy publications.

The following is a List of Books printed and published in the C. M. S. Press at Cottayam, Travancore; most of them being Malayalam Books:—‘One Hundred Texts 12mo’ ‘Integrity of the Gospel’ ‘Selections of Lyrics’ ‘Psalms 32mo’ ‘Family Worship’ ‘Verses from Holy Scriptures’ ‘Mahomedanism’ ‘Fifty Lyrics 12mo’ ‘Truthful Evidence’ ‘Catechism of moral and social duties’ ‘Third Book’ ‘History of Travancore’ ‘Duncan’s Geography’ ‘Tunes’ ‘Third Book 12mo’ ‘Marriage Duties’ ‘Proverbs’ ‘Geography of Travancore’ ‘Victoria Charitham’ ‘Annual Report’ ‘Hymn Book’ ‘Gnanobathesam’ ‘Good Gooroo’ ‘Bailey’s Mal. Dictionary’ ‘Bailey’s Eng. and Mal. Dictionary 8vo’ ‘Abridged Prayer Book 12mo’ ‘Abridged Prayer with Collects’ ‘Articles of Religions’ ‘Astronomy’ ‘Assembly’s Catechism’ ‘Arithmetic 12mo’ ‘Amaresum 6th Ed.’ ‘Amaresm with English’ ‘Balaprabothanam, Barth’s Bible stories’ ‘Butler’s Analogy’ ‘Bag with Hole’ ‘Common Prayer’ 8vo’ ‘Common Prayer 12mo’ ‘Commentary on Amarakosha’ ‘General Church History’ ‘Clift’s Geography’ ‘Christasangitha’ ‘Family Prayer 16mo’ ‘Geography of Palestine’ ‘Hints to Teachers’ ‘Happy Hours with ch. Catechism’ ‘History of New Zealand’ ‘Hithopadesam’ ‘Life of Christ’ ‘Murray’s Grammar’ ‘Manual of Geography’ ‘Natural History’ ‘Pect’s large Grammar Eng. and Mal.’ ‘Pect’s small Grammar Eng. and Mal.’ ‘Psalms of David’ ‘Prince of the House of David’ ‘Pilgrim’s Progress’ ‘Purport of Scriptures’ ‘Slayer Slain’ ‘School Register’ ‘Syrian Liturgy’ ‘Sermon by Revd. O. Mamen’ ‘Sidharoopum 7th Ed.’ ‘Sermons on the Creed’ ‘Spiritual Gems’ ‘Inquiries and the Bible’ ‘The Tithes’ ‘Technical Terms Eng. and Mal.’ ‘Scripture Texts in packets of 12re’ ‘Register of Baptism’ ‘Re-

gister of Marriages' 'Register of Burials' 'Hindu Arguments' 'Forms of Prayer' 'Chant Book' 'Vasanth Rayer' 'Watt's 1st Catechism' 'Watt's 2nd Catechism 2nd' 'Quarterly Magazine' 'Diocesan Gazette' 'Lord's Supper' 'Female Education' 'Mental Philosophy' 'Timber Account' 'Puthen Pana' 'Confirmation Cards' School books such as 'First Book' 'Second Book' 'Eng. and Mal. First Book' 'Eng. and Mal. Vocabulary' 'Mal. First Book' 'Mal. Second Reading Book' 'Third Book' 'Sequal to Third Book' 'Comy. on Matthew' 'Comy. on Romans' 'Scripture Text Book' 'Christian Mothers' 'Watt's Scripture History' 'Arithmetical Table P. I' 'Arithmetical Table P. II' 'Mrs. Sherwood's Tale' 'Children's Friend' Balartheebum' 'Wreath of stories' 'Pink Chaddar' 'Precious Trust' 'The Great Debt' 'The oldest Language' 'Forms of Documents' 'Life of Christ Metre' 'Way to Health' 'Poetical Anthology' 'Kumli Kunjood' 'Sketches of Sermons by Revd. S. Mateer' 'Sermon by Revd. J. Eapen' 'Introduction to Scriptures' 'Dalton's Family Worship' 'Sinless Prophet' 'Garland of Miracles' 'The True Instructor' 'Pulmoni and Karuna' 'Virtuous Woman' 'Dialogue on Hinduism' 'Aya and Lady' 'Dawn of True Wisdom' 'Verses from Holy Scriptures' 'Peep of Day' 'Adjanakudasam' 'Conversion' 'Transmigration of Souls, Christ and Mahomed' 'Evils of Drunkenness, Honesty the Best Policy, Auden Dun and Father Dominic, True Instructor, Zemindar and Ryot, Hindu Triad God, Man' Shartras, The Priest and the Bible, Sin and Expiation, Man who killed His neighbour, Prodigal Son, Best jewels, The First Man, Selected Lyrics, Coolies on Estates, Prayer of a Hindu, Choose the Best, Errors of Ramayana, Medical Hints for the Poor, The Golden Chapter, Turbali with Gold, Poem on Intemperance, Sixteen Lyrics on Life of Christ, Careless Sinner Awakened, Prayer for Children, Little Substitute, Mangoe Story, Debt Cancelled, Is Christianity True, Wreath of Sacred song, The Early Fathers, Stories for Children, Maroomakathiyam Eng., Maroomakathayam Mal., Poetical Anthology, Paradise Lost, My King, The form and Manner of ordering Priests, Salguroobothana, Register of ch. services, Church Account Book, Salguroolabum, Bible Stories by C. J. Mani. Bible 4mo, Bible 8vo, Old Testament 8vo, New Testament 8vo large type, Genesis, Exodus, Genesis to Exodus, Proverbs, Psalms, Mathew's Gospel, Mark's Gospel, Luke's Gospel, John's Gospel, Acts of the Apostles, Epistle to Romans, New Testament 8vo small, New Testament 12mo small, Four Gospels 12mo, St. John's Gospel Sanskrit, Acts and

Romans, Law of Torts, God is not cause of Sin, Church Catechism, Christian Lyrics, (The Fifty Lyrics), Arithmetic Part I Standard I by Chandy Tharien, The book of Thobit, The two Little Merchants, Vijnana Mancheri, The Glory of the Name Jesus, The Exposition of Proverbs, Compendium of Geography, Hymn Book (Mateer), Mal. First Book (Knowles), Syrian Prayer, Travancore Geography Matthen, Sreerama-thenthem aumta by Matthen, Second Reading Book by Matthen, Rules of C. P. F., Coming unto Jesus, Council Report, Looking unto Jesus, Holy War, Travancore Law Reports, Way to Health (Travancore Sircar) Indian History, Childhood of World, Studies in Hundustani, Way to Health by Revd. Omamen, Criticism on Luke, Juvenile Instructor, Annual Report of M.A. B. S., Report of the Diocese, Eng. Grammar Chrishi by H. Baker Esqr., Amarakosha by Mathew, Sermon by Mrs. Baker, Monthly notes by Mrs. Baker, One hundred Texts by Revd. C. E. Romilly, Truthful Evidence (Sircar), Catechism of moral and Social Duties, High Ranges Travancore, Our Industrial status, Losing by Religion, Lecture by Revd. K. Koshi, Sermon by Revd. W. J. Richards Police Force by V. Sathiavageswara Iyen, Sermon by Revd. F. Bower, Criminal Procedure by P. John, Moorajepam Elementary Lessons on Agriculture, Deenasamrakshanam, Autobiography, Medical Book Sarvarogachikilsanool, Essay on Truth, Female Education, Bible Land, Almanac, Krishnacharitham (Attakatha), Lecture on Health, General Geography, Vijnanamanchari, English History, Sanmargapradipam, Story of Queen Esther, Wolf Story, Fiery Furnace, Story of Love, Little Substitute.

The books that have been enumerated in the above paragraphs are chiefly publications issued in the country; but there are certain class of books written by Missionaries who have laboured in the country, but published in England; they relate to Travancore and embody their experiences in that country. To this class belongs Revd. Richard Collins 'Missionary Enterprise in the East (H. S. King & Co., 1873), written with especial reference to the Syrian Christians of Malabar and the results of modern Missions. In his 'Lingerings of Light

Books by Travancore Missionaries on Travancore subjects published in England.

in a Dark Land Revd. J. Whitehouse (Chaplain) gives an account of the 'Syrian Church of Malabar. Revd. Samuel Mateer of the L. M. S. has written 'The Land of Charity' (John Snow & Co., 1871, pp 370) or a descriptive account of Travancore and its people with especial reference to Missionary results. Mr. Mateer's 'Native Life in Travancore' (W. H. Allen & Co., pp 434) is another interesting volume. He has also written a book called 'The Gospel in South India' illustrative of the religious life experience and character of Hindu Christians. It was published by the Religious Tract Society. The Revd. John Abbs of the L. M. S. Pareychalay has written a very interesting book called 'Twenty two years' Missionary experience in Travancore' London Snow & Co., 1870 pp 256. Of biographical sketches may be mentioned the 'Memior of the Revd. Charles C. Leitch' of Neyoor, Travancore by the Revd. D. D. Smith, Edinburgh 1856. 'Memoirs of Thomas Smith Thomson' Medical Missionary Neyoor, Travancore by the Revd. I. H. Hacker, L. M. S. London Religious Tract Society 1887.

CHAPTER II.

THE CHRISTIAN MONUMENTS OF TRAVANCORE.

Though the Christian Church in Travancore claims to be a very ancient one and as belonging to the Apostolic times, and though it has undoubtedly existed for several centuries, yet in point of ancient monuments it is perhaps the poorest Church in the world and the least equipped to support its claim to antiquity. There are no old monuments, pillars, statues, slabs inscriptions or other relics of interest which will enable us to establish beyond doubt the traces of Christian worship in this heathen land from the earliest times.

The crosses and Churches which St. Thomas is said to have established at the seven places Palur, Puttamana, Paradur, Pallipuram, Niranom, Chayal and Kurakkeni or Quilon are non-existent and cannot be identified. The Churches in those places are of a later or more modern origin. They do not even possess a single sacred monument which may link them to the first century or even to the seventh century. Of the two old crosses in the old Church at Kottayam one is supposed to have been erected in the 8th century and the other not earlier than the 10th century at the earliest i. e. about the same period as the Syrian copper plate grants. Some years ago a stone taken out from the Syrian Church at Quilon was found to contain the following words engraved upon it in old Malayalam characters, “கொல்லம் அடலி மாண்டு எடவம் றெடு செவ்வாழ்ச்ச நாள் கோவா செரியான் நல்ல வழி செந்நூ தம்புரான்

THE TOMBSTONE OF GENL. D'LANNOY
AT FORT OODAGHIRY, TRAVANCORE.

(Upper Portion)



துணை அட்டை மாண்டு மிதுன மீ யெஉ செம்போல் டேய்ச் செழுதி'

which may be literally translated as follows: "On Tuesday the 15 of Edavom 820 M. E. (1645 A. D.) Koshi Cheriyan went the good way "God help On the 12 of Mithunam 812 M. E. (1637) the copper olla or leaf recopied." For anything we know the Church edifices as seen now were built or rebuilt only within the last three centuries. The fact is, the early history of the Christian Church in this land is still wrapt in much obscurity. The very scanty remains of relics in Churches do not give us sufficient data for purposes of history. It is curious that when there are monuments and epitaphs belonging to the Portuguese Dutch and English period there are none belonging to the earlier period when the Christians were under the entire sway of the Native rulers.

The utter absence of Christian monuments in the country belonging to the purely Hindu period does not much speak for the toleration afforded. On the other hand, it suggests either the want of encouragement, if not opposition to the erection of monuments in the country calculated to perpetuate the memory and propagation of the Christian religion, or the entire apathy of generations of Native Christians in the matter of erection of Christian monuments. Dr. Buchanan says that the Christians of Travancore were forbidden to have steeples for their Churches as they would appear too prominent among the pagodas of the heathens. The great opposition of the Travancore Government for a long time against the erection of Christian places of worship in this land was well known and could not have proved encouraging to Christians. The accumulated monuments of a Christian Church during the nineteen centuries of its claimed existence must be something very considerable, and unless terrible foreign invasions

which ruthlessly destroyed Christian relics are proved, their total absence must be accounted for otherwise. We know however that Travancore is one of those lucky countries which have escaped foreign invasions and which have been least affected by them. Hence the causes must be internal.

The archaeological researches of Travancore have just commenced and with the most inadequate and feeble means provided at present there is not much hope of any interesting important relic or inscription being unearthed in the near future, much less are there chances of Christian monuments being exhumed or discovered, or the ruins of early Christian settlements excavated. But as sure as education makes rapid strides in this land and Christians take prominent and honourable part in it, antiquarian interest in their Churches is sure to be raised in course of time. And in God's own appointed time, when the Travancore Churches get their enterprising Layards and Rawlinsons, there will be a plentiful harvest of discoveries of the remnants now sunk below the earth's surface which will help to fill up many a chasm in the history of the Christian Church in Travancore.

For the present we can only content ourselves with the examination of the tombs in the numerous Christian Cemeteries in the state: there are no other kinds of monuments of any importance. The old tombs in these cemeteries are mostly of Portuguese, Dutch and English origin, all belonging to a comparatively recent period. Strangely enough old native tombs there are scarcely any in the country. The mass of Native Christians for centuries seem to have never cared to erect tombs over the graves of their friends and relations. What a contrast these Malabar Christians are to their contemporaries, the early Christians of Rome and the West, who

carefully deposited the remains of their dear departed ones in well prepared chambers sealed and inscribed. The catacombs of Rome and the primitive epitaphs there, are the abiding interest of the whole Christian world. Here there is nothing like even the later Christian tombs of the early and middle ages which abound in Europe. The earliest inscriptions yet found here do not take us beyond the 17th century. Though not very ancient, some of the inscriptions which survivors have placed over the graves where their dear departed ones rest form an interesting reading. And the collection of these Christian epitaphs cannot be better enumerated than by being classified or grouped under their respective cemeteries, and to this task we shall now proceed.

I. IN BRITISH TERRITORY IN TRAVANCORE.

THE ANJENGO CEMERTY.

- 1 Here lyes Deborah
 the wife of John Braboorn Esquire
 Comodo of Anjengo.
 She was born the 4 of November 1676,
mar. the 25 September 1695 deceased September the 2 1704.
- 2 Here lyeth interred
 The body of Mary Walker wife of
 Sam Walker who departed this Life
 May the 7th 1726, aged 25.
- 3 Here lyeth the body of Anne Wrench
 who departed this Life November 25th Anno 1773
 aged 87 years.
- 4 Sacred to the Memory of
 Mr. Philip Phillipez of Cochin
 Superintendent of Police Anjengo

who departed this Life on the 3rd July 1827
aged 55 years and 22 days.

This tomb is erected by his most afflicted sons
Peter John Philipez and Thomas Alexander Philipez.

- 5 Alberta Louisa Evangeline
Infant daughter of Arthur and Catherine D'Silva,
Our hope is in God.

THE TANGACHERY CEMETRY.

- 1 Lememoire De Jacque andre devallois,
NBar Paris le 30'' November 1772,
Decedae Quilon 24'' April 1810.
2 Sacred to the memory of Jane,
Daughter of Captain A. R. Huges 5'' Regt. N. I.
born 1'' January and died'' 6 August 1812, 43.
4 This stone is inscribed to the memory of

Lient. Colonel John White H. M. 80th Regt. of foot who
departed this life on the 5th day of October A. D. 1815 aged
37 years his afflicted widow who by this dispensation of pro-
vidence was deprived of the tenderest and most affectionate
of husband as her children were of the most indulgent of
parents.

- 5 Sacred to the memory of Sarah
Infant daughter of Lieut-Dol. Edwards
departed this life the 29'' October 1815
aged 40 days.

- 6 Sacred to the memory of Sarah Pronan
who departed this life the
22'' September 1816, aged 8 years.

- 7 Sacred to the memory of Paulina Charlotte
the beloved wife of Major N. O. Nixon Artillary
who departed this life on the 4'' of January 1817

In the 35" year of her age.

She was an affectionate wife a tender parent.

8

To the memory of H. R. Phelps

The Infant son of Captain H. I. Phelps

H. M. 80th Regiment

'born 10" September died 22" October 1816.

9

Sacred to the memory of Captain Thomas Arthur
of the Madras Engineers

who died on the 1st May 1817, age 37.

10

Sacred to the memory of Chailon Savago

wife of Captain Savago of the 80th Regiment

who departed this life on the 26th June 1817

To the most affable and engaging memories.

11

Cigit-Catherine Devolois Venve

De Jacque andrevalois Native De Negapatamet,
Secedee Quilon 1819 agad 41 years.

12

The remains of John Lyons Raywal Cott lie interred
below. He died on the 10th of April A. D. 1819. To the
most genuine benevolence he joined many virtues and few
faults death found him prepared: fortitude never forsook him.
He met his fate as became a Christian and will long be re-
gretted by his numerous friends.

3

Memory of Maiya Anne

Daughter of Captain Benjamin and Czainna Blake,
who departed this life on the 7th December 1819
aged 1 year and seven months.

14

Barrington Lewis Hay Seweli

born 13th November 1818

died 3rd January 1820.

15

Sacred to the memory of Lieut. Edward Monlson
of H. M. 89th Regiment

- 16 Sacred to the memory of
Caroline the wife of Captain Socummer
who departed this life 7th January 1821
In the 25th year of her age.
- 17 In memory of Eugenie Currie
Daughter of Claude Currie Esq. and Caroline Marry
His spouse born 25th May 1822
died 28th May 1823.
- 18 Sacred to the memory of
John Campbell Esquire
Eldest son of the late Lieut-Col. W. Campbell
H. M. 78th Regiment
who departed this life the 15th March 1824.
In the 19th year of his age and is here interred
- 19 Memory of Hannah Elizabeth
Daughter of the Reverend B. Bailey of Kottayam and
Elizabeth his wife
who died April 22nd of 1824
aged 5 years and 8 months.
- 20 To the memory of
Captain J. D. W. Rand 15th Regt. Native Infantry
Late, 2nd Battalion 4th Regiment
who died 11th July 1824.
This tomb is erected by his brother
officers as a mark of their esteem and regard,
- 21 Sacred to the memory of
Charles James Maxstone
born 1st July and died 2nd July 1825.

- 22 Sacred to the memory of
Colonel Michael Daly Travancore Service
who departed this life on the
23rd July 1835 aged 78 years.
- 23 Memory of Henry Sterling Robinson
Son of Sir Abercrombi Robinson
Baronet of Batt's House in the county of Somersetshire
and of Madame Margaret Southwell his wife
His death 6th December 1833 aged 27 years.
This stone was inscribed by his brother Francis.
- 24 Sacred to the memory of Eliza Gunthur
who departed this life on the 23rd of April A. D. 1833
In the 18th year and 10 months of her age.
This stone is erected by her affectionate husband as a
mark of esteem and regard.
- 25 Sacred to the memory of Peter Vanspal Esq.
(and his late mother Mrs. J. M. Vanspal)
late Resident of Manaper of H. N. Majesty's service
and son of the late Peter Vanspal Esq. also
H. N. Majesty's late Resident Tuticorin who departed this
life on the 11th September 1848 aged 53 years
3 months and 13 days.
This tomb was erected by his widow.
- 26 Infant daughter of Lieut. B. Berwick 20th Regt.
Died 4th October 1854 aged 1 year and 4 days.
- 27 Here lie interred the remains of
Emma daughter of Lieut. Col and Emma Cooke.
- 28 Sacred to the memory of
Captain R. Bennett late M. Attendant
Born in England on the 23rd October 1764
who departed this life on the 17th April 1815.

Frederick Thruter Commandant Fort Tangacherry
(Date of death not legible)

Caroline daughter of Lieut. Dixon died 1st July 1814.
 Lieut. Peter Fensufhel died 7th January 1810 aged 25 years,
 Alexander Middleton son of John Amelia Middleton
 died 11th July 1814 aged 15 months 7 days,
 Lieut. Willam Musgrave died 23rd October 1814 aged 33 yrs,
 Captain Thomas R. Bently died 17th April 1815 aged 44 yrs,
 Isabella daughter of James and Mary Wood
 died 24th April 1816 aged 1 year 5 days,
 Captain John Walker died 25th Feb, 1812 aged 37 years,
 Sergeant James Johnson died 24th Nov, 1816 aged 29 years,
 James Charles son of J. C. M. Thomson died 10th July 1828,
 Maria Catherina, wife of the late
 Dutch Commandant F. Thruter
 died 27th November 1828 aged 80 years.

II. IN TRAVANCORE NATIVE STATE.

IN THE CAPE COMORIN CHURCH.

Hier Onder, Legt Begraaven D. H. Gasper Coenraad Smijh,
 Van Hamburg, in Syne S Leeven boek H Ren Erste
 Residt. I Over S. GOMR. HANDL. Alhier En In Dit
 Iammerdal Geleeft. 53 Jaaren 2 Maanden en 16 Daagen,
 Syne S Silvere Bruyloft Gohouden op den 16 DE Ianu'
 ary En In de Heere Ontslaapen Den 13 DE Maart Ao-
 1763.

TOMBS AND INSCRIPTIONS IN
 ST. FRANCIS XAVIER'S CHURCH AT KOTTAR.
 (In the Interior of the Old Church.)

Sepultura

Do.

Revd. P. Aleixo Desouza

1167

Natural de Goa
Sendoordi Nadodepress
Neste Bispadode
Cochin
De pois deress nasvar Igra
Cozell ofhon di iadsua
Ultia Missa de ma faieceo
Aos XXVII deno 1823 de Ida
De de 53 aoas IX 11 orde
Noiteecoienie Nsaa Izrid
Decotat
Emoiein Ditaas Pri Missa
Aos III De Dezemprono anno
De 1777.

இந்தக் கல்லறையி லடக்கியி
ருக்கிற அல்லேசு, தேசோ
குரு சுவாமி அவர்கள்
ஆத்துமத்துக் காக
வேண்டிக்கொள்ள
கஅரா20௩-௨௩ கார்த்திகை-மீ 20௭௨.

(On the Northside of the Old Church.)

Sacred
To the
memory of Mary Truyens
the beloved wife of Mr. J. N. F. Everett
aged 56 years and 5 months who was
cut off by cholera on the
11th of Nov. 1823.

This tomb was erected by Mr. J. N. F. Everett.

இந்தக் கல்லறையில்
அடக்கப்பட்டிருக்கிறது

மெஸ்த்தற் துளொமயிசு அவர்கள்
மகள் மரியபிறஞ்சிஸ்கா மெத்தாசா
யுவான் எவிரெட்டு அவர்களு
டைய துரைசானி யிவர்களுக்கு வயசு
நயசு மாசமரு ஆகிற களாகயிக-ஸ் அல்பசி
மீ உயசு-வ திங்கழ்கிழமை உதயம் நீர்க்கொம்
பதின் மதுவக்கிதை-மீ உயஎ-வ பகல்
யிக-மணி அளவில் மரணமாகி சறுவே
சுரனுடையசுமுகஞ் சேர்ந்தாள். இந்த அம்மாளுடைய
ஆக்துமத்தைக் குறித்து ஒரு பரமண்டலம் ஒதிக்கொள்ளவும்,
சஅரஉயந-ஸ் நொவம்பர்-மீ யிகவ.

(On the Floor of the Church Portico.)

“Mori est felicitas antequam mortem nivoctet.”

Here lie interred
the remains of the late
John Lewis Fernandez
a Knight of the order of St. Silvester
He was for many years the Suptd. of Public Works
in Nanjenad, South Travancore.
He proved himself a valuable servant
to the Travancore Government
during a faithful servitude of 25 years,
in which interim many conspicuous public works
were completed under his able supervision
He was a loving husband, an affectionate father,
A sincere friend and above all a good Catholic.
He departed this life on the 3rd day of February 1859.
aged 47 years and 11 months,
From an attack of cholera morbus
May his soul rest in peace.

ஆயத்தமாய் இறத்தல் அதிசௌபாக்கியம்

இஃது

அம். சில்வந்தர் வகுப்பைச் சேர்ந்த

பட்ட வர்த்தனப் பிரபுவாகிய

ஜான் லியூஸ் வர்ணந்திஸ்

என்பவர் சமாதி

இவர் உயிரு வருஷமாய் தென்திருவிதாங்கோட்டில்

நாஞ்சி நாட்டு மராமத்து முகாரியாய் இருந்து

உண்மையும் உபயோகமுமான உத்தியோகம் நிறைவேற்றி

அநேக மேலாம்பரமான கட்டிடங்களுக்கு

சாமர்த்தியமாய் மேல் விசாரணைசெய்து,

பிரிய காதலனும் உரியதந்தையும் உத்தம நண்பனும்,

நல்ல கத்தோலிக்குப் பத்தனுமாயிருந்து,

கஅாருயுக-ஸ் பெப்.-மீன் ௩-வ வார்திபேதியால்

பிராணவியோகமானார்.

வயசு ௪௮௭, மாசம் ௮௧.

இவர் ஆத்தமா சமாதானமாய் இளைப்பாறுவதாக.

Hic Jacet Pater Joseph Andreas, A. S. Joanne a Cruce Carmel, Discalceatus, natione Hispanus Per annos XXXII in regno Travancoridis Indefessus Missionarius Apostolicus V. Nonas Martii anno MDCCCXC Ætatis suæ anno LXXIII obdormivit in Domino—R. I. P.

L. M. S. CEMETERY NAGERCOIL.

To the memory of Rachel, daughter of the Revd. Charles and Johanna Coelastine Mead, obit November 15th, 1821. One year six months and eleven days. "It is sown a natural body. It is raised a spiritual body."

In memory of Mary Miller, wife of William Miller, Missionary, who died at Nagercoil on the 21st of January 1828 in the 27th year of her age, about 5 months after her arrival in India. "Blessed are the dead who die in the Lord."

இது இங்கிலாந்து தேசத்திலிருந்து வந்த மில்லர் ஐயருடைய மனைவியாகிய மில்லர் அம்மாள் இந்த தேசத்தாருக்கு நன்மை செய்ய விருப்பமுள்ளவளாயி நாகருகோவிலில் வந்திருக்கையில் கிறிஸ்து பிறந்து கஅராஉயஅ-ஸ்ஸு தை-மீ உயக-உல் சகல வருத்தங் களினின்றும் நீங்கி இரட்சகராகிய இயேசு கிறிஸ்துவைப்பற்றி மரித்து அடக்கம்பண்ணப்பட்ட கல்லறை.

Sacred to the memory of Ensign Arthur Heywood, XV Regt. M. N. I., who was accidentally drowned near this place on the 5th August 1828. Aged 20. 'This monument is erected by the friends of his corps as a tribute of friendship and mark of their regard.

Sacred to the memory of Mari Anne Ankerville, the wife of George D. Drury, Esq., who departed this life at Nagercoil on the 4th of February 1830. Aged 26 years. "Where my treasure is, there will my heart be also."

To the memory of the Revd. William Miller Missionary at this station, who died in peace April 24th, 1838. Aged 33 years. 'Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory.'

In memory of Sergt. Robert Addey of H. M. 57th Regt. and Sergt.-Major of the Nair Brigade, who died November 14th, 1845, in his 36th year.

Sacred to the memory of the Revd. John Joll Dennis for nine years a Missionary at this station, who died November 15th, 1864, aged 34 years. "Whose faith follow." Heb. 13: 17.

Sacred to the memory of Daniel Wheatly Burby, aged 11 years 6 months 21 days who was cut off by cholera on the 3rd day of October 1821 the 3rd day after his arrival at this place on a visit from Madura to his Father Mr. Daniel Burby.

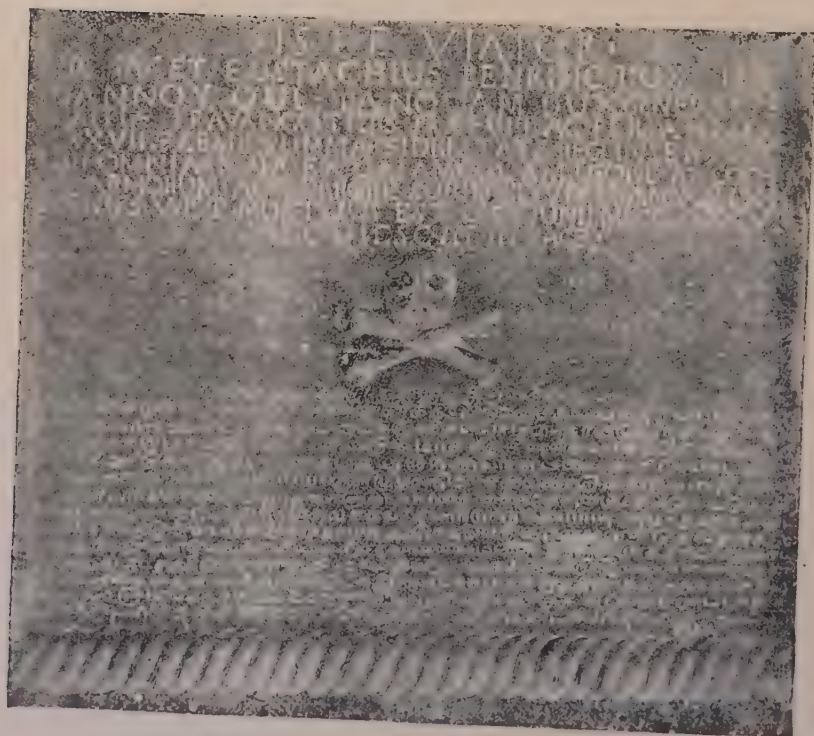
*An English Translation of the Latin Inscription in
D'Lannoy's Tomb.*

Stand Traveller ! Here lies Eustachius Benedictus De Lannoy: who was Commander of the general Travancore Army and for nearly thirty seven years with the greatest faithfulness he served the King, to whom by the strength and fear of his armies he subjected all kingdoms from Cain-colam to Cochin. He lived 62 years and 5 months and died 1st day of June 1777. May he rest in peace.

The Tamil Inscription in D'Lannoy's Tomb.

இந்த இலோகத்திலே இருக்கிறவனே கெள், வெருமானமுள்ள இசமானிய எவுஸ்தாக்கியு வெரது தெலனுவ திருவாங்கொட்டு வலிய தம்பிரானுடைய செனை படைகளுக்கெல்லாம் பிறதான முமாயி வலிய கப்பித்தாருமாயிருந்து நயிள வருஷமாக மிஞ்சின விசுவாசத்தொடெ தம்பிரானைச் செவித்து கிளக்கேயிருந்து வந்த படைகளிலே நடத்தின தாட்டிக களல்லாமல் காயங்குள முதல் கொச்சி வரைக்குந் திருமனதிலே காருண்ணியங்கொண்டும் ஆயுதங்களுடைய பிலத்தைக்கொண்டும் தம்முடைய பெர் கிற்த்தியெக் கொண்டும் மாற்றானாக வந்தவர்களை நடுநடுங்க விரட்டி அவர்களை தம்முடைய இராசாவுக்கு கீள்படுத்திக்கொடுத்து இந்த வெருமானமுள்ள செவுகத்திலே சாகுமட்டு யிளைப்பாறாமல் கஸ்திபட்டு சகல நன்மையுமடைகிறதுக்கு பாத்திரவானுமாயு இருந்து கிடாட்சத்திலே நிறைந்து சுயஉ வயசும் நுமீவும் சுகமெயிருந்து களாளியு-ஸ் ஆனி-மீ க-உ மரணத்தை அடைந்து இந்த இடத்திலே அடக்கப்பட்டிருக்கிறார். தமிழ்க் கணக்கில கூாநுயெ-ஸ் வைகாசி மாசம் உயெ-உ என்றறியவும். இவருக்காக சதுவைகரணப் பார்த்து மன்றாடி பிராத்திச்ச இந்த ஆத்துமத்துக்காக நாயிறு கிளமைரா ஒரு பரமண்டல மந்திரம் வெண்டிக்கொள்ளவும்.

THE TOMBSTONE OF GENL. D'LANNOY
AT FORT OODAGHIRY, TRAVANCORE.
(Lower Portion)



IN THE RUINS OF THE OLD CHURCH AT
FORT OODAYAGIRI.

Sta et attende pie Christiane et viator Hic Jacet Intrepidus et fortis miles Dux militum regni Travancorensis Joannes Eustachius DeLannoy natus Anno Domini MDCCXXXV die mercurii mensis Augusti mortaliter vulneratus in expugnatione arcis Calacata Regni Madurensis. Ipso vulnere obiit Anno Domini MDCCLXV die Sabbotti XIV mense Septembris ab omnibus Sanctæ Romanæ Ecclesiæ Sacramentis munitus. Vale et pro salute ejus animæ sicut Christiana charitas exigit, Omnipotentem orare non deseras. Requiescat in pace. Amen.

Siste viator Hic Jacet Eustachius Benedictus DeLannoy qui tamquam dux Generalis Militiæ Travancotidis præfuit ac per annos XXXVII ferme summa fidelitate Regi inserviit cui omnia regna ex-Caincolam usque ad Cochin vi armarum ac terrore subjecit. vixit annos LXII menses V et mortuus est die Juni MDCCLXXVII. Requiescat in pace.

Siste viator Hic Jacet Petrus Flory, qui fuit legatus Militiæ Travancorensis hujus arcis ac per annos 36 ferme, summa fidelitate regi servivit. Vixit 55 annos et munitus Sacramentis sanctæ Romanæ Ecclesiæ mortuus est die 16 Martii Annos Domini 1780. Requiescat in pace.

Epitaphium. Hic Jacet in tumulo Domina Margarita DeLannoy pre clarissimi ac invictissimi Ducis Benedicti Eustachii DeLannoy fidelissima conjux. Ob continuas largasque elemosynas ab omnibus egenerum Mater merito appellata ob ceterasque virtutes æternæ memoriæ digna obiit XI Sep-
embris MDCCXXXII—1781. Requiescat in pace.

Sacred to the memory of Anne Rouse, wife of Rouse, Cond., who departed this life 22nd December 1811, aged 60

years. This tomb has been erected by the desire of her daughter Mrs. Jane Leonard.

Here lie the remains of infant son of Captain Hughes, 5 Regim., No. I, born March 16th, died July 31, 1812; also of a second son Alex., born March 12th and died October 7, 1813.

IN THE CHURCH AT THIRUVITHANKODE.

Revd. Father Adrianus, Carmelite Ap. Missionary.

மாட்டிட்டு பட்டணத்தில் பிறவியாற்வி அதேரியானிஸ் என்பவற் கத்தோலிக்கு அப்போஸ்தோலிக் மிஸியனில் சேர்ந்து குருவானவர் கிறிஸ்து பிறந்து கஅாகயஅ-ல் பிறந்தார் கஅாசயஅ-ல் குருபட்டம் பெற்றார். கஅாநுயுநு-ல் கொல்லம் மிஸியனில் அலுவலானார். கஅாசய-ல் அல்ப்பசி-யின் உயஅ-வ திக்கணங்கோட்டுகோவில்மரணமானுற் திருவிதாங்கோட்டுப்பள்ளியில் அடக்கப்பட்டார்.

TOMB AT COLACHEL.

Sepultura de Mr. Christopher Bilderbeck, Mercador de Madras de Colache a onde da ide de 38 annos 2 dias foi falacido e enterrado ca N'esta Mez. O. de Novembro de 1817. Pr. Cuja alma pr. Caride e benefertria fta. a est. igrá rez. P. A. M.

L. M. S. CEMETRY AT PAREYCHALEY.

"The memory of the just is blessed"

In hallowed memory of Lizzie Mary, the loving and beloved wife of the Revd. G. O. Newport, Missionary of this place; she lived and laboured among this people for nearly four years until she fell asleep in Jesus, October 14th, 1866, aged 22 years and 6 months. Her remains are interred with those of two of her children in the adjoining graveyard. 'She hath done what she could.' This tablet is erected by affectionate and sorrowing native friends.

Emily Seymoor Emlyn, the beloved wife of Revd. James Emlyn, Missionary L. M. S. Pareychaley, Travancore. Born

at Beaminister, Dorset, October 12th, 1847, died at Trivandram, India, November 5th, 1881.

L. M. S. CEMETRY AT NEYOOOR.

In memory of two infant sons of Revd. C. and J. C. Mead, viz., Theodore, died July 16th, 1830, aged 11 months and 13 days; Joseph, died July 30th, 1831, aged 21 years 6 months and 12 days.

To the memory of Mrs. Elizabeth Murray, who departed this life on the 1st of September 1833, aged 42 years. "It is appointed unto men once to die, but after this the judgment."

In memory of Richard Knill, son of Revd. C. and J. C. Mead, born 16th March 1235, died 19th May 1236.

In memory of Charles Caemmeror, son of Revd. C. and C. Mead, died March 1844, aged 3 years and 3 months.

Here are deposited the remains of Joanna Cœlestiana, wife of Revd. C. Mead and daughter of Revd. C. H. Horst. She departed to enter into the rest which remaineth for the people of God, on the 6th February 1842, after 29 years of Missionary labour, aged 45 years and 14 days.

In loving memory of John Cox second son of John and Elizabeth Cox, born at Painswick March 3 1812, died at Neyoor March 24th 1295, aged 84 years. 'I have fought a good fight.'

In memory of Eliza Annie, the beloved wife of the Revd. Frederic Baylis, Missionary, L. M. S. Neyoor, died February 75th, 1864, aged 38, after labouring for Christ in India 12 years. "Blessed are the dead which die in the Lord that they may rest from their labours and their works do follow them"

Sacred to the memory of Jessie, the beloved wife of T. S. Thomson, Medical Missionary who died at Neyoor, 12th June 1860 aged 31 years, "She hath done what she could."

Sacred to the memory of Thomas Smith Thomson, I.R. C.P. and L.R.C.S.E. Medical Missionary, L. M. S. Neyoor, died July 31st, 1884, aged 40 years and 7 months, after labouring for Christ with great zeal at Neyoor, 12 years.

"Well done thou good and faithful servant, Enter thou into the joy of thy Lord,"—Math, 25, 21,

In loving memory of Elizabeth Diamond Hacker, the beloved wife of Isaac Henry Hacker, Missionary. She died at Muttom on April 1st, 1885, aged 35, after rendering faithful service to her Saviour for 5½ years at Neyoor, A good wife, a loving mother, a faithful Christian, "Henceforth a crown of righteousness,"—II Timothy, iv, 8,

OLD TOMBS IN THE CHURCH AT VALIATORAY
NEAR TRAVANDRAM.

Siste, Viator. Hic Jacet Elizabeth Flory Illustrissimi ac invictissimi Tribuni militum Claudii Flori Consors. Christiane vixit 33 annos, obiit que Die 26, Octobris, Anno Domini MDCCXCII—1792.

Aqui Jaz Monsieur Jose Doncaud da nacao Franceza Capitaõ Engenheiro que foi no servico de sua Majestade Cl-Rei de Travancor; Viveu sujeito a Santa Egreja Catholica Romana ate a idade de 47 annos e morreo aos 28 de Outubro de 1795

*Tombs in the L. M. S. Compound at Kannamoola,
Trevandram.*

In memory of Sara Elizabeth Cox, eldest daughter of John and Sara D. Cox, born October 28th, 1838, died September 30th, 1855, 'To her to live was Christ and to die was gain,'—Phil. 1, 21,

In memory of Sara Downing Cox, wife of the Revd, John Cox, Missionary to Trivandrum, born June 7th, 1814, died November 15th, 1857, 'Faithful unto death.'—Rev. ii, 10.

Tombs in Christ Church Cemetery Trevandrum.

Sacred to the memory of Lieutenant Henry Dixon, of the Honour-

able Company's Service, who departed this life on the 6th of October 1814 in the 28th year of his age, sincerely regretted by all who knew him, he has left an amiable, disconsolate widow with three small children to regret a loss to them irretrievable—for he was a tender husband and an affectionate father,

Sacred to the memory of Captain Frederick Molloy Whitehead, Major of Brigade, Travancore Subsidiary Force, who died on the 24th January 1824, aged 38 years,

To the memory of James Blair, Gunner, 2nd Battalion Artillery, who died, lamented on the 6th October 1825 in the 23rd year of his age,

Sacred to the memory of W. Cochrane, M. D. Assistant Surgeon, X Regiment, N. I. died XIII January 1829,

Sacred to the memory of Captain W. M. Sheridan, Nayar Brigade who departed his life on the 14th May 1837, aged 36 years,

Sacred to the memory of Christiana Miller, who died 12th December 1837 at Trivandrum, aged 25 years, erected by her husband, C. Miller, Missionary, Neyoor,

Sacred to the memory of Lieutenant J. E. Faikney, 15th Regiment, B. N. I. and Captain in the Nayar Brigade, who departed this life at Trivandrum on the 10th March 1838, aged 32 years, this monument is erected by his brother officers of the 16th Regiment, Bombay N. I.

Sacred to the memory of Mrs. Mary Roberts who departed this life on the 12th September 1838, aged 32 years,

Julia, daughter of Joseph and Mary Roberts, died 13th April 1841, aged 20 years and 7 months,

Here lie the mortal remains of the Revd. J. G. P. Sperschneider, born at Blackenburg, Schwarzburg Budasladt, Germany, on the 17th February 1794, came to India 1819 in connection with the Society for Promoting Christian Knowledge, and slept in Jesus on the 30th November 1845, aged 51 years 9 months and 13 days,

Sacred to the memory of Andrew Boyle Reid, youngest son of J. Ried, Esq. Residency Surgeon of Trivandrum, born at Mergui, 16th April 1843, died at Trivandrum 6th May 1846, aged 3 years and 20 days,

Sacred to the memory of Thomas Crawford, Esq, Commander, R. N. who died at Trivandrum 25th January 1849, aged 68,

Sacred to the memory of John Caldecotte. Esq., F. R. S. F. R. A. S. late Astronomer to His Highness the Maharajah of Travancore, born 16th September 1801, died 17th December 1849,

Sacred to the memory of Major Robert Sherriff, 2nd Regiment M. N. I. who died at Covallam on the 9th May 1850, aged 44 year,

Sacred to the memory of Ellen Lotisa, youngest daughter of Captain W. B. Gilby, late of the 2nd M. E. L. I. who died at Trivandrum on the 16th April 1853, aged 7 years and 5 months,

Sacred to the memory of Charlotte Sarah Daly, wife of Captain H. W. Daly, Nayar Brigade, who departed this life on the 9th June 1855, aged 33 years,

In memory of Elizabeth P. Sperschneider, widow of the late Revd. J. G. P. Sperschneider, who slept in Jesus on the 26th October 1856, aged 49 years and 10 months,

Sacred to the memory of Charles Edward Roberts, late Headmaster of His Highness the Maharajah's Free School, who departed this life on the 7th November 1858, aged 28 years,

Sacred to the memory of Major William Brown Gilby, late 2nd European L. I. Madras Army, who departed this life at Trivandrum on the 7th November 1858, aged 56 years and 10 months, this monument is erected by his beloved wife, Veolanta Gilby,

In memory of Clara Elizabeth, the beloved wife of Alfred G. Baker, eldest daughter of the late Revd. G. Sperschneider, who entered into rest April 14th, 1860, aged 31,

Sacred to the memory of David Dalzell Staig, Captain in the Nayar Brigade, who departed this life on the 16th April 1862, aged 52 years and 29 days. This monument is erected by His Highness Rama Varma, Maharajah of Travancore, in testimony of His Highness' appreciation for the deceased's long and faithful service of thirty-one years.

L. M. S. Cemetery at Pattathanam, Quilon.

Sophia Eusebia Miller, wife of the Revd. William Miller, died 12th December 1836, 'Him that sleeps in Jesus will God bring with Him,'

Miss Lavina Cambell, daughter of Major Cambell, died March 28th 1840,

The Revd. J. C. Thompson, who was for 23 years Missionary for the L. M. S. at Quilon, born at Morton Tweedmouth, Durham, on January 3rd, 1801, and fell on sleep May 19th, 1850, this monument to his memory is erected on the spot where his body awaits the call of the Son of Man, by his widow Anna Thompson,

Old Tomb in the Tuth Church, Quilon.

Sacred to the memory of Helena F. F. Locke, wife of Lieutenant and Adjutant Locke, of 2nd Battalion, 25th Regiment, Native Infantry. She departed this life on the 12th day of December 1821, aged 24 years and 8 months, having survived the birth of her first child only 29 days.

In memoria Aeterna erit
 Fr Ildephonsus Borgna, A. S. J. Bapta
 Natione. Italus
 Ordinis Carmelitarum Excalceatorum
 Archiepiscopus Marianopolitanus
 Vicarius Apostolicus Quilanensis
 Pastor Bonus
 Qui Factus Forma Gregis ex Animo
 Octo Linguarum Peritia
 Bombayensem Verap et Quil. Missiones
 Annos, Tres, Supra, Quinquaginta
 Angeli, nomen, merito, Ubique Adeptus
 Evangelizavit, Excoluit, Sanctificavit
 Ut, Sancte, Vixit. Sancte, Obiit,
 Pri non Dec, MDCCCXCIV, A, N, LXXVIII,
 Confratres posuere.

Tombs in Modakara, Quilon,

H. J. D. Clemens Joseph, S. J. Episcopus Coccini OEque Pius ac doctus qui exactis in hoc munere 24 annis, obiit Colani d. 31 January An. 1771.

Sacred to the memory of Alicia Margaret Jones, beloved wife of Lieutenant-Colonel W. Miller, Commandant, 17th Madras Infantry, who died at Quilon in the 41st year of her age, Of upright and unselfish character and ever ready to do good to others, as a true followers of Jesus she was beloved and respected by all who knew her 'So He giveth his beloved sleep.'

Sacred to the memory of Mary Jackson, daughter of the late
 . . . of the 25th Regiment, departed this life on the 9th October
 . . . aged 30 years and 8 months,

Sacred to the memory of Mary, the daughter of W. and J. Huxham, died October 9th, 1839, aged 5 days,

Sacred to the memory of Claud Currie, eldest son of Claud Currie, Esq, Superintending Surgeon, M. E. and Caroline Mary, his wife, who died at Quilon on the 29th June 1840 in the 28th year of his age,

Erected by his brother officers to the memory of Robert Maggixox, late Assistant Surgeon in the 45th Regiment, M. N. I. who departed this life on the 23rd day of July 1842

Erected by his brother officers to the memory of the late George Bennock, of the 12th Regiment, M. N. I. who departed this life on the 10th day of March 1843,

Erected to the memory of Edith Ernestana Brussels, deceased 20th November 1846, aged 51 years, 'He that believeth in me, though he were dead, yet shall he live,'—St. John, XI, 25,

Samuel, son of Quarter-Major-Sergeant William Lee, 16th Regiment, M. I. who departed this life on the 13th April 1847, aged 3 months,

Sacred to the memory of Edward Hamilton Mourdy, Ensign in the 16th Regiment, N. I. who died at Quilon on the 1st December 1848, aged 19 years, his brother officers erected this tomb in token of their regard for a departed comrade,

Sacred to the memory of John William Wilkins, Esq, of Williton, Somersetshire, who, after residence of 51 years in India, died at this place, 26th February 1849, aged 68, also of Matilda Jane, his daughter, who died 31st May 1841, aged 7 years and 5 months,

Sacred to the memory of John Corn, Master of the Band, 16th Regiment N. I. who died at Quilon on the 11th January 1850. This tomb was erected by his widow,

Kate Surofield, daughter of Revd, Mead Nesbette Stone, Assistant Chaplain, who died on the 19th September 1850, aged 1 year, and 3 months, 'Blessed are those which die in the Lord,'

Sacred to the memory of Joseph Rodgers, Esq, of Madras, who departed this life at Quilon on the 10th day of November in the year of Our Lord 1851, aged 64 years 5 months and 18 days,

Sacred to the memory of Mary Alice, infant daughter of Captain G. Carr, 2nd Regiment, who died on August 7th 1855,

Sacred to the memory of Emma, who died on 22 February 1857,

Sacred to the memory of Dension Geo. Browne, second son of Janoa Vallieriam William Browne, Danish Resident at the factory of Kolachel, who departed this life at Quilon on the 26th September 1858, aged 57 year 2 months and 10 days, after a service of 35 years in the Travancore Sirkar, 25 of which he served as 2nd Judge of Zillah Court, 'Blessed are the dead that die in the Lord,'—Rev, XIV, 13,

Sacred to the memory of Patric Cragie Rae, Madras Medical Establishment, M. D. and late Assistant Surgeon, 45th Regiment, M. N. I. who died at Quilon on the 7th May 1860, aged 30 years. This monument was erected by his brother officers in the 45th Regiment,

Sacred to the memory of Julius Moxon, Lieutenant, Royal Madras Engineers, who died at Quilon on the 2nd December 1860, aged 22 years^s and 4½ months.

St. Thomas' Church, Quilon,

In the cold fold of this frail tombstone lieth the mortal remains of Henrietta Grace, 3rd daughter of Manuel Sawyer, Quilon Church Clerk, who departed this life on the 6th September 1866, aged 20 years 10 months and 10 days. The premature loss of this virgin daughter being deeply lamented by her bereaved parents, relatives and friends, "The Lord gave, the Lord hath taken away, Blessed be His holy name."

Sacred to the memory of Josiah Sperschneider, M.D. Born 9th October 1824, departed this life 9th April 1882, He was for 31 years medical officer of the Nayar Brigade, Trivandrum, and was respected and beloved by all who knew him.

Tomb in Shencottah

Sacred to the memory of Major J. P. Winfield of the 2nd Battalion, 11th Regiment, who died near this place on the 11th of June 1813, aged 13 years. Never was a purer or more exalted mind than that which once animated the dust that

sleeps below, nor were the propensities he inherited from nature enfeebled by inaction or wasted in judicious effort. He was a living spring of beneficence to all round him and feelings of esteem and regard were become inseparably associated with his name in the enjoyment of honourably earned reputation and whilst fondly exulting in those newly formed ties which promised domestic bliss to his future years sank into an untimely tomb. The officers of the corps which he commanded erected this monument as a faint tribute to his public and private worth and as a mark of their unavailing sorrow for his irreparable loss.

Tomb in C. M. S. Church, Mavelikara.

Sacred to the memory of Emily E. Peet late wife of the Revd. Jos. Peet, died 9th August 1847 aged 30 years. She lived for Christ, she died in Christ, she reigns in Christ. Also in memory of their 3 children—Joseph Mary and Eliza.

Sacred to the memory of the Revd. Jos. Peet, who for upwards 30 years was a zealous and indefatigable Pastor in this part of His Lord's vineyard. His liberated spirit took its flight August 11th, 1865, in the 64th year of his age. What I say unto you I say unto all, Watch, for the Son of Man cometh in an hour when ye think not of it.

C. M. S. Cemetery at Alleppey.

Captain Manuel Bernadas d'Almeida. (Buried in St. Anthony's chapel which chapel has now been converted into a school, a tablet marks his grave),

In this place are deposited the remains of Col. John Scott, of His Highness the Raja of Travancore's service, who was born June 9th, 1763, and died April 23rd, 1801, aged 38, He was buried in the old Protestant cemetery and a tomb was erected over the grave with a slab inscribed in his name, the

tomb was destroyed and the tablet was taken to the Protestant church and placed in the wall, (the old Protestant cemetery has been enclosed by the Roman Catholics),

Sacred to the memory of Anne, late wife of the Revd. Thomas Norton, who was born April the 23rd, 1781, and fell asleep in Jesus February the 10th, 1852.

Sacred to the memory of Anna C. C. James, who departed this life August 18th, 1822, aged 32 years,

Sacred to the memory of Thomas Woodroffe, son of Sergeant Woodroffe, who died of the bite of snake May 3rd, 1823, aged 20 years, he was attached to the Mission at Kottayam during the period of 3 years,

Finnella, the infant daughter of Captain Robert Gordon of the Bombay Engineers, lies interred below, who died on the 4th of August 1823, aged 6 days,

Eliza, the lady of Captain James Falconer of the Bombay Army, lies interred below . . . died . . . on the 3rd of May 1825, aged 20 years,

Sacred to the memory of Lewis, the infant son of Captain Robert Gordon of the Bombay Engineers, who died on the 10th of September 1825, aged 1 month,

To the memory of Eliza Collins, second wife of the Revd. Thomas Norton, who entered into the joy of her Lord on the 15th of January 1826, aged 31 years,

To the memory of Sarah Anne, daughter of Thomas and Sarah Norton, who died on the 8th July 1229, aged 17 months, and to the memory of Charles Garret, son of the above, died on the 10th November 2130, aged 6 months,

Sacred to the memory of Captain James Power, of the 6th Regiment, Light Infantry, who died at Alleppey on the August 1829.

Sacred to the memory of Sarah, the beloved wife of the Revd. Thomas Norton, who entered into rest August 25th, 1837, aged 41 years,

Sacred to the memory of James Ross, who departed this life at Cochin on the 22nd October 1837, aged 50 years,

In memory of John Morphew, Esq, Commercial Agent to the Travancore Government, he died at Alleppey 26th March 1832, aged 43, leaving a sorrowing wife and five children,

Sacred to the memory of the Revd. Thomas Norton, C. M. S., who for 25 years faithfully preached the Gospel in this church and departed this life August 12th, 1840, aged 59 years.

Sacred to the memory of William Anderson, Esq, who departed this life on the 31st August 1845, in the 33rd year of his age, most highly respected by all who had the pleasure of his acquaintance,

Sacred to the memory of John Alexander, the beloved son of the Revd. John and Mary Harding, who departed this life July 18th, 1852, aged 1 year 8 months and 21 days,

Sacred to the memory of Joseph Elmer Clayton, the beloved son of the Revd. John and Louisa Harding, who slept in Jesus July 23rd, 1853, aged 1 years and 2 months,

To Lieut.-General William Cullen, who as Resident at the Court of the Rajah of Travancore and Cochin for twenty years from 1840 to 1860 was no less devoted to the British Government which he represented than to the development of the best interests of the population of the country which he made his home, He died 1st October 1862,

C. M. S. Cemetery, Cottayam.

Sacred to the memory of Samuel Buckworth, son of the Revd. B. Bailey, and Elizabeth his wife, who died May 28th, 1824, aged 9 months.

Sacred to the memory of Martha Smith, daughter of the Revd. B. Bailey and Elizabeth his wife, who died May 1st, 1828, aged 1 year and 11 months,

Sacred to the Memory of Urban Vigors Munro, Esq, late of Travancore Service, who departed this life May 17th 1844,

Also of Matilda Caroline, his wife, who departed this life 18th May 1841, leaving five children to deplore their loss.
'A Father of the Fatherless is God in his holy habitation.'

Also two children of the above, who died in England, Catherine Anne, died October 17th, 1846, aged 9 years; Amelia Maria, died October 26th, 1846, aged 10 years.

Arthur Richard, the son of E. P. and E. West, died November 26th, 1844, aged 6 years,

Sacred to the memory of the Revd. John Johnson, Missionary, C. M. S., who departed this life May 25th, 1846, aged 28 years,

Also of George, infant son of the above, and Amelia his wife, died July 24th, 1845, aged 1 year,

Sacred to the memory of the Revd. J. Hawksworth, who departed this life, 23rd January 1863, aged 47. He laboured in the cause of his Master as a Missionary to the heathen for 23 years with ability, and zeal and diligence, "He that overcometh shall inherit all things,"

Sacred to the memory of the Revd. Henry Baker, Missionary of the Church Missionary Society for 50 years in Travancore, born in the Parish of Kirby Le Coken, Essex, October 1st, 1793, died at Kottayam, July 22nd, 1866—II Tim, 4, 7,

Also of Amelia Dorothea Baker, the beloved wife of the Revd. Henry Baker, who laboured in the Mission for 68 years. Born at Tanjore January 20th, 1802, died at Kottayam, April 5th, 1832—Revelation 14—13,

To the beloved memory of Robert Baker, youngest son of the late Revd. Henry Baker, who entered into rest 26th November 1877 in the 33rd year of his age "I know that my Redeemer liveth,"

Sacred to the memory of Eliza Isabel, the dearly beloved wife of F. G. Richardson, Esq, and youngest daughter of the Revd. J. Hawksworth, C. M. S. who died at Peermade, Travancore, on the 10th of January 1870, aged 22 years.

In memory of Edith, dear loved wife of the Revd. A. F. Painter, C. M. S. who fell asleep in Jesus June 21th, 1882 aged 26 years,

"In Thy presence is fulness of joy,"

"Tell them of Jesus."

Sacred to the memory of William Daniel Baker, fourth son of the Revd. Henry Baker of this Mission, who departed this life July 26th, 1853, aged 24 years. He died in faith and had a good hope through grace.

TOMBS AND INSCRIPTIONS IN THE VERAPOLY CHURCH.

The Crypta in the Church of St. Joseph and St. Teresa at Verapoly of the Discalced Carmelites is the Burial place of the European Carmelite Missionaries and the following are the names of all Missionaries and Bishops buried in the Crypta since the foundation of the Verapoly Church in A. D. 1673 for when monuments erected.

Revd. Father Bartholomew of the Holy Ghost, Italian, 1st February 1680.

Revd. Father Cajetan of St. Michael, Italian, 14th February 1689.

Revd. Father Mathew of St. Jos., Founder of the Verapoly Mission, Italian, 1691.

Revd. Father Amandus of St. Elias, German, 23rd July 1698.

Revd. Father Justus of Mater Dolorosa, Belgian, 4th August 1709.

Right Revd. Dr. Angelus Francis of St. Ter. Bishop, Italian, 17th October 1712.

Revd. Father Innocentius Onuphrius, Italian, January 1714.

Revd. Father Arsenius of St. Terisa, Italian, 27th August 1725.

Revd. Father Renatus of the Immaculate Conception, Italian, 15th July 1726.

Revd. Father Innocentius of St Leopold, Hungarian, 31st October 1735.

Right Revd. Dr. John Baptist of St. Teresa Bishop, Italian, 6th April 1750.

Right Revd. Dr. Florentinus of Jesus of Nazareth, Bishop, Pole, 16th July 1773.

Revd. Father Francis of St. Eliseus, Austrian 31st December 1794.

Revd. Father Laurentius of St. Rosina, Bavarian 27th January 1797.

Right Revd. Dr. Alosius Maria of Jesus, Bishop, Italian, 2nd April 1802.

Right Revd. Dr. Raymond of St. Joseph, Bishop, Italian 11th July 1816.

Most Revd. Dr. Francis Xavier of St. Ann, Archbishop, Italian, 7th December 1844.

Revd. Father Antonius of St. Mary, Italian, 5th March 1856.

The following is the inscription on Bishop Angelo Francis' tomb: Corpus Servi Die Illmi. D. Fr. Angeli Francisci A. S. De. resa Episcopi Melholopol ac vic. Apci. Dioecesum

Angamali ac Coceini qui anno 1675, 18 Octobris hic appulsus Mirunvest quantum adfidei catholicoe propagationem ac unitatē Ecclesioe contra Schismaticos laboraverit ac sustinuerit donec anno 1700 ab Innocentio XII in Episcopum ac vicarium apostolicum eluctus per 12 Annos hinc christianitate profuit ac mirifice profuit tandem diest hora a se predicta sanctis munitus Sacramentis in ac carmalitana domo ultimom Vitoe Snoe diem obeit sun per tamen immortalitate victorus die 17 Octobris 1712 Octatis Vero Snoe 68. Quod Corpus Jussu Illmi. D. Fr. Joannis Baptista A. S. Terresia Ep Limir ac vic ap prosentitus Illimo D. Fr. Petro-de-alcantara Episcop electo ac vic ap Manqui. Mogolis ac R. R. P. P. Fr. Fr. Innocentio A. S. Leopoldo vicario domos Paulino ac Bonificio effosum est abesdem inquo tumultatum fuit et prope parietem hujus Capelloe Majoris in coemeterio P. P. die 9 Julii 1732 in hac capsula claussum cumeadam cruce pectavali qua conditum fuit in hoe loco non longe a sno sepulero depori curavit.

NOTE. The above inscription is engraved on a metallic plate and enclosed with the last remains of the Bishop.

D. F. Marcellinus, A. S. Teres, C. D. Nat in Liguria, Famil. Berardi. 1 Oct. A. 1829. 15 Oct. A. 1846. Relig. Vota. NVNVCP Miss. Ap. Malabar. Advent 5 Febr. A. 1854. Primvs S. Exercitia. Pe. Tot. Malab. prædic. A. XII. Primvsq, fact. rector sem. putte upalli. Egregie. rexit, A. XI. Inde 21 Oct. A. 1877. Ep coadj. creatvs. Præco exim ling perit Scientia zelo. Clementia animi candore insign Scriptis svpra 50 libr Malab. prim ditavit Religion illvstravit, Labore & advers invict Extitit exemp. Ad diem supr quem sancte obiit 21 Mar, 1892. Et in cryp hvjvs eccl verap condit. Sacred infraser. Archidoe verap & dice coch. Institvta svmma

pro anniv qerp. Hoc in tant præsul. Grat piet svæ monv-
mentvm posvere—R,I,P.

NOTE. The above inscription is engraved on a marble slab fixed on the interior wall of the church.

Pioe memoroe R.R.D.D. Bernardini Q. S. Feresia C. D.
gui Genere Bareinelli Id mart MDCCCVII Rome nat Ev.
Proces Malabar Intracit X AKal Nov. MDCCCXXXIII E.
Rect Semin Aerap Quilon Pro vic. ap adiit E. P. Heracl vic
ago verap consecrest X Kal Aaj MDCCCXLVII.

Fitulq arch Pharsal Donat MDCCCLIX clerum Reformavit
Mirigice Ethnic Superstitiones abolevit Sodalit Fatr ac
soror Fert OCD Sacrisq Exercit Per Eccl Institutis moves
emendacit Piet Fovit cultum Deissaroe ejusque sponsi maxi-
me promovit menstruce utriusq obseq inducens schism Indo
Lusit restit invict rochos devicit semin putten A Fundum
Erecto.

Studia provexit Eccl ordinisq leg Servantiss reliq zelo
dei q dom nitore clarise verboot opere forma greg fact pie
decessit verap non Sept, MDCCCLXVIII ibiq secul in domi-
no guiescit cler archid devotiss hanc lap ponen curavit A,D,
MDCCCXCIII—Anniver Obit XXV.

NOTE. The above inscription is engraved on a marble slab fixed on the interior wall of the Church.

OLD TOMBS AT PUTHENCHERA CHURCH.

Puthenchera contains the graves of some of the old Archbishops who ruled over the Malabar churches viz :—

Archbishop Ioao Ribeyro.

Archbishop Antonio Pimental.

Archbishop Ioao Luiz de Aasconcelles

NOTE. The inscriptions on these tombstones are not legible. The tombstones are in memory of the deceased Archbishops named.

The following is the inscription on the tomb of Archbishop Salvador dos Reys.

D. Salvador dos Reys, Arch. Cranc. ob. XX Apr. MDCC.

Dom Salvador dos Reys Archbishop of Cranganore, died 20th April 1767.

OLD TOMBS AT MANJUMMEL CHURCH.

P, Augustinus A. S. Maria Bonteloup N, Parisiis Prid Kal Jan, MDCCCXX, Sacred Fact Decemb, MDCCCXLIII, Adscit in Societ Miss ad Ext MDCCCXLIX VI Id Sept A. Posteri Mission Perven Mysore Aggreg O, Carm E, Verapoly MDCCCLXXI Exim Carit Et Piet, Dilect Deo Et homin, Divers Ling Perit Operum Scriptorum Land celebr Dier, Plen ac Merit Obdormt in Domino XII Kal Jan MDCCCXCII H.E,S, R,I,P.

The inscription on the marble slab laid on the grave of Archbishop Francisco Roz of historic fame is this:—

Anno post natum Christian 1684 die 18 Februarii Dominica incepti Jejunii quinquaginta dierum hora decima post solis occasum obiit diem suum Episcopus Franciscus Roz Prælatas datus Nazaranis filiis Catholicis Sancti Thomæ in Malabar. Anno Quilonensi 199.

APPENDIX I.

TRANSLATION OF ONE OF THE COPPER-PLATE DEEDS
BELONGING TO THE SYRIAN CHRISTIANS
REFERRED TO IN PART I.

HARI SRI ADORATION TO GANAPATI.

The blessed rule having devolved from the earth ruler man-lord Chacravarti Virakerala* (the first of the line), through regular succession, upon Sri Vira Raghava Chacravarti, now wielding the sceptre for many 100,000 years, (in the year) Jupiter† in Capricornus, the 21st of the Mina month, Saturday, Rohani asterism, the following grant was made in the royal palace (of the Perumal). We have given to Iravi Cortan of Mahodeverpattnam [henceforth to be called Grand Merchant of the Cheraman world (Kerala)], the lordship of Manigramam. We also have given to him (the right of) the feast-cloth (?), house-pillars (or pictured rooms ?), all the revenue, the carved‡ sword (or dagger), and in (or with) the sword the sovereign merchantship, the right of proclamation, the privilege of having fore-runners, the five musical instruments, the conch, the light (or torch burning by day, the speeding cloth, litter, royal umbrella, Vaduca drum (drum of the Telugu's or of Bhairva ?), the gateway way with seats and ornamental arches, and the sovereign merchantship over the four classes§ (or streets), also the oilmakers and the five kinds of artificers|| we have subjected to him (or given as slaves

* This is so far as known, the earliest instance of the use, *within Malabar itself*, of this dialectic (Canarese) form of the ancient name, *Chera*, of the country.

† "A. D. 774 is the only possible year."—Dr. Burnell in *Indian Antiquary* I, p. 229.

‡ The knife variously styled the war-knife, Nayar knife, Mappilla knife, &c., is probably referred to Kodangakatti in Glossary. The possession of this weapon is now illegal.

§ *Cheri*—probably foreign settlers—as corporate bodies.

|| 1, Goldsmith; 2, Carpenter; 3, Founder; 4, Ironsmith; 5, Coppersmith.

to him). We have given as eternal (literally, "water"*) possession to Iravi Corttan, the lord of the town, the brokerage and due customs of all that may be measured by the para weighed† by the balance, stretched by the line, of all that may be counted or carried contained within salt, sugar, musk, and lampoil, or whatever it be, viz., within the river mouth of Codengalur and the tower, or between the four Talis (temples of the deputy Brahmans) and the gramams belonging to them. We have given it by an unreserved tenure to Iravi Corttan, Grand merchant of the Cheraman world, and to his sons and sons' sons in proper succession.

WITNESSES ARE :—

With the knowledge of the two Brahman divisions of Panniyur and Chowaram village have we given it; with the knowledge of the Venadu and Odunadu (rulers) have we given it; with the knowledge of the Eranadu and Valluwanadu (rulers) have we given it; given for the time that sun and moon shall last; with the knowledge of the above, written by Nambi Chadayan, grand goldsmith of the Cheraman world.

(This translation by Dr. Gundert appeared in the Madras "Journal of Literaturic" Vol. XIII Part I. p. 118 and is re-printed in Logan's 'Malabar Manual'.)

II.

LIST OF BISHOPS WHO HAVE PRESIDED OVER THE
SYRIAN CHURCH OF MALABAR SINCE THE
ARRIVAL OF THE PORTUGUESE.†

John . . . sent by the Patriarch of the Nestorians named Simeon in 1490 as Bishop to India, is supposed

* In the case of the Jews' grant there was no transfer by "water." Did this part of the ceremony come into the country with the Vedic-Brahmans? See Deed No. 38.

† "*Quæ pondere, numen, mensurade constant.*" Is there here a relic of the Roman trade with Mayiris? i. e., the Codungallur of this grant?

† Adapted from Whitehouse's List and brought up to date.

to have been their Metropolitan when Vasco de Gama landed on the Malabar coast in 1498.

- Jaballaha** . . . and three other Bishops named Thomas, Denha, and Jacobus arrived in 1503 to govern the church.
- Joseph I** . . . who presided in 1540, died in the Franciscan convent at Cochin in 1544.
- Joseph II** . . . was appointed Metropolitan about 1555.
- Joseph III** . . . Abraham, and Simson filled up the space during the hard struggle with Rome, which lasted from 1556 to 1599, when Abraham died, committing the care of his diocese to Archdeacon George who was a native of the country.
- Menezes** . . . Archbishop of Goa now took charge, and when he had completed the subjugation of the church he appointed F. Roz, a Jesuit Professor as Bishop.
- Francis Roz** . . . S. J. appointed 1600.
- Jerome Xavier** . . . S. J. succeeded in 1617, but did not live to enter his Diocese.
- Stephen de Britto** S. J. followed in 1618.
- Francis Garzia** S. J. 1636. Under this prelate the Syrians broke loose from the rule of the Jesuits. Garzia died at Cochin, 1659.
- Ignatius** . . . otherwise called Atalla or Theodore, a Nestorian Bishop, attempted to reach Malabar, but was way laid by the Jesuits and perished in the flames of the Inquisition at Goa in 1654.
- Thomas** . . . the Syrian Archdeacon, a relative and successor of Archdeacon George, was the chosen leader of the party who renounced union with Roman Catholicism. On account of the services rendered, and also being the first native Bishop in modern times he is called *Mar Thomas the Great*. He was consecrated by Mar Gregorius in 1665 but he had ruled 12 years before consecration. He died in 1685.

- Gregory . . . styled Patriarch of Jerusalem, arrived in the Malabar 1665. He introduced the Jacobite Creed and died 1672.
- Thomas II . . . "a layman" says Paoli; brother of Thomas I, is said to have been killed in 1686 by a thunder bolt soon after his appointment.
- Thomas III . . . nephew of the last named, appointed in 1686, received the mitre at Kothamangalum from Mar Ivanius or John. He died in 1688.
- Thomas IV . . . called by Paoli a "lay intruder" next governed the church, dying April 1686.
- Andrew . . . said to be a renegade Jacobite priest arrived from Syria in 1676. He was drowned at Killida.
- John . . . a Jacobite Bishop, arrived 1685 from Mosul; and with him another Bishop named Basilius who settled at Kothamangalum
- Thomas V . . . called *laic* succeeded Thomas IV in 1686. He professed to have received consecration from Mar Basilius and died in 1717.
- Gabriel . . . a Nestorian Bishop arrived 1708. He died at Cottayam, 1731.
- Thomas VI . . . succeeded his uncle Thomas V, 1717. The Danish Missionaries corresponded with him in 1727. He died 1728.
- Thomas VII . . . succeeded his uncle Thomas VI. He is said to have been anxious to obtain consecration from Mar Gabriel on his death bed in 1731, but failed.
- John . . . who professed to be a Bishop was brought in 1747, from Mosul or some town of Persia, by means of Ezekiel a Jewish merchant at Cochin, to consecrate Thomas VII. He was sent back to Bassora in 1751.
- Basilius, Gregory, John . . . three Jacobite Bishops arrived in 1751. Two native Bishops were consecrated by them and the regular succession restored.
- Dionysius I . . . whose original name was Ausep (Joseph), of the same family (Pali), by some called as Thoma V

and by others as Thomas VIII. After 18 years' contention between the Syrians and the Antiochean Bishops' party he was consecrated in 1772 by Mar Gregory, who died the same year. With this Native Metran Paoli had intercourse in 1785 at Neranum. When Dr. C. Buchanan visited Malabar in 1806 he was still Metran and told Buchanan he was 78 year old. He died about 1808.

- Thoma IX** . . of Koravalangat. Nephew of Dionysius. Deposited 3000 star Pagodas with Col. Macaulay as perpetual loan at 8 p. c. as a Syrian Church Endowment Fund.
- Thoma X** . . Consecrated by Thoma IX when on his death-bed in 1809. Great dissatisfaction prevailed as people thought that his consecration was imperfect. He died in 1816. It was to this Thoma that Munro addressed his 17 questions.
- Thoma XI** . . (Eypan Catanar) consecrated by Thoma X. Was divested of his powers as his consecration was held invalid.
- Dionysius II** . succeeded. He had been styled Ramban, being a celibate. He was advanced in life when appointed Bishop favoured the reformation proposed by Col. Munro; died November 24th of 1816.
- Philoxenus of Anjura** . . consecrated in 1805 by his uncle Kurillos who had received consecration in 1756 from Mar, Basilus.
- Dionysius III (Punnathra)** . He was previously called Archdeacon George, Philoxenus being in weak health, consecrated him in 1817. He died May 16th, 1825.
- Philoxenus** . . again took charge, and soon after consecrated Dionysius IV, on Sunday, June 26th 1825.
- Dionysius IV (Cheppat)** . had been previously known as Malpan Philip. Commenced rule in 1827. Under this Bishop the friendly relations with the Church Missionary Society were suspended. He died in 1852.

- Athanasius** . appointed by the Patriarch Metropolitan of Malabar, arrived about the middle of 1825. The Travancore Government compelled him to quit the country in April 1826, in consequence of the disturbances he created.
- Philoxenus** . again acted as Senior Bishop untill February 6th 1830, when he died, after an episcopate of 25 years.
- Athanasius I** . (Mar Mathew) Metropolitan, was consecrated at the Convent near Mardin, by the Jacobite Patriarch of Antioch in 1842. He was the first native of Malabar consecrated by the Patriarch. After great struggle was recognised Metropolitan in 1852. His suffragans were Mar Joseph Kurillos, who usually resided at Anjura in the North; and Mar Thomas who resided in the South. Mar Mathew Athanasius was a great Reformer, and did much for the autonomous Church. He died in July 1877.
- Coorilos** . was deputed by the Patriarch in 1846. Opposed the Reformation movement. He had great following in the country, and as he alleged that Mar Athanasius' titles were spurious and that he was sent to supersede him, the Sirkar appointed a Council which met at Quilon and investigated the claims of these rival Metrans, and at last decided in favour of Athanasius and though the staticons produced by Coorilos were proved not genuine, his followers still adhered to him. He was greatly assisted by Mar Joseph Dionysius the head of the reactionary party. In 1849 one Mar Stephanos came to assist him and was refused permission to enter Travancore. Though Mar Coorilos Joyakim who was sent to oppose the Reformed party was refused admittance yet he continued in the country and had a great many adherents.
- Athanasius II** . (Mar Thomas). Nephew and successor of Mar Mathew Athanasius. His whole administration

was one of continued trouble and disturbances in the Church caused by the civil litigation begun by Mar Joseph Dionysius. Mar Thomas lost the case both in lower and Appellate Courts and died of a broken heart in August 1893 and was succeeded by Mar Titus Thoma.

Titus Thoma XII The brother and successor of Mar Thomas Athanasius. Was consecrated in October 1894. He is the present head of the Reformed or autonomous Syrian Church of Malabar.

Mar Joseph Dionysius V is the present head of the Orthodox Syrian Church of Malabar. He is a native of Travancore and belongs to a very influential family. He was consecrated at Mardin in 1865. From his arrival in Travancore in 1866 he opposed Mar Mathew Athanasius and his successors the Reformed Bishops, sued them in the civil Courts of Travancore, and after a long and wearied contest from 1879—1884 succeeded in getting a decision in his favour. He has since wrested from his opponents the property and funds of the Church and is now the recognised head of the Orthodox Church. He has six suffragan Metrans under him. Mar Julius Geverghese, Mar Athanasius Paulos, Mar Iranius Paulos, Mar Dionysius Simon, Mar Coorlos Geverghese and Mar Gregorius.

III.

SUMMARY OF THE ARBITRATION AWARD OF 1840.*

AWARDED TO THE SYRIAN METRAN.

- (1) Copper plate documents containing grants from old Rajahs.
- (2) Cadamattum Estate and money at interest.
- (3) The sum of Rs. 4134 0 3 the produce of jewels the property of the deceased Metran.

* Vide pp. 223-229 of Vol. III of Case No. III of 1061 Royal Court of Final Appeal

AWARDED TO THE METRAN AND TWO OTHERS (TRUSTEES)
AN ECCLESIASTIC AND A RESPECTABLE LAYMAN
OF THE SYRIAN PERSUASION.

(4) The sum of 3,000 Star pagodas invested with the Honourable East India Company as a perpetual loan on 8 p. c. interest.

(5) Rs. 8,000.

(6) The garden in which the College stands.

(7) The Syrian College at Kottayam.

(8) The Chapel attached to the above College.

(9) The dining room and the granary attached to the College.

AWARDED TO THE CHURCH MISSIONARY SOCIETY.

(10) The Munro Island.

(11) The sum of Rs. 20,000.

(12) The sum of Rs. 14,036 1 6.

(13) The balance of Rs. 15,245 in the Treasury after meeting all demands was divided thus:—

Rs. 6088 15 5 to Metran and two Trustees.

„ 9156 0 7 to the Church Missionary Society.

IV.

ERECTION OF THE DIOCESE OF COCHIN.

Translation of a Bull in Latin of the erection or elevation of the town of Cochin in the East Indies to the dignity of a City and its Collegiate Church to the dignity of a cathedral and Episcopal, by a Constitution of the Pope Paul the IV dated the 4th February 1557 at the earnest request of Don Sebastiao, King of Portugal.

PAUL BISHOP.

Servant of the servants of God. For the perpetual remembrance of things. By the excellent pre-eminence of the Apostolic See to which were after St. Peter the blessed Prince of Apostles constituted with equal authority although unequal in merits. We judge it worthy to plant or erect New Sees and Episcopal Churches in the waterable field of the militant Church principally in those places where new cultivators fecundate

the same field with abundant zeal that through the means of those new plantations the devotions of the people be augmented, the Divine worship flourish, and the salvation of souls obtained, and that those famous places be decorated with titles the most worthy and with favours deserved principally those places the inhabitants of which are known to have been multiplied with the Lord's Blessings, that with the propagation of the new see, and through the assistance and direction of an illustrious prelate to be constituted to them, by the grandeur of the Apostolic authority together with the improvement in the Catholic Faith the same people may more easily obtain the rewards of eternal felicity.

(1) Verily, the Town of Cochin in the Diocese of God situated on the sea coast of India on this side of Ganges and in the Kingdom of Cochin adorned as its capital and very famous on account of its port and great market where the Portuguese merchants and those from different parts resort in abundance to procure and convey merchandise lies too remote from the City of Goa, and the multitude of Christians by the grace of the Holy Ghost is so much augmented, that the Bishop of Goa is not capable to go down to the said city of Cochin and to its territories without danger, in order to discharge his Episcopal duty of seeing the face of them all and universally exercise the other functions of a good pastor.

(2) Since the Kings of Portugal and of Algiers through labours long and frequent had on the aforesaid parts conquered with great facility, vast kingdoms, provinces, islands, cities, towns, ports and places they endeavoured with great care to draw the people of those parts till then deprived of the knowledge of the Divine and human right to the Catholic faith and to the most loving bosom of the Holy Mother Church through the means of frequent preachings, precepts examples and advices of blessed men and especially they enriched and adorned the said Town its capital, and the residence of the Viceroys as also the aforesaid Diocese with sumptuous and magnificent temples of God. Monasteries, hospitals and sacred places are provided with ecclesiastical ministers, thus the Christian religion is now by those means insensibly propagated and so widely extended in those places both in latitude and longitude that render absolutely necessary the institution of new prelates in order to confirm and retain in the faith those that are still weak, besides it seems difficult for persons both ecclesiastical and secular of a Diocese of such an immense extent to recur to a single pastor to obtain justice.

(3) Whereas by the efficacious desire and request of the aforesaid King Don Sebastiao we do perpetually separate divide and distinguish from the Diocese of Goa the aforementioned town of Cochin together with other provinces, islands and places that will be specified and separated from the said Diocese of Goa all which we totally free and get rid from the superiority, jurisdiction, power, subjection, visits, and corrections of the Archbishop the Chapter and the Church of Goa.

(4) In like manner we do erect the said town of Cochin to the dignity of a city and the parochial church of Santa Cruz of the same town to the dignity of a Cathedral Church for a Bishop to govern and exercise all and every function of his office appertaining to the order, jurisdiction and other Episcopal functions, remaining always subject to the Archbishop of Goa as his Metropolitan; and the said Bishop shall have his Episcopal See and Table as well as other Cathedral ensigns.

(5) We do equally erect and institute in the same Church Cochin, a dignity of Dean which must be superior after the Pontifical or Episcopal, one of Archdeacon, one of Chanter, one of schoolmaster, one of Treasurer, twelve Canons, and twelve prebends or Benefices the whole of which number will form the Chapter, and they shall have Table, Chest Seal and other Capitular Ensigns. Also we decorate the town of Cochin with the name title and honour of city and its Church with the name title and honour of Cathedral

(6) In the same manner we do grant unto the aforesaid King Don Sebastiao, and his successors, the Right of Patronage and of presenting idoneous persons to the High Pontiff in the course of one year, owing to the distance of the places to be instituted, Bishop and Pastor by the same High Pontiff, in consequence of the said presentation. We do also grant unto the said King and his successors, the right of presenting to the Bishop of Cochin idoneous persons, for the dignity of Dean, and for all other dignities, Canonship and prebends, even for this first time, as also for all other ecclesiastical Benefices with or without the care of souls that actually exist, or in future may canonically erect, and be established and endowed by the said King and his successors in the same Church, City, and Diocese, and Bishopric of Cochin, on all future occasions forever, that by any means or by whatever persons become vacant, and the said persons shall be instituted by the Bishop at sight of such presentation or nomination.

(7) We do hereby define and decree that this Right of Patronage do belong to the King Don Sebastiao and to his successors, by reason of the simple foundation and endowment, and that never in any time or for any reason whatever, this right can be derogated, or in case of happening so, such derogation with its consequences or effects will be of no vigour force, validity, efficacy. And should any one under whatever authority, attempt to do the contrary, either with knowledge or through ignorance, it will become null and void.

(8) No Constitutions, or Apostolic orders nor any other thing to the contrary can oppose the aforementioned decree; moreover, it will not be lawful for any man or permitted to violate or infringe and break this our decree of separation, division &c.; and should any one have the audacity to attempt to do so, he will incur the indignation of the Almighty God.

Given at Rome in St. Peter's, in the year of Incarnation of our Lord 1557, the 4th February, in the third year of our Pontificate.

V.

THE VICARIATE APOSTOLIC OF VERAPOLY IN 1709.

POPE CLEMENT XI's BRIEF.

Translation of the Pope's Brief in Latin, to the first Vicar Apostolic of Verapoly who exercised jurisdiction in the churches of the above Bishopric in the vicinity of Cochin.

POPE CLEMENT XI.

To the Venerable Brother Angelo Francisco Bishop of Mettupole,

Venerable Brother, health and Apostolic benediction. It being formerly known by our predecessor the Pope Innocentius the 12th of happy memory, that our venerable modern brothers, the Archbishop of Cranganore and the Bishop of Cochin, were absent since a long period of time from their respective churches, the same Innocentius our predecessor willing as he was to give protection to the spiritual necessities of the people of those parts, and trusting greatly in the Lord on our faith, prudence, charity, doctrine, understanding, vigilance and zeal in the Christian religion and in the Catholic faith, constituted and deputed Your Vicar Apostolic of the Malabar Hills, upon certain conditions then ex-

pressed as more fully contained in the Apostolic letter of the same Inocentius which was despatched in the form of Brief under date the 28th February 1700, with all necessary and opportune powers, until the aforesaid Archbishop and Bishop could personally return to their respective churches, but it is made known to us that the aforesaid Archbishop of Cranganore, and the Bishop of Cochin, were neither able to exercise their jurisdiction within the said Hills of Malabar, nor personally arrive in the said territories by reason of prohibitions made by the Dutch who are masters of those parts, and that the Christians of the said places have besides declared that they would rather return to their former errors of the schism than receive and acknowledge the aforementioned Archbishop and Bishop, it is also affirmed to us that on account of the aforestated impediments put by Infidels and Schismatics, the same Archbishop and Bishop on their arrival at their residences could not even obtain pacific possession of the churches existing in their Dioceses. Whereas we mindful of the salvation of our Lord's flock which is divinely entrusted to our pastoral care, willing with paternal providence to succour the souls of the same Christians that they may not fall in the errors of the heathen and infidels, and that the churches of the same parts may not be occupied by the schismatics, do by the tenor of these letters, absolve you of whatever censures and penalties of excommunication, suspension and other ecclesiastical sentences, either incurred by Right or imposed by men on any occasion or cause, (in case you are bound with any) and for the attainment of the effect of these presents with the advice of all our brethren the Cardinals of the Holy Church of Rome constituted over the affairs of Propaganda de fide. We do by the Apostolic authority, and by the tenor of these presents, decree and declare that the powers which were granted to you by the said letter of Inocentius my predecessor (as aforesaid) shall only last while in those churches and places of the aforementioned Dioceses, respectively remain any impediment to the aforesaid Archbishop and Bishop freely exercising their jurisdictions, as also in future should such impediments take place again and no longer at the same time the powers of the said prelates in all other respects shall stand with full force, and We hope in the Lord, that the aforesaid Archbishop and Bishop thus continuing in their respective Presidencies, the whole of the flock may be by little and little recovered to their respective sheep folds, saving however the authority over the things mentioned by the Congregation of the said Cardinals, and not

hindering all and everything that does not oppose those granted by the aforesaid letter of Innocentius our Predecessor, and whatever other thing to the contrary. Given at Rome under the fishers ring, this 13th day of March 1709, in the 9th Year of our Pontificate.

(Signed) F. OLIVERIUS.

VI.

LIST OF THE PORTUGUESE BISHOPS OF COCHIN WHO HAVE RULED OVER TRAVANCORE CHURCHES FROM THE 16TH CENTURY.

O means the Order to which the Bishops belanged.

S means the Sovereign who nominated.

P means the Pope who conformed.

Dom Fr. George Themuda. (1559-1567) of the Order of St. Domingos nominated by Queen Donna Catherine Regent of Portugal, confirmed by Pope Paul IV. Promoted as Archbishop of Goa and lived till 1571.

Dom Fr. Henrique de Tavarra O. St. Domingos, S King Dom Sebastiao, P. Gregory XIII Promoted as Archbishop of Goa. Died 28th July 1593.

Dom Fr. Andre de St. Maria. (1588) O Reformed order of St. Francis, S. King Philip II P. Xisto V. consecrated at Vypeen, Returned to Goa. Died 1618.

Dom Fr. Sebastiao de Pedro. (1615) O. St. Augustin S. Philip III, P. Paul V, confirmed by Pope 9th January 1606 & 1st nomination as Bishop of Mylapore. Promoted Archbishop of Goa.

Dom Fr. Luiz de Brito. O St. Augustin. S Philip III, P Paul V, Promoted Archbishop of Goa.

Dom Fr. Miquel Rangel. O St. Domingos, S Philip IV, P Urbances VIII, Died 14th September 1646 at Cochin. On the demise of this Bishop Miquel, the Bishopric of Cochin remained vacant for many years owing to the non-admittance

at Rome of the nominations of Portugal during the war with Spain. In the interim King Dom Joao I nominated Padre Baretto to be confirmed by the Pope.

Dom Fr. Francisco Baretto. O Society of Jesus, S King Joao I.

Dom Fr. Pedro de Silva. O St. Domingos, S King Pedro II, arrived at Goa and acted in the vacant Bishopric of Goa. Died without coming to Cochin.

Dom Fr. Pedro Pacheco. (arrived in 1701) O St. Domingos, S King Pedro II, P Innocentius XII, made Quilon his residence from whence he went to govern the Bishopric of Goa where he died 1715. Was a descendant of the great hero Diago Pacheco who with a handful of men held the fort of Cochin against the Zamorin and Cochin Raja, was the first to exhibit the decisive superiority of European over native troops.

Dom Fr. Francisco Dos Martines. O St. Francis, was nominated Bishop of Cochin but died before the arrival of Papal Bulls.

Dom Fr. Francisco de Vasconcellos. O Society of Jesus. S King Joao V, Clement XI, consecrated at Calicut by the Archbishop of Cranganore Dom Antonio Pimental in April 1722. Resided sometime at Quilon. But later lived many years at Anjengo and Mampolli. Died while governing the Archbishopric of Goa. 29th March 1743.

Dom Fr. Clemente Joze. (8th March 1744) O Society of Jesus, S King Joao V, P Benedictus XIV, consecrated at Goa 11th December 1746 by the Archbishop Primate Dom Lorenzo de St. Maria. Took possession of his bishopric at Anjengo on the 25th February 1747. Repaired in November 1750 to Goa and thence to Bombay in order to obtain pence to the Roman Catholics of Anjengo who were then said to be

molested in their religion by the chiel of that Settlement (Commercial Resident) Thomas Byfield Esq. of the Puritan Sect. This bishop resided many years at Anjengo. Since at Puttenthora and finally at Quilon where he died on 15th January 1771.

Dom Fr. Manoel de Catherina. O Carmelite, S Queen Donna Maria I, P Pius VI. arrived at Goa and governed it. Promoted Archbishop Primate of the Orient. Died while on visitation to the province of Salsette 10th February 1812 aged 87.

Dom Fr. Joze de Solidade. O Carmelite. S Queen Maria I, P Pius VI. Took Bishopric at Onitron 2nd April 1795. 3rd March 1779 when he was called by the Court of Portugal.

After the Retreat of Bishop Jose de Solidade to Portugal the Bishopric of Cochin was governed by a long line of Episcopal Governors. The following is the list of Governors.

Revd. Dr. Fr. Luiz de S. Joze Ribamar. O St. Francis From 1st April 1799 to 28th December 1803.

Revd. Fr. Joze de S. Joaquim. Appointed Vicar General and since Governor 21st April 1806.

Revd. Dr. Fr. Joze de Patricinio Telles. O Dominican, Died 3rd Septemder 1806. His predecessor Bishop Joaquim supplied the vacancy till the successor came.

Revd. Fr. Joze de S. Joaquim. (again) From 12th December 1806 to 7th March 1810. During his absence a padre named Francisco de Miranda acted Vicar General.

Revd. Dr. Fr. Thomas De Noronha. O Dominican.
Padre Francisco De Miranda (acting)

Revd. Dr. Fr. Joze de Virgene Maria Porcincala. O Dominican. From 29th April 1810 to 15th August 1811.

Revd. Dr. Fr. Domingos de Conceicao (acting) O Re-

fixed order of St. Francis. Acting till the arrival of another.

Revd. Dr. Fr. Manoel de Joaquim Neves. O Dominican Took charge of the Bishopric at a church in Anjengo on the 24th November 1811. He was also Governor of the Archbishopric of Cranganore from 10th April 1806 to 12th February 1810. Since held the situation of the Vicar General of his congregation of St. Domingos in India Resided at Mudacra at Quilon.

VII.

THE BISHOPRICS OF COCHIN AND CRANGANORE MISSION-
ARIES FROM 1850 TO 1886 THE DATE
OF THE HIERARCHY.

The Revd. Francis Xavier Borges, 1852 Ecclesiastical Governor of Cochin and Cranganore, resided at Olicarra, Quilon.

The Rt. Revd. Antonio Joao Ignacio Santimano, 1855 Knight of the order of Christ, member of the council of the Eccl. Court of Goa, Advocate and Director of the Canonical and Civil Laws, Canon of the Metrapolitan and Prematical see of Goa, and Ecclesiastical Governor of the Archbishopric of Cranganore and Serra and Bishopric of Cochin resided at Olicarra, Quilon, 1863.

Revd. V. da Costa, 1855 Secretary to Ecclesiastical Governor.

Revd. Torres, 1855 Superior of the Mission at Cochin, resided at Amaravathy.

Revd. F. S. C. Almeida, 1855 Superior of the Mission of Travancore resided at Pettah in Trivandram.

Revd. Joze Joaquim de Aguiar, 1858 Vicar of the Church of Neendacara and 1863 ~~Pro~~-Secretary to the Eccl. Governor of Cochin and Cranganore. 1866 Valiathoray.

The Very Revd. Jos. Emiliano Correa, 1857, A. D. 1865. '66, Vicar of Vaddy and Tangacherry &c, acting Vicar General and Governor Ecclesiastic of Cochin and Cranganore, subject to the authority of His Excellency Archbishop Metropolitan of Goa, and Primate of the East; resided at Vaddy Quilon.

The Very Revd. Dom Jose Benedicto Moreira, 1866, Acting Episcopal Governor of Cranganore and Episcopal Governor of Cochin, resided at Olicarra in Quilon.

Revd. Jose Ignacio Miranda, 1855 Neendagharay.

Revd. Benedicto de Rozario Gomez, 1866 Pettah in Trivandram.

Revd. Silvester Manuel Celestino Mascaranhas, 1865 Valey.

Revd. Fernando Alcantara Correa, 1857 Carringulam. Tutoor and Alloor.

In 1866 Church-Stations under the Archbishop of Cranganore were 61: No. of Churches 94; Native Priests 61; Asst. Missionaries 15; Baptized Christians 153; Professed Christians 74,414; Malayalam Schools 72; Tamil School 1; No. in Boys Schools 3,122; No. in Girls' Schools 1652.

VIII.

BISHOPRIC OF COCHIN FROM 1857 TO 1886.

The Very Revd. Dom Jose Benedicts Moreira, arrival 1866, Episcopal Governor of Cochin, resided at Olicarra in Quilon.

Revd. N. B. D'Cruz, arrival 1867, Pettah in Trivandram.

„ P. Antonio Correa, arrival 1866, Carringulam.

- Rev. A. P. D'Cruz arrival 1860, Tutoor.
 „ C. P. Pereira „ 1867, Thoombavully.
 The Very Revd. Jose Emiliano Correa, arrival 1857,
 Vaddy Quilon.
 Revd. Jos Ignatio Miranda, arrival 1855, Nindagharay
 „ Joao Salvator Gracias „ 1868, Quilon.
 „ M. Antonio Rebella „ 1868, Pettah in Tri-
 vandram.
 Revd. F. Alcantara Correa, arrival 1857, Vely.
 Revd. B. Rozario Gomez, arrival 1866, Amarapathy in
 Cochin (1874 The Revd B. DeRozario Gomez, Vicar General
 of the Archbishopric of Cranganore in charge)
 The Very Revd. R. V. Lisboa, arrival 1869, member of
 the Bombay Branch of the Royal Asiatic Society, Vicar-Gener-
 al and Ag. Episcopal Governor of the Bishopric of Cochin,
 resided at Olicarra, Quilon. 1871 Vicar General of the Bishop-
 ric of Cochin; 1874, on leave to Bombay.
 Revd. C. C. Telles, arrival 1856, Aur.
 „ C. Cunhaty (Syrian Priest) Quilon.
 „ J. Billindis, arrival 1869 Vely.
 The Very Revd. C. C. Nazereth, arrival 1875, Vicar
 General, Quilon, 1881 Vicariate General of Cochin.
 The Very Revd. C. J. M. Abreu, arrival 1885, Vicar
 General, Quilon.

IX.

DIOCESE OF COCHIN SINCE THE CONCORDAT OF 1886.

- The Right Revd Joao Gomez Ferreira D. D. Bishop,
 Principal, Residence, Cochin.
 Very Revd. Mons. J. J. Abreu, Vicar, General.

„ Fr. Antonio Dias de Souza, Secretary to the Bishop 1891, Secretary to the Bishop and Rector of the Seminary 1892, Secretary to the Bishop.

Revd. Fr. Francis Durao de Souza, Treasurer of the Bishopric.

Revd. Fr. D. G. Everett Director of the Cruz College 1892 and H. School.

Very Revd. Fr. N. B. de Cruz, Rector of Seminary and Ag, Vicar General 1890.

Very Revd. J. M. Macedo, Director of the Orphanage, 1891.

Very Revd. Fr. A. F. Pocas, Episcopal Governor, 1892, Director of Orphanage and Seminary 1896.

Very Revd. Fr. D. B. Videira, Director of Sta. Cruz College and High School 1894, Secretary to the Bishop 1896.

Revd. Fr. S. M. D'Souza, Director of the Orphanage 1894.

Revd. Fr. J. A. Pires S. J, Director of Santa Cruz College and High School 1896.

The Right Revd. Dr, Mathews d'Oliveira Xavier Bishop 1898.

Reved. S. O. Xavier Secretary to Bishop.

„ J. W. F. Ribeiro Secretary to the Curia.

The Very Revd. N. B. de Cruz, Antonio Padua and V. B. das Neves T. P. Nazareth, Councillors.

X.

THE ARCHBISHOPRIC OF CRANGANORE FROM 1867 TO 1886.

The Very Revd. J. A. S. Mascarenhas, 1866-67, Episcopal Governor of Cranganore, resided at Alwaye,

The Very Revd. Antonio Correa Dos dois Coelho, 1867, Episcopal Governor of Cranganore, resided at Alwaye, 1869, absent in Europe.

The Revd. Francisco de Jesus, 1868, Principal of the Theological Seminary at Alwaye in charge.

The Very Revd. Benedict De Rozario Gomez, 1866-70, Archbishop Governor of Cranganore, 1872 Vicar General in charge, resided in the Theological Seminary at Alwaye, 1873 Ecclesiastical Governor of the Archbishopric of Cranganore, resided at the Theological Seminary at Alwaye

The Revd. Emanuel Abraham Nadir, 1870, Secretary to the Archbishop Governor.

Revd. Curiacos Vayapillay 1870,

„ Josephus Piduquell 1870, Professor of Syrian Language, in the Portuguese Royal Seminary at Alwaye.

Revd. Cathanar Abraham Palath 1871, Vicar de varastation Arracalenguel.

The Very Revd. C. C. Nazereth 1880, Acting Vicar General resided at Quilon, 1881 Ag, Vicar General, Quilon.

The Very Revd. C. J. M. Abreu 1884, Vicar General resided Seminary Alwaye.

The Very Revd. J. J. Abreu Vicar General resided Seminary of Alwaye, 1886 Vicar General and Superior of the Vicariate.

XI.

THE VICARIATE APOSTOLIC OF KOTTAYAM SYRO ROMAN CATHOLIC. ESTABLISHED IN 1887

Right Revd. Dr. Charles Lavigne, S. J. Bishop of Malabar, Vicar Apostolic Resided at Kottayam and Changanacherry.

Very Revd. Fr. L. Ricard, S. J. Director of Schools in the Vicariate, 1897.

Very Revd. Fr. Ch. Bonnele, S. J. 1897.

The name of Vicariate Apostolic of Kottayam has since 1896 been changed into Vicariate Apostolic of Changanachery.

THE VICARIATE APOSTOLIC OF CHANGANACHERRY.

Right Revd. Mathew Makil D. D. Bishop of Tralles and Vicar Apostolic of Changanachery. Elected 11th August 1896; consecrated at Kandy by His Excellency the Delegate Apostolic on the 25th October 1897, Residence Changanacherry.

Very Revd. Joseph Thayil—Vicar General. Revd. Mathew Paramakel, and Revd. Mathew Vattakalam, B. D. Vicar General Secretaries.

Revd. Fathers Cyriac Kandakary, Emmanuel A. Nidirey, Joseph Pallikunal, and Ignaa Kundancalam, Councillors.

THE VICARIATE APOSTOLIC OF ERNACOLAM.

The Right Revd. Mar Aloaysius Pareparambil D. D. Bishop of Tiana and Vicar Apostolic of Ernacolam elected and consecrated with Bishop Makil in 1896-97.

Very Revd. Fr. Joseph Valamangalam Vicar General.

Revd. Fr. George A. Teichaneth and Joseph Kattikaren Secretaries.

Revd. Fathers Joseph Kavalakut, Mathei Madekel Paul Changoorikel and Cyreac Manikanaiparumbel, Councillors.

THE VICARIATE APOSTOLIC OF TRICHUR.

The Right Revd. Adolphas E. Medlycott Bishop of Trichur first V. A. 1886.

Revd. James Doyle, European Missionary.

The Right Revd. John Meenacherry D. D. Bishop of Paralassery, Vicar Apostolic 1896.

Very Revd George Mampully Vicar General.

Revd. S. G. Pullen, Secretary.

Revd. Francis Alapatt, Francis Malickel George Iruipen and Henry Nellicherry, Councillors.

Revd. John Rossis, Missionary 1897.

Revd. L. Zambonelli, Missionary 1897.

XII.

LIST OF THE VICARS APOSTOLIC OF MALABAR,

Since its Establishment in December 1659 A. D.

Fre Joseph a S. Maria de Sebastiani,* Carmelite, appointed 1659 and died 1689, as 'Episcopus civitatis Castelli'.

Alexander de Campo, a native bishop, consecrated 1663, when the Dutch expelled all European ecclesiastics from their territories. He died 1676.

Thomas de Castro, a native of Goa, appointed 1675; his rule extended over Travancore, Tanjore, and other provinces 'intra Gangem.'

Raphael de Figueredo Salgado, an Eurasian, consecrated coadjutor to Thomas de Campo 1676, he died 1695.

Fre Angelus Franciscus a S. Theresa, Carmelite, consecrated 1701, died 1712.

Fre John Baptist a S. Theresa, Carmelite, appointed V. A. 1714, his title being 'Episcopus Limirensis,' he is called by Du Perron, Bishop of Limira, he died 1750.

*vide 'Lingerings of Light' p. 303.

Fre Florentius a Jesu Nazareno, a Polish Carmelite, appointed 1746, he erected the Seminary at Verapoly and died 1773.

Fre Franciscus Salesius a Matre Dolorosa, a German Carmelite, consecrated in Europe, arrived in Malabar 1775, he did not get on well with the missionaries, and so resigned, and retired to Mount Carmel, where he died, aged 56, in 1787.

Fre John Mary of St. Thomas, Carmelite, erected V. A. but died before consecration in the Capuchin Convent at Madras.

Fre Aloysius Maria a Jesu, Carmelite, consecrated September 25th 1785, arrived in his Diocese February 10th 1787.

Right Revd. Fr. Raymond of St. Joseph, arrived in Travancore 1803 consecrated by Bishop Alcantara at Bombay 1808, he invested with to the British Govt. 3000 Star Pagodas as perpetual loan for the benefit of the Verapoly Mission, died at Verapoly 1816.

Right Revd. Dr. Petre D'Alcantara, V. A. of Bombay, came and resided at Verapoly till the arrival of the next Bishop in 1821.

Right Revd. Fr. Miles Prendergast (Titular Bishop of Centurio), an Irishman, with whom Dr. C. Buchanan had interviews, arrived 1821, returned to Bombay 1828, resigned 1831, Military Chaplain 1832, retired to a Convent in South America died 1844.

Bishop Maurelius Bilini (Titular Bishop of Diacleuse), acted ad interim till the arrival of the next Bishop, serious disturbances in Churches retired 1831.

Most Revd. Fr. Francis Xavier Pescetto of St. Ann, Titular Bishop of Amatha, consecrated at Bombay by Bishop D'Aleantara 1831. In the great of the Portuguse Mission schism, his rival and opposer was Archbishop Joaquim Neves zealously extended the Verapoly Mission, an able Administrator, commonly called 'The Great Archbishop', died at Verapoly 1844.

Most Revd. Fr. Ludovico Martini of St. Theresa, Tit. Bishop of Europa, was co-adjutor to Archbishop Xavier and succeeded in 1844, for good services rendered was elevated Archbishop 1846, he invested 20000 Rs. in Govt. Securities for the benefit of the Mission, returned to Rome 1852, resigned 1859.

Most Revd, Fr. Bernardino Baccinelli of St. Theresa, Italian Carmelite, Tit. Archbishop of Pharsalia arrived 1833, was consecrated 1847,

was Vicar Apostolic of Quilon till 1853, when he was new co-adjutor to Archbishop Ludovico, died at Verapoly 1868.

The Most Revd, Fr, Leonard of St, Louis, Archbishop of Nicomedia, arrived in Travancore 1851, was first co-adjutor to Bishop Bernardino and then succeeded him in 1886 when Verapoly was constituted into an Archdiocese in the New Hierarchy, he was sent as its first Archbishop, celebrated his Jubilee in 1893.

The Most Revd. Fr. Bernard of Jesus (The present Archbishop), arrived in Travancore 1883, Professor at Puthenpally Seminary was consecrated at Magnemey near Verapoly 1896 as Titular Archbishop of Philippi and succeeded, Archbishop Leonard.

XIII.

LIST OF MISSIONARIES OF THE VICARIATE APOSTOLIC OF VERAPOLY, TRAVANCORE,

Since the beginning of the 19th Century.

Right Revd. Dr. Raymundus, arrived at Verapoly in 1803 and died in 1816 at Verapoly as Vicar Apostolic.

Revd. Fr. Prosperus, arrived in 1803 at Verapoly, returned to Europe in 1818.

Revd. Fr. Nicholas. arrived in 1811 at Verapoly where he resided as Vicar General for several years, transferred to Surat where he died in 1850.

Right Revd. Dr. Peter D'Alcantara, arrived in 1818, he was Vicar Apostolic of Bombay, he came to Verapoly as Ag. Vic. Ap. returned to Bombay in 1821.

Right Revd. Dr. Prendergast, came in 1821 to Verapoly as Vic. Ap. of Malabar and left for Bombay in 1825.

Right Revd. Fr. Maurelius. came to Verapoly in 1825 as Ag. Vic. Ap. of this Mission and returned to Bombay 1832.

Most Revd. Francis Xavier Vic. Ap. of Malabar reached Verapoly in 1832 and died here in 1844.

Right Revd, Dr, Bernardino of St, Theresa, reached Verapoly in 1833 and pro, Vic, Ap, of Quilon, 1845 1852 Bishop of Hereclea and Pro.

Vic. Ap. of the Mission of Quilon and vicegerent of the Vic. Ap. Malabar, resided at Verapoly, 1857 Bishop of Hereclea and Administrator, 1859 Archbishop of Pharsalia and Vic. Ap. of Malabar died 5th September 1868 aged 63.

Right Revd. Bernardino of St. Agnes Italian Bishop, reached Verapoly with the precedent, resided some time at Verapoly whence resorted to Quilon in charge of that Mission till 1844 and then went to Mangalore,

Most Revd. Ludovica Archbishop of Chyrra Vic. Ap. of Malabar reached Verapoly in 1836 where he resided as Rector of the Seminary up to 1840 afterwards resided some time in the South of Quilon whence resorted to Mangalore where he resided till February 1845 when he reverted to Verapoly, 1852 returned to Rome.

Revd. Fr. Gregory, reached Verapoly with the precedent in 1836, resided at Chattiath in the territory of H. H. the Raja of Cochin till 1846, whence resorted to Quilon and in December 1851 returned to Europe on sick certificate.

Revd. Fr. Elias of St. Jos. (Spaniard) reached Verapoly in 1841, resided at Quilon till 1846 and then went to Chattiath as Superior of that Parish Church, 1877 Puthenpully, 1880 Verapoly, 1882 Attingal, 1885

Revd. Peter Paul, reached Verapoly with the precedent, resided at Quilon till 1846, returned to Verapoly as Rector of Seminary, and died at Cochin in 1850.

Revd. Charles Hyacinth of St. Elias, Italian, reached Verapoly in 1848 where he resided as Rector of Seminary, 1854 joined the Vicariate Archbishop of Quilon.

Revd. Fr. Leander of St. Emerciano Italian arrived in 1849. with the precedent and resided in the Mission of Quilon '52 Delegate of the Mission of Quilon '54 joined the Vic. Ap. of Quilon.

Revd. Fr. Lewis reached Verapoly in April 1851 and latterly went to Mangalore.

Revd. John reached Verapoly with the precedent and then went to Mangalore.

Revd. John Columbino of St. Theresa, Italian, arrived at Verapoly in August 1851. joined the Vic. Ap. of Quilon in '71.

Revd. Fr. Leonard of St. Lewis, Italian, arrived at Verapoly in 1851 '52 Cunemao near Verapoly, '55 Vicar of the Church of Verapoly, '59 Rector of the Seminary, '61 Rector of the Seminary and Procurator of the

Mission, '68 was appointed as Bishop of Olympia and Vicar Ap, of Malabar, '69 absent in Europe, Archbishop of Nicomedia and Vic. Ap, of Malabar, '86 Archbishop of Verapoly, died '98.

Revd. Fr. Philip of St. Joseph, Italian, a native of Genoa, arrived 1854 Feb.; Rector of the Seminary at Verapoly, '58 Superior of the Convent of Coonemao, '61 Vicar General, '69 Pro-Vicar Ap, '71 Vicar General Verapoly, '76 Coonemao, '83 Vicar General and Rector of Apos, Seminary, '85 Cooneman, '92 Verapoly, '93 Ex Vicar General,

Revd. Fr. Marcellino of St. Theresa, Italian, and a native of Porto Mauricio, arrived Feb, 1854 resided at Calloor Cent, '55 Verapoly, '70 Rector of the Seminary Puthenpully, '60 Inspector of Churches, '61 Provincial Visitor, '75 Rector of Ap. Seminary, '77 Bishop of Pario and Coadjutor to the Archbishop, entitled with the right of succession as Vicar Apostolic,

Revd. Fr. Anthonius of St. Mary Italian, December 1854 arrived at Verapoly,

Revd. Fr. Ildophonsus of St. John Baptist, arrived 1854 resides in town of Cochin, latterly Bishop of Quilon.

Revd. Fr. Cherubim of St. Luiz arrived 1854 Chathiath, '70 Cochin, Vicar of the Churches of Cochin and Chathiath,

Revd. Fr. Irintus of St. Theresa Italian, arrived 1857 resided in the town of Cochin,

Revd. Padre Thomas de Guimar (Native Priest) 1st Secretary to the Bishop 1857,

Revd. Padre Agostinho de Guimar (Native Priest) 2nd Secretary to the Bishop 1857,

Revd. Fr. Joseph Elias of the Sacred Heart of Jesus French, '59 resided at Mananath, '61 Superior of the Convent of Pullincunnu, '63 Verapoly, '70 Vicar Chathiath.

Revd. Fr. Leopoldus of St. Theresa Italian, '59 resided at St. Philomena close to Coonamao, '61 Superior of the Convent of Cunnemao,

Revd. Fr. Leopoldus of St. Joseph Italian, arrived '59 resided at Coonemao, '70 Superior of the Convent, '72 Master of Novices,

Mr. M. Hoogewerf Head Master, Mission Grant-in-aid School in the town of Cochin 1863.

(Revd. Fr. Francisco Panathara, Secretary to the Archbishop, Revd. Cathanar Mathens Naganooty Asstt. Secretary; Revd. Cathanar Thomas

Tharrail, Asstt. Secretary; Mr. M. Thomas, Head Master of R. C. School in the town of Cochin 1865).

Revd. Fr. Octavius of the Child of Jesus Italian, arrived '63.

Revd. Fr. Thomas of the Sacred Heart of Jesus Dis. Car. '67, '70 Professor of Theology Cooneman.

Revd. Fr. Gerard of St. Joseph arrived '69 Ag. Superior of the Convent Coonemao '70, '71 Master of Theology and Director of the Press, '74 Dy. of His Grace.

Revd. Fr. Camillas of the Presentation D. C. 1870, Asstt. at the Seminary, resided at Puthempully, '72 Alengad, '73 Arnattukuray, '77 Verapoly, Rector of the Seminary, '81 Alleppey, '83 Cochin, '85 Cochin, '93 Very Revd. Fr. Camillus of Presentation D. C. M. A. Procurator of the Mission.

Revd. Fr. Candidus of the Sacred Heart of the B. V. M. D. C. 1870, resided at Ambayacado, '72 Puthempully, '74 Alleppie, ('73 circuit in Mission) '75 Superior of the Convent Magnamy, '81 Chattiath, '82 Alleppy, '85 Alleppy, '88 Ernakolum, '93 Vicar General.

Revd. Fr. Augustine Boutouloup T. O. D. C. arrived 1871 resided at Chattiath.

Revd. Fr. Celestine of the Cross arrived 1870, resided at Arnatucaray, '73 Puthempully, '74 Asstt. Rector, '76 Alleppy, '77 Verapoly, '80 Alleppy, '81 Attingal, '82 Puthempully, '85 Cochin, '86 Cochin, '88 Puthempully.

Revd Fr. Augustine of Mary D. C. 1871 resides at Mannanam, '73 Aracooya, Superior of the Seminary, '74 Master of Novices at Magnamey, '75 Varacollum, '78 Magnamey, '82 Verapoly, Inspector of the Seminary, '84 Magnamey, '85 Magnamey, '88 Cuneman, '90 Magnamey

Revd. Fr. Rambant of St. Elias D. C. arrived '78 residence Cochin '81 Magnamcy, '84 Chattiath, '85 Chattiath, '96 Vicar of Chattiath Provicar General, '97 Vicar General.

Revd. Fr. Eliseus of the S. H. of Jesus D. C. M. A. arrived 1878 resided at Puthempully, '83 Rector of the Seminary, '84 Professor of the Feminary, '85 Magnamey, '85 Puthempully, '86 Magnamey, '93 Chancellor, '94 Chancellor and Director St. Philomeuos, '97 Director of St. Philomenos School,

Revd. Fr. Bonoventura of St. Francis D. C. M. A. arrived 1878 resided at Puthempully, '80 Chattanut, '81 Verapoly, '81 Rector of the

Seminary, '85 Arthingal, '85 Verapoly, '86 Arthingal. '89 Verapoly, '93 Vicar General Vicar at Alwayē, '95 Vicar at Verapoly.

Revd, Fr, Alphonsus of Mater Doloma arrived '79 resided at Alleppy.

Revd. Fr. Ireneus of St. Mary arrived 1879 resided at Arthingal, '81 Cochin.

Revd. Fr. Polycarp arrived 1879 resided at Varracolum, '80 Puthempully, '81 Cochin, '85 Cooneman, '86 Vicar Trichoor,

Revd. Fr. Bonifacius of the S. H. Mary D. C. M. A. arrived '83 resided at Puthempully, '84 Rector of the Seminary, '85 Puthempully, '93 Very Revd. Rector of the Seminary at Puthempully,

The Most Revd. Fr. Bernard of Jesus D. C. M. A. arrived '83 Puthempully. '92 Cooneman, '93 Very Revd. Director of Cooneman, '94 Sup, General, Car, Ter, '97 Titular Archbishop of Phillippi and Coadjutor, '98 Archbishop of Verapoly.

Revd. Fr. Alphonsus Mary D. C. M. A. arrived '83 resided at Arthingal, '85 Verapoly, '85 Arthingal '86 Verapoly, '92 Coonemaw, '93 Very Revd. Vicar at Verapoly, '94 Procurator of the Mission, '97 Vicar at Medilagom,

Revd. Fr. Cyril of the Mother of God arrived 1883 resided at Magnamey,

Revd. Fr. Raymond D, C, M, A, arrived '78 resides at Vypeen, '85 Cochin, '86 Vypeen,

Revd. Fr. Elias of St, Joseph D, C, M, A, Vicar arrived '78, '85 Attingal. '86 Verapoly '93 Very Revd. Vicar at Cooneman, '95 Cranganore.

Revd. Fr. Eliseus arrived '90, '92 Puthempully, '93 Very Revd, Vice Rector of the Seminary at Puthempully, '97 Professor.

Revd. Fr. Louis Benziger arrived '90. '92 Puthempully.

Very Revd. Fr. Aloisius of St. Mary D. C. M. A. arrived '90, '93 Secretary to the Apostolic Delegate.

Very Revd. Fr. Gasper of St. Teresa D. C. M. A. arrived '92, '93 Professor, '94 Very Revd.

Very Revd. Fr. Polycarp of St. Mary D. C. M. A. arrived '78, '96 Procurator of the Mission, '97 Chancellor.

Very Revd. Fr. Boniface of St, Mary D. C. M. A. arrived '94. '96 Professor, '97 Ernakolum.

Very Revd Fr. Leo of St. Mary D. C. M. A. arrived '94, '97 Vicar at Kottayam.

Very Revd. Fr. Leva Virgine Carm. D. C. M. A.

Do Gereon of St. Joseph do

Do Bernardanatio B. M. V. do

XIV.

LIST OF THE MISSIONARIES OF THE VICARIATE APOSTOLIC OF QUILON SINCE ITS ESTABLISHMENT

(V. A. ESTABLISHED 12TH MARCH 1845, SEPARATED FROM VERAPOLY
15TH MAY 1853).

Right Revd. Fr. Bernardino of St. Theresa, arrived 1833
V. A. Quilon '52,

The Right Revd. Charles Jacinth of St. Elias, Italian, arrived 1849, Pro. Vicar Apostolic of Quilon '54, Tuet, Quilon '59, Bishop of Myriofidi and Vicar Apostolic of Quilon '63, Knight of the Holy Sepulchre '60, Administrator Apostolic of Columbo,

Revd. Padre Leandro of St. Emerenciana, Italian, arrived 1849, '54 Tuet, Quilon, '85 Kottar; Superior of the Southern Division, '60 Superior of Kottar, '62 Vicar General.

Revd. Father Antonino of St. Mary, Italian, arrived 1854, Cape Comorin.

Revd. Fr. Joseph of St. Theresa, Spaniard, arrived Bombay 1841, transferred to Travancore '55, Quilon,

Fr. Joseph D'Jesus Maria, British 1855,

Revd. J. Lazaro Gomez, 1855 Secretary to the Pro. Vicar Apostolic (Native Clergyman).

Revd. Fr. Emidio Emygdus of S. S. Angeli, Italian, arrived February 1856 Kottar, '83 Trivandrun, '74 Anjengo, '76 Trivandrum, '83 Anjengo.

Revd. Fr. Anriano of the Nativita Della arrived February 1856, Thiruvaagode,

The Right Revd. Fr. Ildephonsus of St. John, Bapt. O D. C. arrived 1852, Tuet, Quilon '70, Pro, Vicar Apostolic, '71 Bishop of Amyson and Vicar Apostolic of Quilon,

Revd. Fr. Joseph Andrew of St. John 1858, '68 Caren-gatte, '65 to '86 Kottar,

Revd. Fr. M. Victor of the Sacred Heart of Jesus, arrived 1858, '68 Trivandrum, '76 Tuet Quilon, '82 to '95 Trivandrum,

Revd. Fr. Victor of St. Anthony, D. C. M. A. arrived 1858, '68 Mulagumudu, '69 Vicar General, '81 Colachel, '74 Kottar, '75 Colachel, '79 Mulagumudu, '86 Colachel, '88 Mulagumudu, '92 Very Revd. Vicar General Quilon Tuet.

Revd. Fr. Ildephonsus of the Sacred Heart of Jesus, arrived 1859,

Revd. Fr. Ambrose of St John of the Cross C. D. 1862, '68 Colachel, '71 Quilon, '62 Trivandrum, '74 Very Revd, Vicar General, Tuet Quilon, '85 Quilon, '94 Retired,

Revd. Fr. Augustine of St. Theresa, arrived 1862, '68 Vengotti, '73 Mulagumudu.

Revd. Fr. Enginius Verleur, Clergyman, arrived 1862, '69 Mulagumudu, '98 Mulugumudu,

Revd. Fr. Brocardus of St. Theresa D. C. M. A. 1863, '68 Pullathope, '70 Kottar,

Revd. Fr. Lazarus A. M. arrived 1867, '69 Trivandrum, Secretary to the Bishop.

Revd. Fr. Norbertus D. C. M. A. arrived 1867 Trivandrum, '68 Anjengo, '69 Director of the Seminary Trivandrum,

Revd. Fr. Marie Prosper, arrived 1868 Cape Comorin, '69 Superior Convent of Tangacherry, '85 Puthunthora, '85

Tangacherry, '86 Seminary Puthencherry, '88 Anjengo, '95 Quilon Tangacherry,

The Right Revd. Fr. Mary Ephrem (Iphrem) arrived '67 Pro. Vicar Apostolic stationed in Trivandrum, '68 consecrated Bishop of Nemesis, Vicar Apostolic of Quilon, Trivandrum Station, '69 absent in Rome, '70 Vicar Apostolic Mangalore and Administrator of Quilon.

Revd. Fr. Ferdinandus Apostolic Missionary 1867, Superior of the Convent Tangacherry, '69 Enuyam, '70 Cape Comorin, '73 Venkoti, '79 Trivandrum, '84 Venkoti, '86 Vallavillai, '92 Mulagumudu, '93 Kottar.

Revd. Fr. Antonius, D. C. M. A. arrived 1867, '70 Trivandrum, '71 Kottar, '74 Trivandrum, '77 Pullathope, '85 Pullathope.

Right Revd. Fr. Michael Antonio, arrived 1825 (India), '71 Bishop of Mennithina C. D. resided at Quilon, '77 Tuet.

Revd. Fr. John Columbinus D. C. M. A. 1851, '71 Quilon, '74 Tuet, '81 Rector Tangacherry, '84 Tuet, '85 Quilon Tuet, '94 Rector of the Episcopal Seminary, '95 Retired.

Revd. Fr. Elias arrived 1862, '71 Quilon, '72 Trivandrum '74 Kottar, '76 Karangadu, '84 Tangacherry.

Revd. Fr. Peter Sierravelli arrived 1872 Quilon.

Revd. Fr. Thomas. D. C. M. A. Superior arrived 1867, '72 Tangacherry, '81 Tuet, '85 Quilon

Revd. Fr. Bernardinus D. C. M. A. arrived 1872 Tangacherry, '73 Vellavelly. '77 Colachel, '81 Professor Tangacherry, '82 Trivandrum '85 Eravipuram.

Revd. Fr. Isidore arrived 1872, Res. Tangacherry, '73 Cape Comorin, '74 Karangadu, '76 Kottar, '77 Enuyam, '78 Venkoti, '81 Mulagumudu, '83 Karangadu, '85 Karangadu, '88 Quilon Tuet, '91 Venkoti, '93 Mulagumudu.

Revd. Fr. Joseph arrived 1858, '72 Karangadu, '74 Kottar, '85 Kottar.

Revd. Fr. Bernard Sardi arrived 1872 R. Karangadu.

Revd. Fr. Augustine Chiavassa Missionary Apostolic arrived 1872, R. Karangadu, '73 Kottar, '75 Tangacherry, '84 Tuet, '85 Quilon Tuet '87 Quilon Tuet.

Revd. Fr. Gregory arrived 1872 R. Kottar, '73 Cape Comorin, '77 Venkoti, '78 Enuyam, '81 Trivandrum, '82 Kottar, '85 Vallavilay, '86 Cape Comorin, '85 Kottar, '86 Vallavillay, '87 Cape Comorin, 'M Karangadu, '98 Vicar Forane Mulagumudu.

Revd. Fr. Francis Xavier 1872, R. Kottar, '74 Puthenthora, '81 Toppu, '82 Professor Tangacherry, '84 Tuet, '85 Quilon.

Revd. Fr. John B. Cavellero arrived 1872 Kottar, '73 Pulathopu, '77 Cape Comorin, '80 Toppu, '81 Eravypuram.

Revd. Fr. Joseph Sperange arrived 1873 R. Tuet.

Right Revd. Fr. Ferdinandus Ossi of St, Maria D. C. M. A. arrived 1883, Bishop of Masimianopolli, Administrator of the Vicariate, '86 First Bishop of Quilon.

Revd. Fr. John of the Cross arrived 1883 R, Trivandrum, '85 Tangacherry, '85 Trivandrum, '94 Quilon Tangacherry, '95 Ponalur, '98 Trivandrum.

Revd. Fr. Dominicus arrived 1883 R, Tangacherry, '85 Tangacherry, '87 Tangacherry, '88 Aibica, '89 Quilon Tuet, '94 Professor, '95 Rector of the Episcopal Seminary.

Revd. Fr. Erelly arrived 1883 R, Tangacherry D, C, M, A, '85 Tangacherry,

Revd. Fr. Dionysius D. C. M. A. arrived 1883 R. '85 Tangacherry, '86 Quilon Tuet.

Revd. Fr. Peter arrived 1883 Tangacherry, '85 Tangacherry, '87 Tangacherry, '88 Quilon Tangacherry,

Revd. Fr. Martinus of the Holy Family D. C. M. A. arrived 1883 Pullathopu, '85 Trivandrum, '85 Pullathopu, '86 Trivandrum, '88 Colachel, '94 Kottar, '98 Vicar-General,

Revd. Fr. Elias B. V. D. C. M. A. arrived 1871, '85 Mulagumudu, '86 Venkoti, '91 Kottar, '93 Venkoti,

Revd. Fr. Charles D. C. M. A. arrived 1883, R. Kottar, '87 Cape Comorin, '95 Neyattinkaray '97 Quilon Vadi,

Revd. Fr. Elias arrived 1866, '85 Tangacherry,

Revd. Fr. Antoninus D, C, M, A, arrived 1871, '86 Pullathopu,

Revd. Fr. Leopald of B, S, arrived 1893, D, C, M, A, '94 Quilon Tuet, '95 Venkoti, '96 Cape Comorin,

Revd. Fr. Elias of the B. V. D. C. M. A. arrived 1893, '94 Quilon Tuet, '95 Kottar, '97 Neyattuikaray, '98 Carungadu,

Revd. Fr. Ubaldus D. C. M. A. arrived 93, '94 Quilon Tuet, '95 Professor, '97 Kottar,

Revd. Fr. John Gonsalvez arrived 1893, '95 Quilon Tuet,
do. Donatianus D. C. M. A. arrived 1894, '96 Venkoti, '98 Mulagumudu,

Revd. Mother Mary Elias 1893, Lady Superior Convent School Trivandram,

Revd. Mother Mary of Incarnation, 1893 Convent School Quilon, 1898 Lady Superior,

Revd. Mother Anne Theresa, 1893 Convent School Tangacherry.

XV.

LIST OF MISSIONARIES OF THE L. M. S. WHO HAVE
LABOURED IN TRAVANCORE.

Revd. William Tobias Ringletaube born 16th. December, 1770, arrived 1806 Mylaudy, Oodagerry '09-12, Mylaudy '12-16, left Trevancore '16.

Revd. Charles Mead born at Bristol 1st October 1792, Ordained '18, arrived Madras '16, Mylaudy Travancore '17, Nagercoil '18, Combaconum '25, Mandacadoo '27, Neyoor '28, furlo' to England '37, returned '38, retired '52, died at Trevandrum '73.

Revd. R. Knill born 1877, arrived at Madras '16, '18 Nagercoil, 15th February '19 left for Europe after about 5 months stay in Travancore, died in England '57.

Mr. H. Ashton arrived '19 Nagercoil, '27 Erniel (Nayoor), died '66.

Revd. C. Mault born 1791, arrived '19 Nagercoil, '55 England, Ordained '18, Nagercoil Decr. '19, retired '55, died in England '58.

Revd. J. Smith born 1790 arrived '20 Nagercoil. '21 Quilon, retired '24.

Revd. W. Crowe born 1797 arrived '24 Nagercoil, left '26.

do. W. B. Addis born 1700 arrived '27 Nagercoil, Ordained '28, Coimbatore '30, retired '61, died at Coonoor '71.

Revd. J. C. Thompson born 1804 arrived '27 Quilon, Quilon '44, died '50.

Revd. W. Miller born 1804 arrived '28 Nagercoil Quilon, to the Cape for health '34-36, retired to Nagercoil '36, died at Nagercoil 24th April '38.

Revd. W. Harris arrived '32, left '32.

Revd. C. Miller born 1805 arrived '33, Neyoor '33-37, Nagercoil '37-40, died at Madras '41,

Revd. J. T. Pattison born '11 arrived '38 Quilon, '42 in charge of Nagercoil Seminary, left Mission '44.

Revd. J. Cox born '11 arrived '38 Trevandrum, '56 in charge Quilon, retired '61,

Revd. J. Abbs born '10 arrived '38 Neyoor. '45 Parachalay, '58 retired to England,

Revd. James Russell born '06 arrived '38 Nagercoil, '40 James Town, '41 in charge Nagercoil Seminary, '42 Jamestown '56 Australia, '57 Nagercoil, '58 James town, retired '61.

Dr. A. Ramsay born '06 arrived '38 Neyoor and Nagercoil, First Medical Missionary worked for 2 years. He erected a Mission Hospital at Nagercoil (now Seminary), left '42.

Revd. J. O. Whitehouse arrived '42, Nagercoil Seminary, '57 England,

Revd. Mr. Lewis born '12 arrived '43 Nagercoil '46 Santhapuram, '55 in England, '57 Santhapuram in charge, '61 Jamestown, retired '61, died '73.

Revd. C. C. Leitch M. R. C. S. E. born '22 arrived '52 Nagercoil, resided at Santhapuram, '53 February Neyoor, Drowned at Muttom '54.

Revd. F. Baylis arrived '54 Neyoor, '71 and Ag. Supdt. Mission Press, Nagercoil, '72 England, Died '74 Neyoor.

Revd. J. J. Dennis arrived '56 Nagercoil, '60 and Jamestown, in charge, England '72, died at Nagercoil '64.

Revd. J. Duthie arrived '59 Nagercoil, Furlough to England '79-71 and '75-76. '77 to '90 Nagercoil, '90 England, '91 Nagercoil,

Revd. Samuel Mateer arrived '59 Parachalay, '61 and Trivandrum in charge, '62 Trevandrum and Quilon in charge, '68—'72 England, '83 Trivandrum '92 England.

Revd. F. Wilkinson arrived '60 Neyoor, '62 Santhapuram, '66 Quilon, '81 Trivandrum and Quilon in charge, left Travancore '73, retired '84.

Revd. John Lowe, M. R. C. S. E. Medical Missionary arrived '61 Neyoor, left Travancore '68.

Revd. J. F. Gannaway arrived '61 Trivandrum, '62 James town, retired '64.

Revd. G. O. Newport arrived '63 Parachallay, '68 Nagercoil Supdt. Mission Press and Parachallay in charge, '60 Nagercoil, '70 Kottaram and Nagercoil Supdt. of the Press and Ag. Principal, '71 Europe, '73 Nagercoil, '74 Kottaram, '74 Principal.

Revd William Lee arrived '65 James town, '66 Kottaram, '68 Trevandrum in charge, '71 Trevandrum, '72 Neyoor, '75 England, '78 Nagercoil and Parachalay in charge, '81 Nagercoil,

Revd. G. Mabbs arrived '65 Nagercoil, retired '67.

do. J. Emlyn arrived '68 Parachallay, '69 Parachallay, '77 Tituvilai in charge, '78 Parachallay (England), '81 Parachallay, '85 Parachallay, retired '92.

Revd. S. Jones arrived '71 Nagercoil, '72 Kottaram, '73 Nagercoil and Kottaram, died '77.

Dr. T. S. Thompson L.R.C.P. & L.R.C.S.E. arrived '73 Neyoor.

Revd. J. H. Hacker arrived '77 Neyoor.

Mr. Robert Caldwell arrived '79 Nagercoil Seminary Asstt. to Principal.

Revd. J. Knowles arrived '80 Trevandrum, '81 Quilon, '85 Quilon, '92 Parachalay, '94 Chairman T. D. C. '95 England, '96 Parachallay, '98 Chairman T. D. C.

Revd. A. L. Allen arrived '84 Nagercoil, '86 Nagercoil, '95 Chairman T. D. C. Parachallay in charge, '96 England, '97 Nagercoil in charge, '98 Nagercoil.

Dr. E. Sargood Fry, M. B. C. M. arrived '85 Neyoor, '87 Neyoor, retired '94.

Revd. Alfred Thompson arrived '88, '90 Nagercoil, Tituvillei in charge, '92 Quilon, '93.

Mrs. Baylis Thomson (Zenana) '84, '93 Neyoor.

Mr. J. E. Dennison B. A. arrived '92, Head Master College and Seminary '94 Nagercoil.

Miss. Kate Derry arrived '92, '94 Nagercoil.

Dr. Arthur Fells, M.B.C.M. '93, '94 Neyoor.

Mr. J. D. Chatterton '95 Neyoor, '96.

Miss. MacDonnell, arrived '92, '94 Neyoor, '96 Lady Supdt. Hospital.

Mr. H. T. Wills, M. A. B. Sc. F. G. S. arrived '92, '94 Trivandrum, '97 Trivandrum city Mission.

Revd James W. Gillies arrived '92, '94 Quilon.

do. W. D. Osborne arrived '93, '95 Trevandrum, '97 Vakkum.

Mr. H. Hewett arrived '93, '95 Trivandrum, '97 Vakkum.

Revd. F. Wilkinson, Hony. Missionary '95, '96 Nagercoil in charge,

Revd. W. T. Bach arrived '94, '96 Trivandrum, left 1900.

do. Arthur Parker arrived 1900 in charge Trivandrum District.

XVI.

LIST OF NATIVE MISSIONARIES OF THE L. M. S.
SOUTH TRAVANCORE MISSION.

Rev. Mr. Vedamanickam, First Protestant Convert, Converted by Rev. Mr. Kohlhoff 1799 at Tanjore ordained at Mylaudy by the Rev. Mr. Ringeltaube 23rd January '16, Died '27.

Rev. S. Zechariah Born June '23, ordained at Nagercoil 13th February '66 by the Rev. Dr. Mullens, Neyoor Home Church,

Rev. C. Masillamani, Grandson of Rev. Mr. Vedamanickam born October '33, ordained at Nagercoil 13th February '66 by the Rev. Dr. Mullens, Denispuram Pastorate, Author and Poet, died August '97.

Rev. N. Devadason ordained at Nagercoil 13th February by the Rev. Dr. Mullens Pastor Nagercoil Home Church,

Rev. C. Yesudian ordained at Nagercoil 13th February '66 by the Rev. Dr. Mullens, Tituvilei Mission,

Rev. J. Joshua ordained '67, '85 Nagercoil Pastorate died July 1900.

Rev. A. Arumeinayagam ordained '67 Neyoor.

do. M. Nyanabaranam do.

do. William Fletcher '67 Parachalai.

do. Joseph Kamalam '67 do.

do. A. Devalam '79 Trevandrum.

do. V. Moses '83 Trevandrum.

do. C. Samuel '79, '85 Quilon, '97 Nagercoil.

do. V. Arumeinayagam '67 Weiravilei

do. J. Seilyam '78 Neyattinkarai

do. V. Solomon '79 Agasteespuram,

do. J. Nathaniel '79 Santhapuram,

- Revd. J. Mseos '84 Zionpuram,
 do. J. Jacob '79 Devikodu,
 do. B. Manasseh '79 Kadamalakunu.
 do. C. Sathianathan '79 Nagercoil,
 do. G. Satianathan '80 Amaravilei,
 do. William G. Rasalan '85 Nellikakuli,
 do. M. Nallathamby '89 Tituvilei,
 Revd. V. Yovan '91 Neyoor,
 do. S. Prapraadiatadimi '91 Zionpuram,
 do. Samuel Sumanam '93 Neyyatinkarai,
 do. S. David Sylum '93 Parachalai,
 do. S. Mathias, '93 Martandam,
 do. N. Joseph 93 Irevipuram,
 do. A. Samuel '93 Kristucovil,
 do. M. Kesari '95 Trevandrum,

XVII.

LIST OF MISSIONARIES OF THE C. M. S. WHO HAVE
LABOURED IN TRAVANCORE.

Revd. Thomas Norton arrived 27th May '16 Station
Alleppy died 12th August '40,

Revd. Benjamin Bailey arrived 4th May '16 Travancore
S. Cottayam, retired '50, died April '71,

Revd. Thomas Dawson arrived 4th May '16 S. Cochin
died February '28,

Revd. Henry Baker arrived '18 Travancore, '56 Kotta-
yam, '65 retired, died July '66.

Revd. J. Fenn arrived '18 Kottayam Seminary. with-
drawn '27, died January '78

Revd. Samuel Ridsale 29th May '24 Cochin, Alleppy died
18th October '40,

Rev. J. W. Doran arrived 29th May '24 Alleppy, retired '30, died '62.

Rev. Joseph Peet 18th January '33 Mavelikarai, '46 Europe, '58 Alleppy & Mavelikarai, '60 Alleppy in charge, '63 Mavelikarai, Thiruvella and Mallapatti, died 11th Aug. '65,

Rev. W. J. Woodcock arrived '34 Cottayam retired '40.

Rev. H. Harley arrived Cochin '36, Trichur retired '71.

Rev. John Johnson arrived 15th August '37 Trevanore died 24th May '46,

Rev. W. T. Humphrey arrived '38, retired Nov. '41.

Rev. J. Chapman '40 Kottayam Principal of College, died December '72.

Rev. John Hawkesworth 19th February '40 Mavelikarai, '56 Thiruvella, '58 England, '59 Kottayam and in charge of Thiruvellah, died 23rd January '65,

Mr. B. I. E. Bailey '40 Kottayam in charge of Mis. Press.

Rev. H. Baker Jr, arrived '43 Pallam, '57 Tiruvella, '58 Mundakayam, '60 England, '66 Pallam (and Thiruvella in charge) Mundakayam, '69 in charge Kottayam Mission and institution, '70 Kottayam Pallam institution and in charge Cochin, '74 Kottayam Pastorate, '75 Kottayam Pallam and Mundakayam and Kottayam Pastorate, '77 England, died November '78.

Mr. G. Baker '43 Alleppy,

Rev. J. Sparrt '46 Kottayam Asstt. to Principal College, died '54.

Rev. J. Harding '46 Kottayam, retired July '54, returned to England '55,

Rev. E. Johnson A. M. arrived '48, '50 Cottayam Principal of College, '85 England,

Rev. J. G. Bentler '52 Kunnenkulam,

Revd. I. Whitehouse '52 Cochin.

Mr. F. G. Schaffter '54 Kottayam Supdt. of Press,

Revd. Henry Andrews 30th June '55 Alleppy. Pallam '59, died October '66,

Revd. R. H. Vickers B. A. arrived '55, '56 Alleppy, retired February '60.

Revd. R. Collins M. A. arrived '54 Kottayam, Principal of College '57, '60 and Mundakayam in charge, retired January 60.

Revd. J. H. Wilkinson arrived '58 Trichur, retired April '66.

✧ The Right Revd. J. M. Speechley '61 Kottayam, '66 C. N. Institution, '66 Institution and Kottayam Mission, '73 Institution, '79 Bishop in Trevancore and Cochin. ✕

Revd. G. Mathen, The first native Missionary.

do. G. Mathen '65 Thiruvella,

do. J. Chandy '65 Thiruvella, Thallawady, '81 Kunnankulam, '63 Trichur, '65 Pallam, '86 Pallam,

Revd. J. Eapen (native) '65 Thiruvella, Mallapalli, '67 Kottayam,

Revd. A. Johnson arrived '83 Alleppy,

do. J. Wilson Kunnankulam and in charge Trichur 1866.

Mr. T. Lane arrived '62 Cottayam, '66 Asstt Master.

Revd. R. H. Maddox arrived '64 Mavelikara, '70 in charge Tiruvellah, '77 Chairman Northern Council, Alwaye District and Iterrancy, '81 Vice-chairman N. C. Council Kottayam & Pallam.

The Ven'ble Archdeacon K. Koshi (Native) '64 Olesha Pallam, '67 Kunnankulam, '70 Thalawadi, '73 Pallam, '74 Pallam Pastorate '79 Vice-chairman Northern Council, '85

Archdeacon of Mavelikarai and Vice-chairman of Council Kottayam Pastorate.

Revd. K. Chacko (Native) '66 Mundakayam Malekavoo, '72 Errecartta, '83 Pallam, '84 Chunganacherry, '87 retired.

Revd. Jacob Tharien (Native) '66 Mavelikara, '75 Puttenpully, '81 Mavelikarai, '83 retired.

Revd. K. Kuruville (Native) '66 Mavelikarai, '68 Cochin '74 Cochin Pastorate, '76 Kanuet, '81 Cochin Pastorate, '83 Secretary Kottayam Council, '85 Secretary Cochin Pastorate N. Council.

Revd. O. Mammen (Native) '66 Trichur, '67 Thiruvellah, '70 Mallapalli, '75 Kodawallanghi, '81 Chunganacherry, '84 Olesha, '86 Mavelikarai, and Mavelikarai Council.

Revd. J. Joseph (Native) '66 Kaneet, '69 Mavelikarai.

Revd. G. Curien (Native) '66 Cochin, '70 Pallam, '73 Thalawadi, '79 Vice-chairman Southern Council Thalawadi, '84 retired.

Revd. William Johnson arrived '67 Kottayam College Ag. '69 Thiruvella, '70 Alleppy, '77 England.

Revd. W. Hope arrived '67 Pallam, '70 Kunnankulam.

Revd. J. H. Bishop B.A. arrived '67 Kottayam, '69 College, '72-75 with Revd. W. J. Richards, '79 Europe, '81 Trichur, '83 Trichur Arpukarai and Kunnankulam, '85 Trichur and Kunnankulam, '88 on leave, '93 Tiruvellah Mission, '96 Kunnankulam Mission, '98 Trichur.

Revd. F. Bower arrived '67 Trichur, '70 Itinerancy, '72 Alwaye, '73 Kunnankulam, '75 in charge Trichur, '77 England, '79 Chairman Southern Council, Tiruvellah and Mission Districts, '85 Tiruvellah, '88 on leave, '89 Trichur Kunnankulam in charge, '92 Trichur, in charge Kunnankulam, '96 furlough, '98 Kunnankulam.

Revd. Willam Smith 14th December '68 Institution, '70 Trichur.

Revd. W. Bower arrived '68.

Revd. H. Wilkinson arrived '58 Trichur.

Mr. W. Moore '69 Kottayam Supdt. of Press.

Revd. A. S. Thoma (Native) '69 Olesha, '76 Cochin, '81 Olesha and Arpukara, '81 Secretary S. Council Mallapalli.

Revd. K. Koratha (Native) '69 Chunganacherry, '81 Kodawallanghi, '83 Olesha, '84 Thalawadi, '85 Secretary Mavelikaraya Council, Thalawadi Pastorate, '93 Arupukara, '96 Arupukara.

Revd. G. Tharien (Native) '69 Mavelikara.

„ T. C. Itty („) '69 Kodawallanghi, '74 Mallapalli, '83 Kodawallanghi.

Revd. M. Varughese (Native) '69 Elanthur in Mavelikaraya.

Revd. W. J. Richards arrived '71, '72 College with Revd. J. H. Bishop, '81 Kottayam Parish and C. N. Institution, '80 Bishop's Chaplain, Principal C. N. I and Model School Trichur, '82 England, '85 Diocesan Registrar, Alleppy Mission, '85 England, '86 Alleppy, '88 and Tiruvellah in charge, '93 Alleppy, '94 on furlough, '95 Alleppy, '98 in charge Alwaye Itenerancy.

Revd. A. Jacko (Native) '72 Melkavu, '76 Olesha.

„ W. Mitchell arrived '72.

„ P. M. Curien (Native) '73 Mundakayam, '84 Mallapalli, '96 Mallapalli, '98 Thalawadi.

The Ven'ble Archdeacon John Caley arrived '71 Tiruvellah, '73 and Mavelikaraya in charge, '77 Chairman S. Council, Mission Districts, '79 Europe, '82 C. N. Institution and Model School Arupukara in charge, '85 Ven'ble Archdeacon of Kot-

tayam in charge, C. N. I. and Model School, '85 C. N. Institution and Model School, '86 Alwaye Itenerancy, '88 Trichur and Kunnankulam, '92 on furlo', '94 Alwaye Itenerancy or '96 Industrial School Mavelikara, '97 Tiruvella Mission.

Revd. Chandapilla (Native) '73 Mavelikara.

„ Joseph Pothen Do. do.

„ Itty Cherian Do. Kodawallanghy.

„ P. Warghese Do. Puthenpally, '75 Katanam '81 Puthupally and Katanam, '83 Kunnankulam,

Revd. C. Thomas (Native) '75 Elanthoor Pastorate, '85 Olesha

Mr. M. Browne arrived '76 C. N. Institution.

Revd. A. F. Painter arrived '77, '78 Model School, '80 Alleppy, '82 Mundakayam, '93 furlough '94 Mundakayam, '86 Tiruvellah.

Revd. C. A. Neve arrived '79 Principal C. M. S. College, '91 on furlough, '94 Ag. Diocesan Registrar and Bishop's Chaplain, '94 Alleppy and Peermaad, '95 Alleppy, '96 Peermaad and Ettumanur Itinerancy.

Revd. W. Clark arrived '80 Mundakayam, '81 Alleppy.

Revd. P. P. Joseph (Native) '81 Alwaye Itinerancy, '83 Kandanadu, '88 Trichur, '91 Koottatukulam, '93 Kanam, '94 Puttupali, '96 Kattanam.

Revd. A. J. Jacob (Native) '81 Kannit, '88 Chungancherry, '91 Kunnankulam.

Revd. E. V. John (Native) '81 Karianoor, '83 Puthupally and Kattanam.

Revd. W. C. Kuruvilla (Native) '81 Melkavu, '96-97 Melkavu Pastorate.

Revd. A. Oommamen (Native) '85 Mavelikaray.

Revd. T. K. Joseph (Native) '87 Elanthur, '88 Kodawalanji, '93 Secretary M. Ch. C.

Miss. Baker arrived '66 Kottayam Boarding School and Day School.

Revd. Jacob Thompson B. A., arrived '88 Kottayam C. N. I., and Model School, C. M. S. College, '96 furlough.

Revd. A. J. F. Adams M. A. Principal arrived '90, '91 Kottayam College, '96 furlough.

Revd. E. Bellerly M. A. Vice Principal arrived '90, '91 Kottayam College, '94 Pallam Buchanan Institution B. School.

Revd. C. E. R. Romilly M. A. arrived '87, '91 Alwaye Itinerancy, '93 Kumaranallur H. Girls' School and Alwaye Itinerancy.

Revd. A. H. Lash '90, '92 Kottayam Buchanan Institution Boarding School.

Revd. Joseph J. Beauchamp Palmer B. A. arrived '91, '94 C. N. I. and Practising Branches.

The Right Revd. E. Noel Hodges, arrived '93, Bishop in Travancore and Cochin.

Revd. F. N. Askith M. A. arrived '94, Principal C. M. S. College Kottayam.

Mrs. Clark '98 Kottayam Boarding School in charge.

Revd. A. T. Thoma '85 Secretary Mavelikaray Pastorate.

Revd. C. Itti '85 Kodawallangi, '85 Kodawallangi Pastorate, '88 Tiruvellah, '96 Melkavu.

Revd. E. V. John '85 Puthupalli and Kattanam Pastorate '93 Olesha P. C. C.

Revd. C. Thomas '85 Elanthur, '86 Olesha P. Cottayam Council, '93 Thalawadi, '98 Puthupalli.

Revd. M. C. Chacko '86 Arupukara, '93 Puthupalli, '94 Mundakayam and Kanam, '96 Tiruvellah, '97 Peermaad and Ettumanur Itenerancy.

Revd. J. Chandy, '85 Trichur, Cochin Pastorate, Northern Council, '86 Pallam Cottayam Pastorate, Cottayam Council, '96 Chunganacherry, '69 Pallam.

Revd. O. Mammen, '85 Olesha Northern Council, '8. Mavelikara Pastorate, Mavelikara Council, '69 Mavelikara, Mavelikara Church Council.

Revd. K. Jaco, '85 Chunganacherry Pastorate, Northern Council, '86 Chunganacherry, Kottayam Council.

Revd. David '88 Kandanada.

Revd. T. Thoma '88 Elanthur P. M. C.

Revd. A. O. Mathai '89 Kannit P. M. C.

Revd. E. David '91 Trichur, '96 Assistant.

Revd. P. M. Wirghese '91 Chunganacherry P. C. C.

Revd. M. Nallathambi '92 Peermad, '94 Alleppy. Pir-made '96-97 Primade and Ettumanur Itenerancy'

Revd. T. J. Abraham '92 Assist., Cottayam P. C. C. '96 Puttupalli M. Ch. C. '98 Kodawalanji M. Ch. C.

Revd. T. K. Ninaw '92 Alwaye Itenerancy, '94 Meikaun, '95 Alwaye Itenerancy, '96 Mundakayam, C. Ch. C.

Revd. T. M. Mathan '92 Alwaye Itenerancy, '95 Chunganacherry P. C. C. '98 Kannit M. Ch. C.

Revd. M. C. Ponnuse '92 Mundakayam, '94 Assistant Mundakayam and Kanam.

Mr. P. M. Chacko '92 Secretary C. C. '93 Kanam Pastorate, Secretary C. C. '95 Kottayam C. C. '96 Arpukara C. Ch. C. '97 Secretary of Kottayam Council.

Revd. M. C. Thoma '93 Elanthur P. M. C. '96 Elanthur M. Ch. C.

Revd. M. P. Mathan '93 Kattanam P. M. C. '96 Kannit M. Ch. C. '98 Asstt. Alleppy.

Revd. A. Jacob '94 Asstt. Kunnankulam Mission.

Revd. K 'M. Mathai '92 Asstt. Alleppy, '94 Asstt. Alleppy and Peermaad, '95 Alleppy.

Revd. T. Koshi '96 Kunnankulam Mission.

Revd. T. K. Benjamin B. A. '96 Kottayam, Kottayam Church Council.

Mr. P. J. Abraham B. A. L. T. '97 Industrial School, Kottayam Secretary.

Revd. A. J. Pothan '97 Melkavu Mission Pastorate.

Revd. P. H. Samuel '97 Do. do.

XVIII.

(1) *Translation of a Proclamation by Dewan Soopyen Shangara Narrainen dated 7th Meenum 990 (1815) regarding the Inheritance of Christian converts and the dress of Christian women.*

Whereas Elavers, Shanars and such other castes in this country who have embraced Christianity, having solicited that they may be permitted to inherit and dispose of their property both moveable and immoveable according to the usage of that religion and that their women may be permitted to wear cloth over their bosoms as directed in the Christian Vedam the same was reported to Her Highness the Sovereign who passed a Neet that it should be allowed agreeably to that custom and that measures may therefore be adopted to carry the same into effect.

Notice is hereby accordingly given that permission has been granted to Elavers, Shanars and such other castes who have embraced Christianity that their children should inherit their property both moveable and immoveable; and that their females should wear cloth over their bosoms agreeably to the Vedams of their religion.

According to what is written above these people should conduct themselves.

(2) *Substance of the decree of the court of Palpanabapuram relating to the upper cloth dress worn by Christian women. Vakeel No. 177 dated 7th Vykasi 998 (1623).*

A complaint was lodged against some Christians under their heathen names as Shanars for not paying the arrears of their toddy rent and for their women wearing upper cloths, when it was decreed that they are to be fined in consequence of their Shanar women wearing upper cloth, An appeal being made to this as there was a proclamation allowing the Christians to wear an upper cloth, then the Court writing to the Revd. Mr. Mead to enquire if these people were Christians and if the religion required them to wear the upper cloth, and he having replied that the Shanars, Parayars and such other caste women as have embraced Christianity ought to wear an upper cloth for the sake of decency when they go to the fairs, markets and other places, and that they were instructed to do so, and that it ought to be so ordered agreeably to Christianity, It was decreed that Shanoo Nalencootty &c., have no occasion to be fined but for the other complaints lodged against them. The decree was despatched and returned in order to make a *final* decision whether it is lawful to demand the arrears when there is a proclamation made that the arrears up to the 96th year are to be forgiven: accordingly when examined, it was seen that the arrears of toddy rent amounting to fanams 510 was due by the Christians up to the said year, and as it is not lawful to demand the amount, the court has decreed on the 26th of Avany 1000, for the other complaints as above resolved, and an order has been sent on the 4th of Alpasy to have this decree executed.

(Signed by the Judges and Shastree).

(3) *Translation of a Proclamation exempting Christians from compulsory duties connected with Pagodas, Moorjebam and other Hindu religious festivals and Devasam work, dated 16th Margali 991, (1815).*

Though orders have been lately given by the late Dewan Ummany Tamby and the late Colonel publishing that no one should molest or take any of my Protestant Christian subjects for doing any duties relating to Pagodas and temples, yet the Christians have petitioned me upon their grievances, saying that they are compelled by the Sirkar Officers to do duty to *Moorajebam* and *Ootoovaga* (முறைசெபம், ஊட்டுவகை) and to deliver *Koalmudel* (கொள்முதல்), and that by doing these kinds of services, they dishonour their religion.

Therefore as I think it convenient to permit every nation to walk according to their religion, and as the doing of duty to *Devastoms* (தேவஸ்தம்) and doing duty to *Moorajebam* and *Ootoo-Adianderam* (ஊட்டு அடியந்திரம்) being very similar, I hereto declare that Christians should not be constrained to do duties for the abovesaid purposes nor to any except those that relate to Sirkar works.

Moreover I declare that the Officers will oblige those Christians who have obtained freehold lands to do duties as the others of the same rank, but if they are unwilling to do, the Tahsildars are to take Certificates from them and send both the Certificates and the man to Huzoor Court when their lands will be taken from them and given to others that are willing.

(Sign Manual) Parbattee Bauhee,

The most Charitable

Queen of Queens

16th Margaly 991. and Worshipper of Palpanaba.

(4) *Translation of an Order from Colonel J. Munro Resident Dewan to the Sarvadiciariacars of Trevandram and Neiyattangurri Taluq dated Quilon the 19th of Dhanoo 988 (1812).*

I have heard that the women of Elaver and such like castes who have embraced Christianity have been prevented from covering their bosoms; but as I have granted my permission to the women converted to Christianity to cover their bosoms as obtains among Christians in other countries, you will take steps that there be no obstacles put to the women converted to Christianity wearing cloths over their breasts.

From Colonel J. Munro Resident (as Dewan) to Triomagumpidicha Pillai of Neiyattangurri Taluq dated 10th of Vrichugam 989.

That although orders have been issued permitting the women of Elaver and such like castes who have embraced Christianity to wear cloth over their bosoms, that four persons who have been exempted from doing the Sirkar duty and attached to that of the Church; and that the persons converted to Christianity should not be called upon for the duties connected with Coicul; I have been told that contrary to these orders they are now oppressed, I therefore enclose a copy of the same; and should the like occur in future you shall be sent for to this place and punished.

(Sigd) J. Munro.

As Dewan.

To the Tannah Naigues of Neiyattangurri Taluq order dated 10th Vrichugam 989, containing the same as above.

(5) *Proclamation issued by Her Highness the Ranee of Travancore dated 16th Dannoo 991. (1815-16) exempting Syrian Roman*

Catholics and other Christians from Ooliam duties connected with Heathen Temples, and supplying provisions to Ootreperahs.

Whereas formerly by an order from the late Dewan Woomany Thamby and subsequently by a Proclamation with an order from the Colonel having been published, directing not to require the Mapoolaymars and Margagars (Syrians and Romans and other Christians) &c, persons to perform duties connected with Heathen Temples and to furnish provisions, and complaints now having been made, that it was of much grievance to the Mapoolaymars and Margagars to furnish provisions for the Moorajebam festival and the public victualling houses, that it much interfered with their religious duties and in opposition to their religion. As the Moorajebam and Pagoda festivals are alike, and as it is proper to protect every person in his religion, Hereby it is proclaimed, that the Mapoolaymars and Margagars and every one under that denomination be exempted from Sirkar Ooliam duties and not called upon to furnish provisions, to the Pagodas public victualling houses, and the Moorajebam festival. Such of the Mapoolaymars and Margagars holding Virtee lands shall alone be called upon to perform Sirkar Ooliam duties in the manner as other persons are who hold Virtee lands: should they not be disposed to do so, and as orders have already been sent to the Thasildars to obtain depositions from such persons and send them down to the Huzzoor, in such cases arrangements must be made to let out their lands to others and have the Sirkar Ooliam duties performed by them.

(6) *Letter of Colonel Munro, to the Most Reverend Mar Thoma Metran dated 22nd Phanoo 991 informing him that Christians are exempt from duties connected with heathen temples &c.*

I forward herewith a Proclamation under the signature of Her Highness the Ranee of Travancore, fully exempting every person who is a follower of Christ's religion from all duties connected with heathen temples, public victualling houses, besides requisition of whatever nature on account of heathens, contributions of all descriptions, furnishing provisions and Sirkar Ooliam duties, which I request you will have published in all parts subject to your Diocese. In the event of any of the Sirkar officers or any other person acting in the least contrary to the tenor of this proclamation I request of you to inform me of the same immediately.

(7) *Huzoor Order of 996. M. E. (1821) that Christians holding Virulhi lands should perform Ooliam duties. Royasom Department No. 21,718.*

From Vencata Row the Dewan of Travancore to the Tasildar of the Quilon District dated 21st Mithunum 996.

Having heard that in consequence of the proclamation dated 16th Dhanoo 991 exempting the Syrians and Romans from Ooliam duties that even the Mapoolaymars holding Virtee lands refuse performing Ooliam duties, and that much delay has thereby been occasioned, and as the Moorajebam &c, ceremonies have commenced, I represented these difficulties to the Resident, who told me that he had written to the Metran and the Vicar General of Verapoly, and received their answers stating, that Mapoolaymars holding Virtee lands ought to perform Ooliam duties and such as were not inclined to do so, to assume their Virtee lands and give them out to others, wherefore the Resident has desired, hereafter to call upon the Mapoolaymars holding Virtee lands to perform Ooliam duties in like manner as the Nairs and such as are unwilling to do

so, to assume their lands and make arrangements for others to do the duties. Consequently on receipt of this order you will summon the whole of the Mapoolaymars holding Virtee lands in your district, and require them under kychit to perform Ooliam duties and provisions, and such as are unwilling furnish a particular list of them to the Huzoor when an order will be sent to have their lands given out to others ,

(8) *Translation of a circular order from Colonel Munro, Dewan, dated at Baleamporam the 7th Yedavam in the year 989. (1813) regulating the dress of Christian women.*

It having been complained by the Pidagacars, that the women of Ealavers, Shanars and others of this description in this country wear cloths over their bosoms, a practice which never has been in use formerly and that in consequence of the said dress having been assumed, the difference between one and the other caste cannot be known, and everything is allowed to be polluted, you are hereby therefore directed to take measures that no women of Ealavers, Shanars and others of such description are ever allowed to wear cloths on their bosoms as the Nayar women, and that they (the former) are not prevented at the same time from wearing jackets called coopayam like the women of Christians, Shonagas and Moplas.

(9) *Translation of an order from Dewan Soopyen Shungara Narayan to the Tasildar of Kulkolam North District dated 13th Meenom 990. (1815) relative to the inheritance of Christian converts.*

The Ealavers, Shanars and others of these descriptions in this country who have embraced Christianity having petitioned for permission that their children should inherit their property, I had the honor to report the circumstances to Her Highness

the Rancee, and having received a neet directing the necessary arrangements to be made to this effect as every caste is to be treated according to their respective usages, I send herewith a proclamation prepared for that purpose, which you will publish by beat of Tom Tom in every moory and in every curray, affixing the proclamation in a conspicuous place, taking measures at the same time that it is duly attended to.

ENCLOSURE.

Translation of Proclamation issued by Soopayan Shungara Narayan the Dewan of Travancore under date the 7th Meenam 990.

Whereas Ealavers, Shanars, and such like castes in this country who have embraced Christianity having solicited that their children may be permitted to inherit their property, it was made known to Her Highness, who has passed a neet that it should be allowed accordingly, as the said castes are to be treated according to their respective usages.

Notice is hereby therefore given that permission is given to Ealavers, Shanars, and such other castes who have embraced Christianity that their children should inherit their property, and that all the above said persons are to act accordingly.

(10) *Translation of a proclamation by Her Highness the Rancee of Travancore dated 1st Kartigay 990. (1815) abolishing polltax and other unjust taxes from the poor classes.*

It being proper as well as my intention that all the people should be treated according to their respective religion, that every one should be happy and prosperous without any grievance, and that the country should flourish under my protection, with the promotion of justice and charity, and where, as it having been found that several taxes called Tallarah, Vullarah, Kettylacom, Valapadevoo &c, are levied upon the

poor classes, Ealavers, Shanars, Washermen, Cavady, Moo-kaver, Pariar and Polayar from 926 and 930, the people in consequence being reduced to poverty, there being no such taxes upon the poor people of low class in other countries, and it not having existed in this country previous to the year 926, and it being unjust to collect these taxes from the people, if there be any regard for the good of the people and for justice, Notice is hereby given that the taxes of the above description upon Ealavers, Shanars, Washermen, Cavady, Moo-kavars, Pariars, Polayars are hereby discontinued from this day, with such arrears as are due up to the present date.

The offices of Tundanmars, Panikenmars, Nadanmars, Arraeanmar, Vattacaraycarenmars, Porenbenmars, having been granted to certain persons, and those persons having been much oppressive and injurious to the people of the said castes, these offices are all discontinued on the present day, and having given my orders that the persons who held the offices above enumerated, are not to oppress the inhabitants on any account whatever, and that the servants of the district do only cause the Sirkar *oolcam services* to be performed directed by *the inhabitants*; all persons are hereby required to give due obedience to the subject of this proclamation.

In case that any one be found guilty of having acted contrary to this Proclamation, and that the persons who held the offices of Tundanmars, Panikenmar, Chanamar, Nadaanmar, Arreanmar, Modulputtoocarenmar, Vattacaraycarenmar, Porenbenmar, be found to have any way oppressed the inhabitants, will certainly be liable to a severe punishment.

The tax called Shettoo pautum having hitherto been collected in the torum department, on being surveyed by the district servants, shall hereafter be placed under the superin-

tendance of the Revenue Department, and be collected by the servants of the Districts.

Having been informed that the inhabitants are not attentive to take care of the pepper vines already planted, and also not properly inclined to increase the plantations of it in consequence of the price paid at 7 fanams a toolam being insufficient to their labour, orders are given to make an addition of 3 fanams, so that the price per one toolam may be 10 fanams from the commencement of the year 990—it is hereby expected that all the inhabitants would be encouraged under this indulgence to increase the plantation of the pepper vines, and also to take care of what is already planted. If anybody neglects the fulfilment of this order they will be punished, and those who may be vigilant shall be treated with respect.

(11) *Translation of a Proclamation by Her Highness the Ranee of Travancore dated 25th Kartigay 990, raising the wages of coolies of poor classes carrying Sirkar loads from one to two chuckrams per cadam.*

Having been informed that Ealaver, Moocavar, Shanar &c., persons employed in taking the loads or Sirkar baggages are only paid at the rate of one chuckram per 1 or 1½ cadoms, Whereas it being proper that just hire should be paid to the people taking the baggages from one to another place, according to their labour, and the present rate of hire being too low, Notice is hereby given that all persons carrying the loads of Sirkar baggages, shall be paid at the rate of two chuckrams per cadom, and that they shall receive it accordingly.

(12) *Translation Proclamation by Her Highness the Ranee dated the 23rd Tye (Makaram) 1004 corresponding with the 3rd February 1829, putting numerous restrictions on the dress of Christian women, the building of places of worship &c. (For full particulars Vide Part III).*

Whereas some disturbances have taken place in the Kalcolum Yeraniel, and Velavancode districts between the Shanars and Nairs originating in a pretension of the women of the Shanars to wear the upper cloth contrary to orders and ancient customs, and in a refusal of that caste to perform the Sirkar oolium work required of them in common with other inhabitants, I deem it proper to publish the following Proclamation:

First, As it is not reasonable on the part of the Shanarwomen to wear cloths over their breasts, such custom being prohibited, they are required to abstain in future from covering the upper part of their body. An order (circular) had been issued on the 7th Edavam 989 to all places prohibiting the Shanarwomen of the families of such Shanars as may have embraced Christianity from wearing cloths over their breasts, and requiring them to substitute for these the kupayam (a kind of short-bodice used by other Christians and by Mahomedan Native females) but with regard to their (the Shanars') allegation as an authority for wearing cloths over their breasts that a decree had been passed subsequently by a Law Court permitting the Shanarwomen on the contrary the use of cloths on the upper part of their body, such a decision since if it be admitted as establishing a rule, it would be in direct contravention of the order alluded to, cannot but be considered as invalid. Therefore the order referred to is hereby republished to be held as a document (or authority) in this respect.

Secondly, The Shanars and all connected with them who might have embraced Christianity are without exception required to perform oolium duties in common with the rest of the inhabitants. It is however commanded that Christians of whatever denomination shall not be required to perform duties on Sundays nor caused to render any service appertaining to the Devasam and Thingul.

Thirdly, The inhabitants of our country are permitted without opposition to embrace whatever religion they may be inclined to adopt, however, Christians of whatever denomination and all the individuals are not permitted to act towards persons of higher castes contrary to the usages of their own castes before they become Christians. It is hoped that honest persons of all classes will avoid every dispute in regard to religion. Moreover as the Christian religion is one which inculcates humility and obedience to superiors, it is expected that those who have truly embraced that religion will behave themselves as properly as other well disposed people without opposition to the existing rules and customs.

Fourthly, But while We are thus ready to afford to all Our subjects without distinction every facility to follow their respective religion and to celebrate rites of the same in a regular manner we cannot allow our people of whatever caste or sect to erect pagodas, Churches, Chapels and Schools, Mosques or other places of worship *without regular permission* on the application of the parties through the Sirkar officers; when all such applications will be duly considered and such spots fixed on as shall not occasion inconvenience to other castes.

Fifthly, As it appears of late certain Shanars and others of the same caste who have embraced Christianity proving

refractory to the Sirkar authorities, make it a practice to prefer their complaints irregularly elsewhere, It is now notified that as there are no other tribunals in this country besides those appointed by us, whenever any person or persons of whatever caste and religion may have any just grievances or complaints to be represented they shall prefer the same to the Sirkar officers, whose duty it will then be to afford the parties redress, and in the event of such grievance or complaint not being redressed by those officers, the parties shall prefer the same to the courts, and eventually, if necessary to ourself since the tribunals are bound to treat all the inhabitants alike.

Sixthly, If any of the Sirkar officers oppress or otherwise ill-treat any inhabitant, the matter will be heard and redressed by the Courts and Ourself, and should it be established in the course of investigation that the Sirkar officers have been guilty of any irregularity or injustice, they will be duly visited with punishment, and declared unworthy of holding any public appointments.

Seventhly, As all persons having complaints will perceive from the premises hereof which are the tribunal or tribunals, to whom they shall have recourse for the hearing and settlement of their complaints, persons committing outrages (on the plea of ill-treatment or oppression) shall be punished adequately to the nature of their offences, because no clemency can be exercised towards persons disturbing the peace of the country.

The above shall be duly noted and acted up to by all persons.

(Sign Manual).

(13) *Translation of the Proclamation of 2nd May 1890, re-publishing Sec. 4 of the Proclamation of 1829.*

Whereas Section 4 of the Royal Proclamation dated 23rd *Magarum 1004*, February 1829, enjoins that no Christians and Mohamadans can erect Churches, Mosques and places of worship &c, in this state, and whereas the said Proclamation has not yet been cancelled by another Proclamation and is still in force, and whereas it has come to the notice of His Highness, that some persons contrary to the above Proclamation, and without permission erect Churches, and raise unnecessary objections, and whereas the Sarvadikariakar has written in his letter dated 12th *Medom 1065*, 23rd April 1890, that His Highness has commanded that the above Section 4 of the Proclamation of 1004 should be re-published in the Gazette for general information and in order to prevent recurrence of violations of the above Royal Proclamation.

Section 4 of the Prolamation is here under annexed:—

(Signed) T. Rama Row,

21st *Medom 1065*.

Dewan.

2nd May 1890.

(14) *Dewan's letter directing that Native Christian converts need not give any information regarding their castes in the Census operations.*

TRIVANDRUM,

17th January 1875.

MY DEAR SIR,

In reply to your Demi-official of the 12th Instant, I beg to inform you that the Census agency has been directed not

to insist upon Native Christian converts to furnish information with regard to their castes.

It is far from my wish to make the entry under the caste column compulsory if it is so painful to such a large class of our population.

I beg to send herewith a copy of the "General Instructions" as I learn from your note that you have none at hand.

I remain &c.,

(Signed) A. Seshiah Sastri,

Dewan.

To]

G. A. Ballard, Esquire,

British Resident in Travancore.

(15) *Circular directing that caste designations of Native Christian converts should not be demanded in public documents.*

NATIVE CHRISTIANS. It having come to the notice of Government that some officers when they have to record the names of Christian converts who appear before them in connection with cases in which they are concerned, unnecessarily insist upon such converts giving their former caste designations besides their Christian names, it is hereby directed that no public officer shall demand of any Christian convert the caste to which he belonged except when such is relevant to the case or other matter in question and that in all public documents such as tax receipts &c., in which the names of Christian converts have to be written it is sufficient to enter their Christian names together with other usual particulars such as place of residence, trade, or calling.

(Circular No. 21 of 1887).

OBSERVANCE OF SUNDAY. Enquiries not of an emergent nature, wherein Christians are concerned should not be held on Sundays.

(Extract from Mr. Krishna Row's Revenue Manual).

(16) *Circulars making Roads and Markets, Cutcheries Courts and other public places open to Poliaris and other humbler classes.*

NOTIFICATION.

Whereas it has been brought to the notice of the Sirkar that the Proverticar of Puttom Adhigaram has notified by tom-tom prohibiting Puliaris from using the road leading from the Cantonment to Oolloor on certain occasions; and whereas such notification is quite unauthorised and improper, and for which the said Proverticar has now been dismissed from the service; it is hereby notified to all that the road in question is open to all classes of people at all times.

Huzur Cutcherry,
26th Punguni 1045,
April 1870.

}

Dewan. Sir T Madhava Row.

There being reason to believe that Poliaris and other humble classes of the population still find difficulty in getting free access to the public courts and **cutcheries** and are not unfrequently obstructed in the use of the public **high** ways and markets, His Highness' Government deem it necessary to **call** the attention of all public officers to an order issued from the Huzur on this subject on the 26th Punguni 1045 and to impress upon all concerned that the Courts and Cutcheries of the State and all public and **market** places are open alike to all classes of His Highness' subjects without distinction of creed or caste, and that no man shall be allowed to hinder another from the free use of them on any ground whatsoever, such hindrance being an unjustifiable interference with the liberty of the subject and calculated to defeat the impartial administration of justice.

Any public officer who may be found to deny free access to himself on business, to any section of the population and who may not personally receive or hear petitions from any person or conduct investigations into cases in the presence and within the hearing of the parties concerned, on the ground that such persons are of low caste, will be visited with the severest displeasure of Government.

Huzur Cutcherry,
Trivandrum,
21st July 1884.

(Signed) V. Ramiengar,
Dewan.

Gazette dated 29th July 1884, (15th Aug 1884), No. 31 page 718.

(17) *Royal Proclamation, regulating erection of places of worship, dated 13th Vrichigom 1074, (27th November 1898).*

Whereas it is necessary to regulate the erection and use of new places of Public Worship, We are pleased to declare as follows :—

1. This Proclamation shall come into force on the 1st Makaram 1074.

2. Proclamation dated 23rd Makaram 1004 is hereby repealed.

3. "Place of Public Worship" means a place of Public Worship as explained in section 182 of the Travancore Penal Code (Regulation I of 1074).

4. No place of Public Worship shall be newly erected nor any existing building be converted into a Place of Public Worship without the permission of Our Government in writing.

5. Every application for permission to build a place of Public Worship or to use an existing building as a place of Public Worship should be made in the Form A hereunto annexed, and presented in person or by a duly authorised agent to the Dewan Peishcar of the Division within which the site on which it is intended to erect such place of worship or the building to be converted into a place of Public Worship, is situated.

6. Immediately on receipt of such application, the Dewan Peishcar shall issue a notification in the form B, hereunto annexed; copies thereof shall be affixed in a conspicuous part of the Property and Division

Cutcheries and also be published by beat of tom-tom in the village or Proverty in which the site or building is situated, calling upon those who may have any objection to the grant of the application, to appear before him or if expressly so ordered in the notification, before the local Tahsildar, within a week from the date of the publication of the notification and file their objections, if any, in writing. Objections received after this period will on no account be entertained. Should no objections be filed within the date fixed, the records should forthwith be forwarded by the Tahsildar to the Dewan Peishcar and by the Dewan Peishcar to the Dewan within 30 days at latest from date of receipt of application.

7. When objections shall have been entered, a day shall be fixed not later than 10 days from the date of receipt of such objections, for hearing the same. The applicant and objectors shall be required to appear on that day either before the Tahsildar or the Dewan Peishcar. If a local enquiry would facilitate speedy disposal, it shall be the duty of the enquiring officer to make such local enquiry in presence of both parties or such of them as may appear within the said time. In cases where the objections are heard or local enquiry is held by the Tahsildar, he shall submit the necessary papers to the Dewan Peishcar with his opinion so as to reach him without fail within one month from the date of the receipt of the application. The Dewan Peishcar shall submit to Government the application and the records of enquiry made, if any, with his opinion so as to reach the Dewan at the latest within 45 days from the date of the receipt of the application.

8. The Dewan shall communicate to the applicant the decision of the Government and in case of refusal the reasons for the same. If within 60 days from the date of the presentation of the application to the Dewan Peishcar the applicant receives no order either refusing or granting the permission solicited, he shall notwithstanding anything said in para 4 be at liberty to proceed to erect the place of worship or to use it as such.

Sign Manual.

APPENDIX XIX.

List of Proclamations relating to Churches, &c.

Proclamation dated the 21st Vrichigam 987 prohibiting the sale and purchase of slaves contrary to the usages of the country and the levying of tax on them.

21st Vrichigam 987.
December 1811.

Proclamation dated the 1st Karkadagam 990 informing that Poll tax and rent on fishing nets were abolished.

1st Karkadagam 990.
July 1815.

Proclamation from Her Highness the Ranee dated the 16th Dhanoo 991 notifying that all ryots possessing Vritty lands should render the usual *Oolium* services to the Sircar and excepting the Syrian and other Christians from performance of *Oolium* duties to Devasoms.

16th Dhanoo 991.
December 1815.

Proclamation from Her Highness the Ranee dated the 21st Makaram 991 requiring the submission of the Syrian Christians to the control of Mar Dionysius the Metropolitan.

21st Makaram 991.
January 1816.

Proclamation dated the 26th Dhanoo 992 proclaiming Mar Philoxenos, a Metropolitan vice Mar Dionysius deceased.

26th Dhanoo 992.
January 1817.

Proclamation from Her Highness the Ranee dated 8th Makaram 992 permitting all classes of the inhabitants and merchants to have their houses tiled.

h Makaram 992.
8 January 1817.

- Proclamation from Her Highness dated the 22nd Dhanoo 993 sanctioning the administration of Mar Dionysius in consequence of the ill-health of the Metropolitan Mar Philoxenos.
- 2nd Dhanoo 993.
January 1818.
- Proclamation from Her Highness dated the 16th Coombum 993 notifying that the Moodelees and Ambalacars of Nanjinaad are deprived of all the honorary privileges enjoyed by them.
- 16th Coombum 993.
February 1818.
- Proclamation dated 30th Coombum 993 installing the Right Revd. Don Fre Thomas de Noronha Bishop of Cochin.
- 30th Coombum 993.
March 1818.
- Proclamation from Her Highness dated the 10th Meenam 993 notifying that the practice of the Elavars of Thovala and 4 other districts exacting and appropriating money on the plea of their being chiefs of the above places has been discontinued.
- 10th Meenam 993.
March 1818.
- Proclamation from Her Highness dated the 19th Medum 993 permitting Sudras, Elavars, Shanars, &c., to wear gold and silver jewels agreeably to the usages of their respective castes.
- 19th Medum 993.
May 1818.
- Proclamation from Her Highness dated the 8th Cunni 994 notifying that as an intimation has been received that the Bishop of Cochin has assumed possession of the New Church and others under the jurisdiction of the Vicar
- 8th Cunni 994.
September 1818.

Apostolic of Verapoly, the parishioners of those Churches are required to place themselves in obedience to the former mentioned Prelate.

Proclamation dated the 22nd Makaram 994, notifying that the 4 churches situate at Cottayam Chunganacherry, Alleppy and Paravur respectively are placed exclusively for the use of the Roman Catholic congregations of those places.

22nd Makaram 994.
February 1819.

A Proclamation from Her Highness dated the 1st Karkadagam 994 requiring that all Foreign carpenters residing in Travancore shall before the 30th of the above month produce before the appeal Court the documents held by them for the honorary privileges granted to them and have the same registered there.

1st Karkadagam 994.
July 1819.

A Proclamation from Her Highness dated the 21st Chingam 995, notifying that the fees denominated Ketiluckam, Errailuckam, and Manjacoboolianluckam, hitherto levied from the people of the Chetties and other castes, have been abolished.

21st Chingam 995.
September 1819.

A Proclamation dated the 4th Canni 997 requiring that the Shanar converts to Christianity of Nanjinaad should Sunday excepted, always attend to Oolium duties with the exception of those relating to Pagodas.

4th Canni 997.
September 1821.

A Proclamation from Her Highness notifying that duty is discontinued on rice and paddy imported by the merchants for consumption in Travancore.

A Proclamation from Her Highness dated the 10th Medum 997 notifying that if the ryots do not obtain redress in the complaints preferred by them to the different District Officers they may bring the same to the notice of the Resident and other authorities.

10th Medum 997.
April 1822.

A Proclamation from Her Highness under date the 2nd Makaram 998 publishing the appointment of the Most Rev. Don Fre Paulo de Santo Thomas de Aquinos, Archbishop of Cranganore and Acting Bishop of Cochin and requiring the Catholic community in Travancore to give due obedience to that personage.

2nd Makaram 998.
January 1823.

A Proclamation from Her Highness dated 30th Makaram 998 prohibiting every interference with the Ecclesiastical matters appertaining to the most Rev. Archbishop of Cranganore, the Right Rev. the Bishop of Cochin, and the Right Rev. Vicar Apostolic of Malabar Verapoly.

30th Makaram 998.
January 1823.

Proclamation issued by Her Highness the Ranee on the 8th Dhanoo 999 prohibiting all molestation on the part of the several churches against the inhabitants and keeping fetters within the Churches wherewith to annoy the people.

8th Dhanoo 999.
December 1823.

Proclamation issued by Her Highness the Ranee on the 10th Makaram 999 notifying that if fetters or any other instruments of punishment as above proclaimed be found with

10th Makaram 999.
January 1824.

any person a fine of 700 fanams will be imposed upon him for such irregularities.

Proclamation dated 6th Meenam 999, purporting that as the priests residing at Anjengo have not paid taxes the lands &c. registered in their names would be disposed of by auction.

6th Meenam 999.
March 1824.

Proclamation from Her Highness the Ranee dated 30th Meenam 999, notifying that the Right Rev. Fre Manoel D'Sancto Joaquim Neves has been proclaimed Ecclesiastical Governor of Cranganore and Acting Bishop of Cochin.

30th Meenam 999.
April 1824.

Proclamation issued by Her Highness the Ranee on the 11th Coombum 1002 notifying that by the sanction of the British Government the Most Rev. Fre John De Porto Peixoto (Peshoto) is installed Metran of Cranganore.

11th Coombum 1002.
February 1827.

Proclamation issued on the 21st Makaram 1004 notifying that if the inhabitants of Calcoolam and other districts have any complaints they are called to lay them before the Dewan.

21st Makaram 1004.
February 1829.

Proclamation issued by Her Highness the Ranee on the 23rd Makaram 1004 containing rules for the guidance of the Shanars residing in Calcoolam, Erniel, and Vellavancode in their behaviour and putting restrictions on the dress of Christian women, the building of places of worship, &c.

23rd Makaram 1004.
February 1829.

Proclamation issued by Her Highness the Ranee on the 30th Coombum 1004 relative to the nomination of Mar Dionysius as Metran.

30th Coombum 1004.
March 1829.

Proclamation issued by Her Highness the Ranee on the
 10th Medum 1004. 10th Medum 1004 notifying that Her
 April 1829. Highness has delivered over charge of
 the Government to His Highness the
 Rajah. Both the British Resident and His Highness the
 Rajah also issued their respective Proclamation on the
 subject.

Proclamation issued by His Highness the Rajah on the
 3rd Coombum 1007. 3rd Coombum 1007 relative to the elec-
 February 1833. tion of a Metran over the Christians of
 the Diocese of Verapoly.

Proclamation dated 6th Makaram 1010 notifying that
 6th Makaram 1010. Christian converts from the Shanar caste
 January 1835. of Nanjinaud should be required to work
 in excavating tanks there except on
 Sunday.

A Proclamation by the Dewan dated 29th Margaly
 1023 relative to the dispute between
 29th Margaly 1023. the Syrian community and their Metro-
 January 1848. politan.

A Proclamation by His Highness the Rajah No. 249,
 dated the 15th Karkadagam 1027 stat-
 15th Karkadagam 1027. ing that the Patriarch of Antioch has ap-
 July 1852. pointed Mar Athanasins as Metropolitan
 and that all Syrian Christians should subject themselves to
 him as such Metropolitan.

A Proclamation by the Dewan dated 15th April 1853
 15th April 1853. regarding the marriage ceremonies of
 Christians in Travancore.

A Proclamation by His Highness the Rajah dated
 30th Canni 1029 30th Canni 1029 regarding the eman-
 September 1853. cipation of slaves in Travancore.

A Proclamation by His Highness the Rajah dated 24th
 Thoolam 1030 notifying that the Right
 24th Thoolam 1030. Rev. Fre Carlos Jacinto is appointed
 November 1854. Pro-Vicar Apostolic of Quilon.

A Proclamation by His Highness the Rajah dated
 12th Mithunam 1030. 12th Mithunam 1030 notifying the abo-
 July 1855. lition of slavery.

Order of the Court of Directors dated 13th May 1857
 13th May 1857. upon a representation of Mar Stephenos
 enforcing strict neutrality in religious
 affairs and stating that the members of the Syrian Church
 were at liberty to recognise the claims of any ecclesiastic of
 their own choice.

Dewan's Circular Order No. 2455 dated 3rd Coombam,
 1038 (1862) to the Tahsildars and other
 3rd Coombam 1038. officials of the State censuring the ac-
 February 1862. tions of Mar Koorilos as clandestine and
 notifying that any breach of the peace resulting from the
 interference and persistence of that dignity would be severe-
 ly taken notice of : and that any persons who are unwilling
 to follow Mar Athanasius should build Churches of their
 own or appeal to Civil Courts.

Proclamation by His Highness dated 23rd Coombam 1051
 notifying that the Proclamation of 15th
 23rd Coombam 1051. Adi 1027 was not to be considered as in
 4th March 1876. any way precluding the entertainment
 and decisions by the ordinary Courts of Law of any ques-

tions as to the rights in or ownership to any churches or property connected therewith or as to the power of appointment or removal of officers connected therewith. Beyond maintaining peace and good order the Sirkar will avoid all connection with appointments in the Syrian Church. Parties should seek any remedies they are entitled to through the established Courts of the country.

Dewan's Proclamation dated 21st Medum 1065 reviving
 21st Medum 1065. and re-publishing Section 4 of the Pro-
 2nd May 1890. clamation of 23rd Magaram 1004 (1829)
 regarding building of Churches and
 other places of worship.

Proclamation by His Highness dated 13th Vrichigam
 13th Vrichigam 1074. 1074 regulating erection of places of
 27th Nov. 1898, worship.

ERRATA.

PAGE.	LINE.	FOR.	READ.
1	4	this century	the nineteenth century
5	1	performed	formed
	8	peaceable	peaceful
7	4	delapidated well near	dilapidated well close by
8	30	went	were
9	5	silve	silver
14	9	graceful feelingly	gracefully and feelingly
20	14	anecdote	anecdote
	21	Balsom well	Balsam Well
22	10	advisibility	advisability
24	25	showing	showing him
25	20	head	heads
26	15	the thirty	thirty
28	2	leaving	remaining in
28	8	resolution to	resolution was to
29	13	far	far off
	18	Like	Just
36	20	is that	is it that
43	27	they*	<i>Vide p. 44, foot note</i>
56	8	in	on
	28	insurructions	insurrections
68	6	labour entered	labour ; and entered
74	22	above night	same night
78	7	Smee and Handley	Smee, Handley and
79	8	waiting	awaiting
	9	Bolghatly	Bolghatty
80	7	chilren	children
94	28	Idolatory	Idolatry
96	15	were	was
97	5	permanet	permanent
101	11	planting Mission	planting a Mission
	16	previleges	privileges
106	10	them	then
108	29	ulierior	ulterior
109	31	strange is	strange it is
114	6	charactise	characterize

PAGE.	LINE.	FOR.	READ.
114	9	villinously	villainously
118	10	in 17th	on the 17th
	22	deperate	desperate
125	18	themselves on...before	{ themselves in the moun- tains for...days; and just 3 days before
127	28	Church no doubt	Church
130	14	and Col. M.	and even Col M.
135	21	sitting on	sitting in
138	9	I am only	I only
	10	Vide p. 105	<i>omit</i>
	15	Vide p. 107	<i>omit</i>
140	19	turbulant	turbulent
145	9	cleaned	cleansed
	17	canals	canal
146	2	of moral	moral
	15	county	country
148	9	such a	<i>omit</i>
	30	This and such	Such and similar
153	30	Dewan	the Dewan
154	27	other high castes	high castes
156	3	in	during
	9	many long	three
165	29	organided	organized
175	11	or 6	, and 6
178	9	were be no	were no
182	6	beneficial	benevolent
201	1	trtrumphs	triumphs
	3	will be	be
203	2	of a fatherless	of fatherless
204	24	once chided	once he chid
205	16	chided	rebuked
220	13	at one	at once
222	13	his cousin	<i>omit</i>
226	11	fail	fall
229	11	conversion power	conversion, the power
258	21	grant	grants
263	16	a of	of a
270	7	deligently	diligently
291	23	babtize	baptize

PAGE.	LINE.	FOR.	READ.
298	8	populace	populous
306	7	confind	confined
	21	had	which had
	23	held, to meet	held. This was done to meet
337	29	resorted	retorted
358	4	nineteeth	nineteenth
364	20	vigorously	so vigorously
368	7	have	had
374	24	has	had
379	16	in	during
389	17	disign	design
396	29	loss	laws
397	3	detered	deterred
	12	is	was
398	11	Person	Parson
400	20	columniated	calumniated
412	15	have	had
414	11	safety	safely
415	29	always he	always be
419	28	warms	warns
420	31	ought have	ought to have
421	27	on	no
427	2	have	had
429	30	Christian	Christians
431	19	reliance	reliance
436	13	Protestants	Protestant
	21	congregation	congregations
437	31	of a	of
439	22	institution	institutions
440	7	Instittion	Institution
444	32	in the	on this
446	29	lead	led
448	22	sailed	sailed from
449	15	to that	at that
	16	adapted	adopted
464	14	this feeble	this be feeble
466	12	Book	Book of
474	13, 17	efforts	efforts
477	33	what	the
480	22	superintendent	superintendence

PAGE.	LINE.	FOR.	READ.
	28	all this	all his
488	5	children but	children ; yet
489	13	he was quite	quite
495	14	addresss	addresses
496	6	prograss	progress
	11	fist	first
	18	Christiantty	Christianity
499	27	opprssion	oppression
501	25	Maladministraion	Maladministration
502	10	acquaintence	acquaintance
505	29	became	became
508	21	adhigari	adhihari
514	27	the people	the
520	27	the a	a
525	7	but really	yet really
539	6	Sepulcr	Schuler
542	11	Promoteng	Promoting
544	4	religon	religion
570	23	protectim	protection
582	19	Nicholson	Nicholson Institution
	22	dysentry	dysentery
594	19	simple	simply
597	4	Pariahy	Pariahs
600	20	propogating	propagating
609	2	Christain	Christian
613	17	new	now.

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